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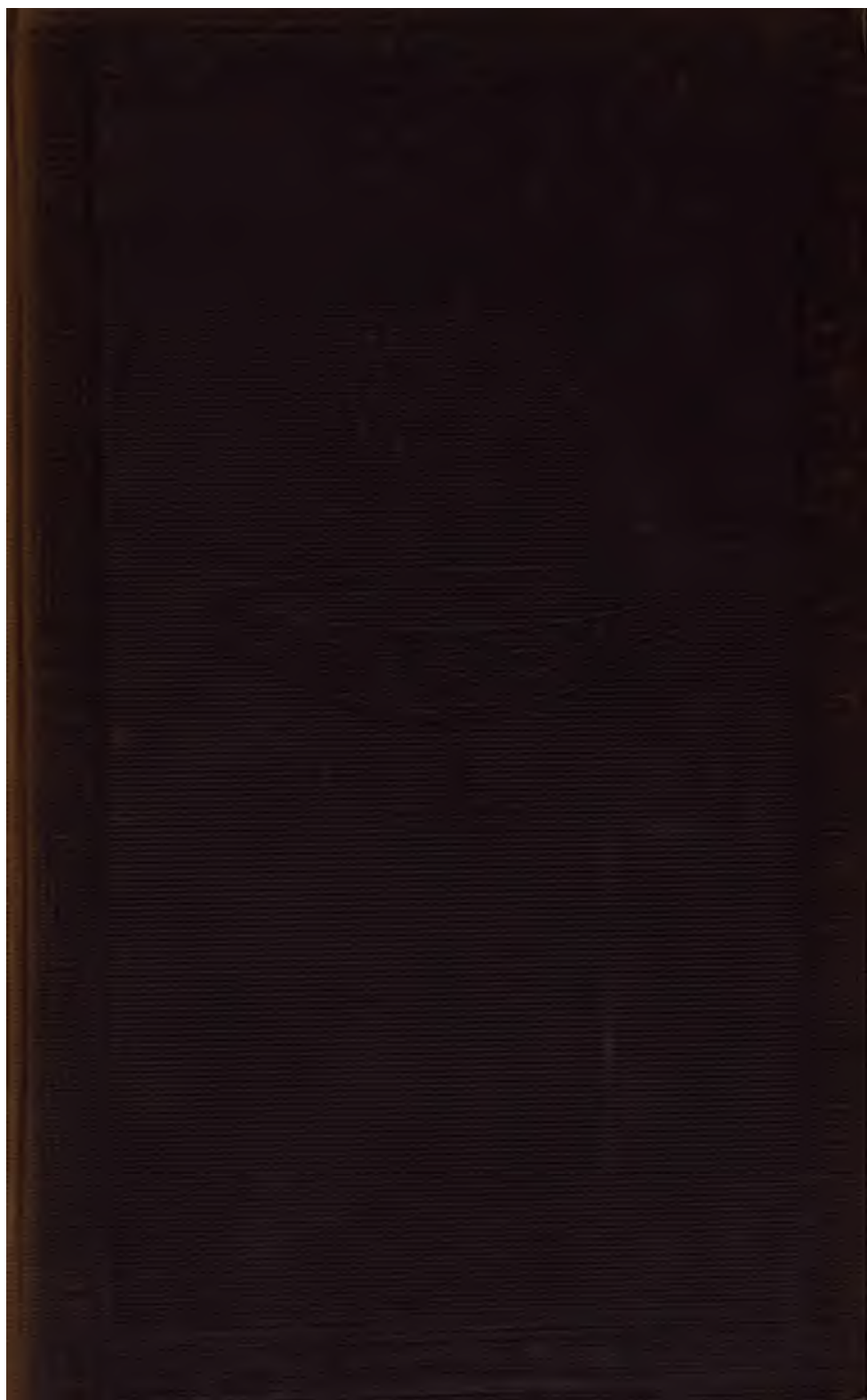
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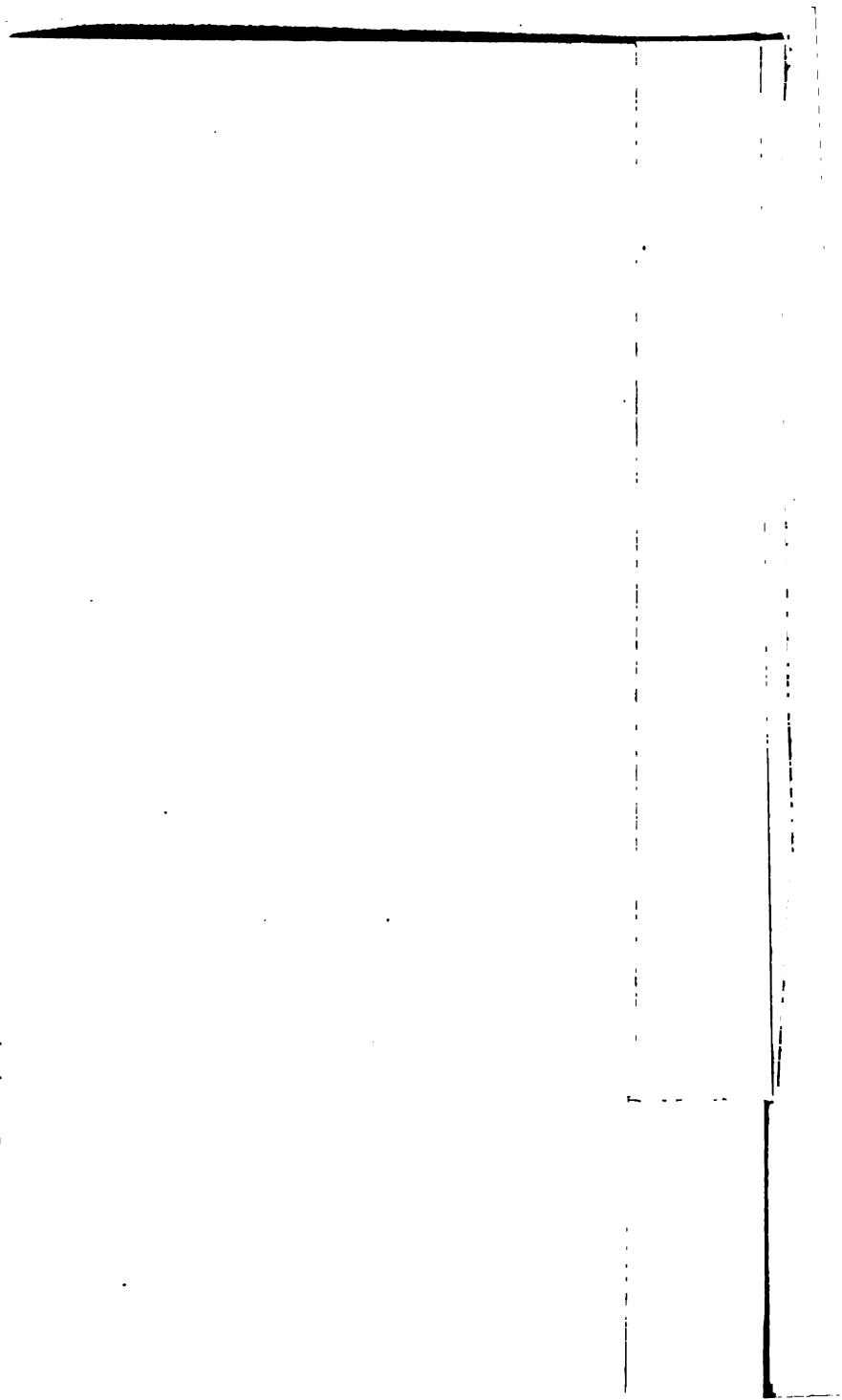


43. 307









THE
HISTORY
OF
THE PERSIAN WARS,
FROM
HERODOTUS.

WITH
ENGLISH NOTES,
EXAMINATION QUESTIONS, AND INDEXES.

BY CHARLES WILLIAM STOCKER, D.D.
FORMERLY FELLOW OF ST. JOHN'S COLLEGE, AND LATE PROFESSOR OF MORAL
PHILOSOPHY IN THE UNIVERSITY OF OXFORD.

SECOND EDITION.

IN TWO VOLUMES.

VOL. I.

LONDON:
PRINTED FOR
LONGMAN, BROWN, GREEN, AND LONGMANS,
PATERNOSTER-ROW.
1843.



LONDON:
Printed by A. SPOTTISWOODE,
New-Street-Square.

TO

RICHARD STOCKER, ESQ.

OF GUY'S HOSPITAL,

NOT ONLY

AS A SLIGHT TRIBUTE OF AFFECTIONATE ESTEEM FOR

HIS MANY EXCELLENCIES,

BUT

AS A GRATEFUL ACKNOWLEDGEMENT OF

THE IMPORTANT AID RECEIVED IN THE ENSUING PAGES FROM

HIS CHEERFUL AND INDEFATIGABLE ASSIDUITY

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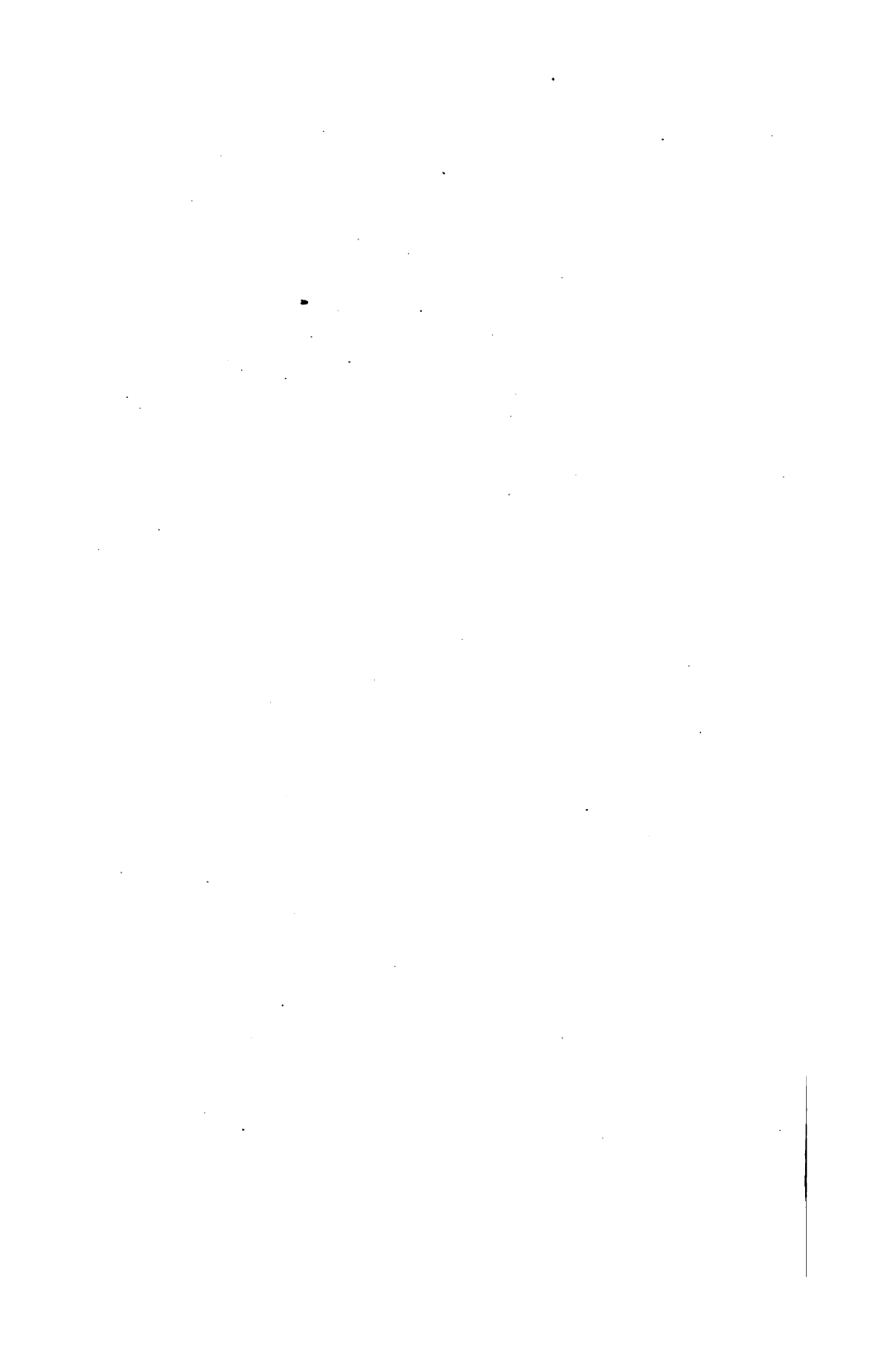
ILLUSTRATIONS ;

THE PRESENT WORK

IS RESPECTFULLY DEDICATED,

BY HIS SON.

JANUARY XVII. MDCCCXXXI.



PREFACE.

ALTHOUGH no one ancient writer, perhaps, is so universally read as Herodotus, almost insurmountable obstacles have as yet stood in the way of the reception of his history into Schools. However much might be done by the caution of the Master to avoid the exceptionable passages, they are so frequent in their occurrence, and so thickly interspersed in the course of the narrative, that to steer entirely clear of them requires a quick eye and a practised hand. The object of the present Editor was, in the first place, to select such portions of the Author as would give the *Continuous History* of the Persian Empire from its foundation under Cyrus till the termination of its second war with Greece by the disastrous defeats of Plataea and Mycale; retaining so much of the collateral history as was essential for the elucidation of the main branch; and omitting all other digressions, episodes, anecdotes, and discussions. When this first point was achieved, the next was to revise what was retained, and to expunge every expression which was in any degree objectionable. In the execution of this part of his task, if the Editor has erred,

he can confidently assert that it is on the side of over-fastidiousness.*

In the Text, thus refined, the greatest pains have been taken to preserve *consistency*; to render Herodotus (as far as possible) uniform with himself. Of various readings, however, little notice has been taken; the schoolboy has other, more important, subjects to engross *his* attention. The next care was to revise the punctuation and accentuation throughout. The principles of accentuation are frequently referred to in the Notes, and it is believed that this portion of the work will prove peculiarly acceptable and useful to the Student.

In the Annotations it has been the Editor's aim rather to form a digest of what was useful in others than to obtrude his own opinions. He has been particularly anxious never to borrow without acknowledgement; he has therefore subjoined the initials of the authorities from whom the substance of the Notes has been derived; and this he has done even in cases when he found that another

* "This is not merely the best, but also the only, edition of Herodotus for schools. The licentious anecdotes have been removed without injuring the continuity of the narrative; and students may read the original account, and escape the impurities by which they were previously liable to be disgusted. The notes are selected with care, and concentrated with great ability. The questions are calculated to awaken the attention of the negligent."—*Athenæum*.

"Those passages, which have hitherto prevented this most entertaining historian from being familiarly introduced to schoolboys, have been most judiciously omitted."—*Monthly Review*.

commentator coincided with him in references or observations: in the first few pages this rule has been less rigidly observed.

Whether the Greek quotations are too liberally introduced is a matter of opinion. It has not been done unadvisedly. In the Classes by whom Herodotus is read at Schools, there will be boys of several stages of proficiency and various gradations of capacity: a judicious instructor will know how to equalise the task to the individuals constituting such Classes, by exacting from them an acquaintance with the contents of the Notes proportionate to their attainments and their capabilities. In order to save room, a liberty has been taken in condensing many of the quotations by the omission of words not immediately bearing on the point in question. In quoting the glosses of Hesychius and other lexicographers, still greater license has been used in accommodating the verbs, nouns, &c., so as to correspond precisely in their inflexion with the expressions of our author which they are adduced to illustrate. In citations by the name of Didymus, Pseudo-Didymus is to be understood. It need hardly be observed, that a few of the references are inserted rather for the convenience of the Master than for the use of the Scholar.*

In a grammatical point of view, it is hoped, the Notes

* "We do not recollect the whole range of the Classics being brought to bear more effectively on the illustration of an author and of each other, than they are here made to do." — *Literary Gazette*.

will be found to leave little further to be desired. In the Geographical notices nothing more has been given, generally speaking, than the ancient and modern synonymes, the etymologies, the names of celebrated natives, and such particulars as might in no wise interfere with the constant use of Maps, which are essential to the right understanding and true enjoyment of every Historian.

But the most laborious, and yet least ostentatious department of the work, has been to verify and rectify the references to classic writers throughout the mass of authorities from which the Notes are compiled. No one, who has not personally made the experiment, can fairly appreciate the irksomeness and difficulty of such an undertaking, or conceive the immense number of errors which occur in the most valuable standard works, and which are perpetuated from century to century by transfusion from one book to another. After all the pains and time bestowed, there is still much opening for improvement in this respect: the Editor has not always had the same authors or the same editions to consult; he has therefore been often obliged to take references on trust. Should a future edition be called for, he hopes to correct this, with any other deficiencies which may be kindly pointed out.

Laleham, January, 1831.

In this SECOND EDITION the Editor has endeavoured to render the work less undeserving of the patronage it has received: (1) by marking the speeches and statements in the Text with double or single inverted commas, according as the construction is direct or (as the Grammarians say) oblique; (2) by condensing the Notes, so as to be able to enlarge their substance, especially with reference to his notes on Livy, Persius, and Juvenal; (3) by altering the abridged References in the Notes, so as to correspond with those adopted in his Edition of Livy now in the press; (4) by adding the Dates, from CLINTON's *Fasti Hellenici*, at the head of each leaf; and (5) by making the Indexes both fuller and more precise in their references.

When, in any chapter of the Text, a small Numeral occurs, without a Note below answering to it, by looking out in the Index the word to which the Numeral is annexed, a reference will be found to some explanatory Note.

When, in the Notes, Italic initials are enclosed in the signs of parenthesis, they refer to that commentator's annotation on the passage immediately preceding the Initials; as (nn.) refer to the notes on that passage generally.

The Editor would not satisfy his own feelings, did he not make this public acknowledgement of the valuable information and suggestions contained in three letters received from —

I. The Rev. THOMAS KIDD, M.A. (of Trinity College, Cambridge;) to whom (when Second Master of Merchant Taylors' School) he was indebted for the rudiments of Greek.

II. The Rev. CHARLES MAYO, D.C.L. (sometime Fellow of St. John's College, Oxford;) Master of Cheam School, his former Schoolfellow and Fellow-Collegian.

III. THOMAS ARNOLD, D.D. (formerly Fellow of Oriel College, Oxford;) the late Regius Professor of Modern History in that University, and Head Master of Rugby School; of whom the Editor feels privileged to speak with a deep and peculiar interest, as his competitor for Rugby, as his successor at Laleham, and as his guest on SUNDAY the TWELFTH day of JUNE, 1842.—

τότε δύο ἔσονται ἐν τῷ ἀγρῷ ὁ εἰς παραλαμβάνεται, καὶ ὁ εἰς ἀφίεται.—γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε, ποία ὥρα ὁ Κύριος ὑμῶν ἔρχεται.—τίς ἄρα ἐστὶν ὁ πιστὸς δούλος καὶ φρόνιμος, ὃν κατέστησεν ὁ Κύριος αὐτοῦ ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ δίδοναι αὐτοῖς τὴν τροφήν ἐν καιρῷ; μακάριος ὁ δούλος ἐκεῖνος, ὃν ἔλθων ὁ Κύριος αὐτοῦ εὕρησει ποιοῦντα οὕτως.

Rectory, Draycot-le-Moors, April, 1843.

ABRIDGED REFERENCES.

<i>A. ANTHON's Lempriere.</i>	<i>BUR. BURGESS.</i>	<i>F. FACCIOLATI.</i>
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<i>BO, Bos, Ellips. Grec.</i>	<i>DV. DAVIES.</i>	<i>HF. HOPFNER.</i>
<i>BR. BRISSON.</i>	<i>DW, DAWES, Miscel.</i>	<i>HGV, HOOGEVEEN, de</i>
<i>BRI. BRITANNICUS.</i>	<i>Crit.</i>	<i>Partic.</i>
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* The Editor has in his possession the Professor's own copy of "Esther," with many additional autograph notes.

† "No less celebrated for his skill in medicine, than for his profound knowledge of Greek, both ancient and modern."—*LAU.*

- K. KIDD.
 KN. KUEHN.
 KOE. KOEN.
 KU, KUSTER, *de Verb. Med.*
 L. LIPSIUS.
 LAU. LAURENT.
 LE. LENNEP.
 LEL. LELAND.
 LG. LONG.
 LOB. LOBECK.
 LP. LEMPRIERE.
 LR. LARCHER.
 LS. LEISNER.
 LTI. LICETI.
 LW. BP. LOWTH.
 M. MURET.
 MA, MATTHEE, Gr.
 Gr.
 MG. BP. MONK.
 MI. MITSCHERLICH.
 MIT. MITCHELL.
 ML. MUELLER, Dor.
 MLT. MELETIVS.
 MNN. MANNERT.
 MR. MARKLAND.*
 MS. MEURSIUS.
 MT, MITFORD, Hist. of
 Gr.
 MTT, MAITTAIRE, *de Dial.*
 MV. MUSGRAVE.
 NE. NEGRIS.
 NW. BP. NEWTON.
 NZ. DE LA NAUZE.
 OU. OUDENDORP.
 PC, ABP. POTTER, Ant.
 of Gr.
 PGR. PINGRE.
 PK, BP. PATRICK'S
 Commentaries.
 PLR. PALAIRET.
 PM. PAULMIER DE
 GRENTSEMENIL.
 POL. POOLE.
 POR. PORSON.
 PST. PROUST.
 PV, PETAU, *Ration.*
 Temp.
 PW. DE PAUW.
 R. RUPERTL.
 RC. RICHARDSON.
 REI. REISK.
 REN, RENNEL, Geogr.
 of Herod.
 RH. RHENANUS.
 RIC. RICCIOLI.
 RK. RUHNKEN.
 RO, ROLLIN, Ab. Hist.
 ROB. ROBERTSON.
 ROD. RHODIGINUS.
 ROU. ROUTH.
 RPH. RAPHELIUS.
 RSG. REISIG.
 RZ. REIZ.
 S. SIGONIUS.
 SBL. SCHWEBEL.
 SD. SCHNEIDER.
 SDR. SCHMIEDER.
 SEA. SEAGER.
 SEI. SEIDLER.
 SF. SCHEFFER.
 SFD. SANDFORD.
 SGN. SCHOETTGENIUS.
 SH. SCHAEFFER.
 SHA. SHAW.
 SLZ. SCHULZE.
 SM. SALMASIUS.
 SN. SPANHEIM.
 SNE. SNECANUS.
 SNI. SONNINI.
 SP. SPON.
 SPE. SPELMAN.
 SR. SCHELLER.
 SS. SCHLEUSNER.
 ST. STROTH.
 STE, H. STEPHENS, Th.
 L. Gr.
 STG. STEGER.†
 STO. STOSCH.
 STZ. SCHUTZ.
 SV. SERVIUS.
 SW. SCHWEIGHAEUSER.
 SX. DE ST CROIX.
 SY. STANLEY.
 SZ. SCHWARTZ.
 T, TURNEBUS, *Advers.*
 TB. TAUEMANN.
 TF. TOWNNEFORT.
 TG. TWINING.
 TH. THOMASINUS.
 TO. TORRENTIUS.
 TP. TOUP.
 TR. TROLLOPE.
 TX. The Editor of the
 Translation published
 at Oxford, 1824.
 TY. TAYLOR.
 U. URSINIUS.
 V. VALLA.
 VA. VALESIIUS.
 VAI. VAILLANT.
 VC. VICTORIUS.
 VG, VIGERUS, *de Idiot.*
 Gr.
 VK. VALCKENAEER.
 WE. WESSELING.
 WEI. WEISKE.
 WER. WERFER.
 WHE. WHEELER.
 WI. WILKINSON.
 WLS. WELLS.
 WN. WENDLER.
 WO. WOLF.
 WS. WASSE.
 WY. WYTENBACH.
 WZ. WEITZ.
 Y. VISCOUNT ROYSTON.
 ZN. ZEUNE.
 ΓA. *Glossæ Herodoteæ.*

* signifies a conjectural emendation in the Text.

† signifies a suspected word in the Text.

= "equivalent to," is put between the Ionic and Attic forms of a word.

s. signifies "see."

f. signifies "and the following line or chapter."

ff. signifies "and the following lines or chapters."

κτλ. signifies "and the following words."

* From whom many notes have been borrowed, without acknowledgement, by LR.

† Probably the author of the article "on Galsford's Herodotus," in the Jena Literary Gazette. See Classical Journal, xl, and lxxix.

CLIO.

ARGUMENT OF THE FIRST BOOK.

Hostilities between Greeks and Barbarians commence with the abduction of women ; Io, Europa, Medea, Helen : 1—5. Empire of Lydia : 6. Croesus exacts tribute from Asiatic Greeks : 26, 27. Subjugation of Lower Asia : 28. Solon, " Tellus ; Cleobis, and Biton : " 29—33. Atys accidentally slain at a boar-hunt by Adrastus : 34—45. Consultation of oracles : 46 ; 53—56. Factions at Athens, Pisistratus : 59—64. Sparta ; code of Lycurgus, 65 ; 68. Croesus leagues with Sparta, crosses the Halys, fights a drawn battle with Cyrus, returns, disbands his troops, is followed by the Persians, besieged in Sardis, and taken ; Cyrus spares his life : 69—71 ; 75—77 ; 79—91 ; 94. Empire of Assyria : of Media ; Deioces builds Agbatana ; Phraortes ; Cyaxares expels the Scythians, and takes Ninus : 95—104 ; 106. Astyages ; his dream : he marries Mandane to Cambyses, gives Cyrus for Harpagus to destroy, discovers his grandson, and punishes Harpagus ; who, in revenge, urges the prince to rebel. The Medes twice defeated, Astyages taken : 107—130. Cyrus attacks the Asiatic Greeks. Revolt and subjugation of Lydia. Phocæan and Teian emigration. Ionia, Caria, and Lycia subdued by Harpagus : 141 ; 143 ; 152—171 ; 174—176. Upper Asia conquered by Cyrus. Babylon taken. Expedition against the Massagetæ ; Cyrus crosses the Araxes, and is slain by Tomyris : 177, 178 ; 189—191 ; 201 ; 204—214.

Η Ρ Ο Δ Ο Τ Ο Υ

ΙΣΤΟΡΙΩΝ ΠΡΩΤΗ.

ΚΛΕΙΩ.

ΗΡΟΔΟΤΟΥ 'Αλικαρνησσηος¹ ιστορίης² ἀπόδειξις³ ἥδε⁴ ὡς
μήτε τὰ γενόμενα⁵ ἐξ⁶ ἀνθρώπων τῷ χρόνῳ ἐξίτηλα⁷ γένηται⁸,
μήτε ἔργα μεγάλα τε καὶ θωμαστά⁹, τὰ μὲν Ἑλλήσι,¹⁰ τὰ δὲ βαρ-

1. 'Αλικαρνησσηος] Ionic = 'Αλικαρνασσέως: in like manner βασιλῆος, &c. by the figure of diction which the grammarians call antithesis. When a proper name is followed by a national name, the article is often omitted; as Θουκυδίδης Ἀθηναῖος, Thuc. i, 1; *MA*, 273. Halicarnassus (now Bodron, or Tabia) was also the birth-place of Dionysius the historian, and Heraclitus [but s. i, 26, 62]; and was celebrated for the Mausoleum, one of the seven wonders of the world. The other six wonders were, the Temple of Diana at Ephesus (i, 6, 65), the Statue of Jupiter Olympius in Elis, the Colossus of Rhodes, the Egyptian Pyramids (ii, 8, &c.), the Walls of Babylon (i, 178, 82; &c.), and the Palace of Cyrus: see *BELL'S* Pantheon. Others include the Labyrinth (ii, 148), the Tower of Pharos, the Altar of Apollo at Delos (i, 64. *A.*).

2. *ιστορίης*] 'of the historical researches.' Ionic = *ιστορίας*: so αἰτίνην, χάρη, &c. by antithesis.

3. ἀπόδειξις] 'a publication.' Ionic = ἀπόδειξις: s. i, 6, 47.

4. ἥδε] 'this'; ἥδε, 'it has pleased'; ἥδε, in poetry, 'and.'

5. γενόμενα] has here the force of the perfect; Plato opposes it not only to the present, κοινωνοὶ γενόμενοι τε καὶ γιγνόμενοι, but also to both pre-

sent and future, πάντα τὰ πράγματα, γιγνόμενα, καὶ γενόμενα, καὶ γενήσόμενα, *Leg.* vi, p. 615; 665. *WY.*

6. ἐξ] 'by'; ἐξ, 'six.' Ionic in the sense of ὑπὸ, *MA*, 574. as τὸ προσταχθὲν ἐκ τοῦ Κύρου, i, 114; 160, 56; τὰ λεχθέντα ἐξ Ἀλεξάνδρου, vii, 175; so also i, 160, 56; ἐξ Αἰολιδῶν δανέμεν, *Pin.* P. iv, 127.

7. ἐξίτηλα] from ἐξίέναι, 'liable to extinction:' s. *Livy* xxvii, 10, 3.

8. γένηται] occurs in Homer with a past signification, as if for γεγένηται, οὐκ ἔσθ' οὗτος ἀνὴρ, οὐδ' ἔσεται, οὐδὲ γένηται, *Od.* II, 437; and also with a future sense, in a similar passage, *Z.* 201. *WY.* St Luke i, 20. With οὐ μὴ it is equivalent to οὐ γενήσεται. *DW*, p. 221. *EE*, on *Eur.* M. 1120.

9. θωμαστά] Ionic = θαυμαστά: so ταῦτά, &c. by antithesis.

10. Ἑλλήσι] The dative is used for ὑπὸ with the genitive, *MA*, 392, β. πρὸ τῶν Τρωϊκῶν οὐδὲν φαίνεται πρότερον κοινῇ ἐργασμένη ἢ Ἑλλάς· δοκεῖ δὲ μοι, οὐδὲ τοῦνομα τοῦτο ξύμπασά πω εἶχεν, ἀλλὰ τὰ μὲν πρὸ Ἑλληνος τοῦ Δευκαλίωνος καὶ πάντων οὐδὲ εἶναι ἢ ἐπικλήσις αἰτή. . . . Ὅμηρος οὐδαμῶς τοὺς ξύμπαντας ὠνόμασεν· οὐ μὴν οὐδὲ βαρβάρους εἰρήκε, διὰ τὸ μὴδὲ Ἑλληνάς πω ἀντίπαλον εἰς τὴν ὄνομα ἀποκεκρίσθαι, *Thuc.* i. 4; see *MT*, i, 3, 3; ix, 43, 2.

ἑαροῖσι¹¹ ἀποδεχθέντα¹², ἀκλεῖα γένηται· τὰ τε ἄλλα¹³, καὶ δι' ἣν αἰτίην¹⁴ ἐπολέμησαν ἀλλήλοισι.

(1) Περσέων¹⁵ μὲν νῦν¹⁶ οἱ λόγιοι¹⁷ 'Φοίνικας¹⁸ αἰτίους' φασὶ 'γενέσθαι τῆς διαφορῆς· τούτους γὰρ ἀπὸ τῆς Ἐρυθρῆς¹⁹ καλεομένης θαλάσσης ἀπικομένους²⁰ ἐπὶ²¹ τήνδε²² τὴν θάλασσαν, καὶ οἰκήσαντας²³ τοῦτον τὸν χώρον, τὸν²⁴ καὶ νῦν οἰκεῖν, αὐτίκα

11. βαρβάρους] 'foreigners.' Ionic = βαρβάρους: so ναυτίλῃσι = ναυτίλαις, &c. by paragege. The Egyptians applied this name to the inhabitants of all other countries, ii, 158. The Greeks regarded other nations (with the exception perhaps of the Egyptians) in the same light; and in this the Romans imitated them, *quo neque noster adit quisquam, neque barbarus audet*, Lucr. v, 37; but excepted the Greeks, *non solum Græcia et Italia, sed etiam omnis Barbaria commota est*, Cic. F. ii, 14; Juv. x, 138.

12. ἀποδεχθέντα] 'achieved,' i, 176, 60.

13. τὰ ἄλλα] accusative governed by κατὰ understood, as οὐδὲς πάντα σοφός, Theog. 898. So χρόνον, i, 1; 1, 32; 34, 72.

14. δι' ἣν αἰτίην] = τὴν αἰτίην δι' ἣν; thus ἐκδύσασθαι, τὸν ἔχον κιθῶνα καταθήσεται, v, 106; VG, ii, 13. *quibus ipse malis careas, cernere suave est*, Lucr. ii, 4.

15. Περσέων] Ionic = Περσῶν: so καλεομένης, οἰκεῖν, ὠνέεσθαι, ἀποφυγέειν, &c. by dialysis or diæresis.

16. νῦν] 'now,' or 'then,' as a conjunction; νῦν, 'at present,' emphatically, as an adverb of time.

17. λόγιοι] λόγος, 'history,' v, 36; λογοποιός, 'historian,' ii, 143; v, 36; λόγιος, 'one versed in history,' δ τῆς ἱστορίας ἔμπειρος, Hes. So πλατεῖαι πάντοθεν λογίοισιν ἐντὶ πρόσδοι ναῶν εὐκλέα τάνδε κοσμεῖν, Pin. N. vi, 75; signifying that 'those versed in history will find ample materials, &c.' λόγιοι καὶ δοῖοι, 'those versed in history and skilled in song,' P. i, 183; N. iv, 51.

18. Φοίνικας] The Persians had perhaps heard of the passage of the Israelites from the Red Sea to the Mediterranean. That the name of 'Phœnicians' was often applied to this people is evident. Herodotus men-

tions their practice of circumcision, ii, 104; and that they came over land and settled in Palestine, vii, 89. Stephanus (in Azoto) speaks of them as οἱ ἐπανελθόντες ἀπ' Ἐρυθρᾶς θαλάσσης φυγάδες.

19. Ἐρυθρῆς] in its widest acceptance, the Sea of Oman (REN, p. 197); extending from the Persian Gulf (s. vi, 20, 11;) to the Arabian Gulf inclusively; in its more limited sense confined to the latter, the θάλασσα Ἐρυθρὰ of the New Testament and Septuagint. *Irrumpit in hac parte gremium mare in terras, quod Rubrum dicere nostri, Græci Erythræum a rege Erythra, Plin. vi, 23; and afterwards peninsula Arabia inter duo maria, Rubrum Persicumque, procurrens*, 28.

20. ἀπικομένους] Ionic = ἀφικόμενους; so ἀπ' ἧς, οὐκ ὥς, &c. by antithesis; ἐσαπικνέεσθαι = εἰσαφικνεῖσθαι, by syncope, antithesis, and dialysis.

21. ἐπὶ θάλασσαν] denotes coming 'by land' to a sea, i, 154; ἐς θάλασσαν coming 'by water.' LR.

22. τήνδε] the Mediterranean; νῆσοι δὲ πᾶσαι, ὅσαι τῆς ἐντὸς θαλάσσης εἰσὶν αἱ τε Κυκλάδες, ἡ Σποράδες, ἡ Ἰάδες, ἡ Ἐχινάδες, ἡ Τυρρηνίδες, ἡ Γυμνησίαι, ἡ ὅσαι ἄλλας ὀνομάζονται ἐτέρως, περὶ τε Λιβύην, καὶ τὸ Ἰόνιον, ἡ Αἰγύπτιον, ἡ Μυρτώον, ἡ Σικελικὴν, ἡ ὅσαι ἄλλα τῆσδε τῆς θαλάσσης ὀνόματα, App. pf. R. H. 5; ib. 1: s. also iv, 39, 41.

23. οἰκήσαντας] οἰκεῖν, 'to inhabit,' οἰκίσειν, i, 57; 'to colonize,' οἰκηιοῦσθαι, i, 4, 25; 'to claim as one's own,' οἰκοδομεῖν, i, 21; 'to build.'

24. τὸν] Ionic = ὃν; so τὸ λέγουσι = ὃ; τῶν ἦν = ὃν ἦν; &c.; s. i, 39, 5; v, 37, 14; vi, 12; MA, 291. This substitution of the prepositive for the subjunctive article is called by grammarians, antimetabole.

‘ναυτιλίῃσι²⁵ μακρῇσι ἐπιθέσθαι ἀπαγινέοντα²⁶ δὲ φορτία²⁷ Αἰ-
 ‘γύπτιά τε καὶ²⁸ Ἀσσύρια, τῇ τε ἄλλῃ χώρῃ ἐσαπικνεύσθαι, καὶ
 ‘δὴ καὶ²⁹ ἐς Ἄργος.’³⁰ τὸ δὲ Ἄργος τοῦτον τὸν χρόνον προεῖχε³¹
 ἄπασι³² τῶν³³ ἐν³⁴ τῇ νῦν Ἑλλάδι καλεομένη χώρῃ. ‘ἀπικόμενος
 ‘δε τοὺς Φοίνικας ἐς δὴ τὸ Ἄργος τοῦτο, διατίθεσθαι τὸν φόρτον.
 ‘πέμπτη δὲ ἡ³⁵ ἑκτη ἡμέρῃ ἀπ’ ἧς³⁶ ἀπίκοντο, ἐξεμπολημένων³⁷ σφί³⁸
 ‘σχεδὸν πάντων, ἐλθεῖν ἐπὶ³⁹ τὴν θάλασσαν γυναικάς, ἄλλας τε

25. ναυτιλίῃσι] ναυτιλίη, ‘a voyage;’
 ναυτικῇ, ‘navigation,’ viii, 1; ναυπη-
 γίη, ‘ship-building,’ i, 27; ναυγήη,
 ‘shipwreck,’ vii, 190; ναυμαχίη, ‘a
 sea-fight,’ vii, 142.

26. ἀπαγινέοντας] ἀγνέειν is a
 poetical form of ἄγειν; it occurs fre-
 quently in Hom. and in Arr. οἱ ἐξ
 Ἰνδῶν τῆς χωρῆς τὰ ἀγώγῃμα παρ’
 ἡμέας ἀγνέοντα, In. 8; λιδανωτὸν
 τε οἱ ἔμποροι ἀγνέουσι, καὶ τὰ ἄλλα,
 δσα θυμῆματα ἡ Ἀρδῶν γῇ φέρει,
 ib. 41; Μάκετα τῆς Ἀραβίης ἔνθεν τὰ
 κιννάμωμά τε καὶ ἄλλα τοιοντότροπα
 ἐς Ἀσσυρίους ἀγνέεσθαι, ib. 32. He-
 rodotus, besides the simple form iii,
 11, 34; uses the compounds ἀπαγι-
 νέειν, ἐξαγνέειν, vi, 128; ἐπαγνέειν,
 ii, 2; καταγνέειν, vi, 75.

27. φορτία] φορτίον, which is most
 used in the plural, is synonymous with
 φόρτος, which occurs a few lines be-
 low; ‘cargo’ or ‘freight’: γόμος, ‘bur-
 then,’ i, 194; s. i, 39, 7.

28. τε καὶ] This redundant use of
 τε is very frequent in Herodotus, and
 is termed polysyndeton; so μεγάλα
 τε καὶ θωμάστα, i, 9; inter meque et te,
 Hor. i Ep. xiv, 19; s. Liv. xxviii, 23, i.

29. καὶ δὴ καὶ] which occurs again
 in this chapter, denotes a transition
 from a general statement to a particular
 instance more in point; ‘and, what is
 more to our present purpose:’ s. *HGV*,
 viii, p. 91.

30. Ἄργος] appears to have signified
 ‘kingdom’ in the Pelasgic language.
 A. According to Strabo, all the Pe-
 loponnesus was formerly included
 under the name. So πολλῇσι νήσοισι
 καὶ Ἀργεῖ παντὶ Φυνάσσειν, Hom. II.
 B, 108; the same poet often calls the
 Greeks collectively Ἀργεῖοι.

31. προεῖχε] Ionic = προείχεν, the

final ν before a vowel being dispensed
 with; so βαρδάρουσι ἀποδεχθέντα, λέ-
 γουσι ἀγαγεῖν, &c.

32. ἄπασι] that is παντάπασι, παν-
 τελέως, ‘in all respects;’ (it might be
 expressed by κατὰ ἅπαντα, i, 34, 72;
 120, 86); ὁ πᾶσι κλεινὸς Οἰδῖπτος κα-
 λούμενος, Soph. C. E. R. 8; ὁ κράτι-
 στον πᾶσιν Οἰδῖπου κάρη, ib. 40; ἀνάξῃαι
 γὰρ πᾶσιν ἐστὲ δυστυχῆναι, C. C. 1446.
 Προείχεν governs a genitive of the
 person, and generally a dative of the
 thing, as ὁ μὲν δὴ μέγα πλοῦσιος, ἀνδρ-
 βιος δὲ, δυοῖσι προέχει τοῦ εὐτυχέος
 μοῦνοισι; οὗτος δὲ, τοῦ πλουσίου καὶ
 ἀνολέου πολλοῖσι, i, 32; τῇ δ’ ἐπι-
 στήμῃ σύ μου προίχοις τάχ’ ἂν, Soph.
 C. E. R. 1115; Thuc. i, 121; see also
 the following note.

33. τῶν] πολλῶν is understood; τὸ
 Ἄργος τοῦτο προείχε ποτε τῶν ἐν τῇ
 Ἑλλάδι χώρᾳ πολέων, Eust. on Dion.
 Per. 418; s. vii, 148, 59.

34. ἐν] ‘in;’ ἐν, Æolic = ὅν, ‘a
 thing being;’ ἐν, ‘one thing;’ ‘sent.’

35. ἢ] ‘or; than;’ ἢ, ‘who;’ ἢ,
 ‘whether;’ ἢ, ‘I or he was;’ ἢ, ‘he said;’ ἢ,
 ‘he sent;’ ἢ, ‘he may be;’ ἢ, ‘to whom;’
 ‘he might send;’ ἢ, ‘the;’ ἢ, ‘eight.’

36. ἧς] ‘of which;’ ‘thou sentest;’
 ἧς, ‘thou wert;’ ‘thou saidst;’ ἧς, ‘thou
 sayest;’ ἧς, Ionic = αἷς, ‘to which,’
 ‘thou mightest send;’ ἧς, ‘thou mayest
 be.’

37. ἐξεμπολημένων] Ionic = ἐξ-
 ημπολημένων; so κατεργασμένου for
 κατεργασμένου, i, 123; ἐξηπόλημαι
 κάκτεφορτισμαί πάλαι, Soph. An. 1048.

38. σφί] Ionic = αὐτοῖς; also =
 αὐταῖς, as τῶν σφί ἦν θυμός, i, 1, 50.

39. ἐπὶ] the preposition before its
 case; ἐπὶ, after its case; also for ἐπ-
 εστι; in like manner μετὰ and μέτα
 differ.

‘πολλὰς, καὶ δὴ καὶ τοῦ βασιλῆος θυγατέρα’ τὸ δὲ οἱ⁴⁰ ὄνομα⁴¹
 ‘εἶναι,’ κατὰ τὸντὸ τὸ καὶ “Ἕλληνες λέγουσι, ‘Ἰοῦν⁴² τῇν⁴³ Ἰνάχου.⁴⁴
 ‘ταύτας στάσας κατὰ⁴⁵ πρύμνην⁴⁶ τῆς νηὸς⁴⁷ ὠνέεσθαι τῶν φορ-
 ‘τίων⁴⁸, τῶν σφί ἦν⁴⁹ θυμὸς⁵⁰ μάλιστα’ καὶ τοὺς Φοίνικας διακελευ-
 ‘σαμένους⁵¹ ὀρμησάι ἐπ’ αὐτάς. τὰς μὲν δὴ πλεῦνας⁵² τῶν γυναικῶν
 ‘ἀποφυγέειν, τὴν δὲ Ἰοῦν σὺν ἄλλῃσι⁵³ ἀρπασθῆναι’ ἐσβαλομένους⁵⁴
 ‘δὲ ἐς τὴν νέα, οἵχεσθαι ἀποπλέοντας⁵⁵ ἐπ’ Αἰγύπτου.’ (2) Οὕτω
 ‘μὲν Ἰοῦν ἐς Αἶγυπτον ἀπικέσθαι,’ λέγουσι Πέρσαι, οὐκ ὤς⁵⁶ Φοίνικες,

40. οἱ] Ionic = αὐτῇ; also = αὐτῷ; as ἀναθήματά ἐστί οἱ... κρητῆρες οἱ ἀνακείσται, i, 14; οἱ, not enclitic, ‘the;’ οἱ, ‘wo;’ οἱ, ‘who;’ οἱ, ‘to himself;’ ‘whither.’

41. ὄνομα] Ionic = ὄνομα; so μῦθος; αἰεῖ = αἰε, &c. by parenthesis.

42. Ἰοῦν] = Ἰὼ was perhaps the daughter of Iasus: *LR.* vii, 10, 2: but she is generally represented as the daughter of Inachus; τὰς βουκέρω παρθένου... τῆς οἰστροβιήτου κόρης; τῆς Ἰναχίας, *Æsch.* P. V. 607, 609; *Mos.* ii, 44, 51; *Virg. Æ.* vii, 789, 792.

43. τῇν] θυγατέρα is understood, as νῦν or παῖδα is with τὸν; so Ἰφίγείαν τὴν Ἀγαμέμνονος, iv, 103; Ἀλέξανδρον τὸν Πριάμου, i, 3: the ellipsis is sometimes supplied, as Μανδάνης τῆς Ἀστυάγους θυγατρὸς, i, 111; Ἀστυάγει τῷ Κνωξάρῳ παιδί, i, 74; ὁ Κνωξάρης ὁ τοῦ Ἀστυάγους παῖς, *Xen. Cy.* i, 5, 2 and 4.

44. Ἰνάχου] Founder of the kingdom of Argos in the year 1857 B. C. *PV.* R. T. i, 1, 4.

45. κατὰ] ‘by, at, or near:’ Ἔρμος ἐκδοῖ ἐς θάλασσαν κατὰ Φωκαίην πόλιν, i, 80; s. iii, 10, 28.

46. πρύμνην] ‘the stern’ was opposed to πρῶρη, ‘the prow,’ i, 194; between them was μέση νηὺς, ‘the waist,’ i, 24; or κώλη, ‘the hold;’ *PC.* iii, 15.

47. νηὸς] declined thus by Herodotus, s. n. νηὺς, vi, 139; o. νηὸς, i, 1; d. νηί, i, 2; a. νέα, i, 1; p. n. νέες, vii, 144; o. νηῶν, vii, 194; νεῶν, vii, 184; d. νηοῖ, vii, 144; a. νῆας, vii, 194; νέας, vii, 144.

48. τῶν φορτίων] i. e. τινὰ, or μέρος τι, as Δελφοὶ ἐνέβαλον τῶν ἱερῶν χρημάτων, *Æl.* V. H. xi, 5; or the antecedent may take the case of its

relative, as ἄλλου δ’ οὐ τευ φοῖδα, τεῷ δὲ κλυτὰ τεύχεα δύο, *Hom. Il.* ζ, 192.

49. ἦν] ‘I or he was;’ ‘I said;’ ἦν, ‘I sent;’ ἦν, ‘if;’ ἦν, ‘whom;’ ἦν, ‘his.’

50. θυμὸς] ‘what they had most a mind to;’ σφί θυμὸς ἐγένετο δεήσασθαι τὸν πόλεμον, viii, 116; *est animus*, *Virg. Æ.* xi, 323. ‘I have a mind to it;’ *Shaksp. M. of V.* iv, 1.

51. διακελευσάμενους] ‘encouraging one another;’ οἱ δὲ διακελευσάμενοι καὶ σπασάμενοι δὲ ἔγχεϊρῖδια, iii, 77.

52. πλεῦνας] Ionic = πλέονας: so *Λευτυχίδης*, &c. by crasis.

53. σὺν ἄλλῃσι] ‘with some others;’ σὺν τῇσι ἄλλῃσι, ‘with the rest, or with all the others;’ *LR.* s. i, 2, 73.

54. ἐσβαλομένους] τὰς γυναῖκας being understood; ἐσβάλλεσθαι signifies ‘to put on board by force;’ ἐσβιβάσειν, ‘to embark’ (transitively); vi, 95, 98.

55. οἵχεσθαι ἀποπλέοντας] by the figure of construction called periphrasis: ‘they sailed away;’ so φέγοτο φεύγων, ‘he fled away,’ i, 157; *Æsch.* ad Ti. p. 35; φέγετ’ ἀποπτάμενος, ‘he flew away,’ *Hom. Il.* B, 71; φέγετ’ ἐξαναρπάσας, ‘he stole away,’ *Eur. I. A.* 71; *MA.* 559, c. Add οἱ φέρων, ‘to bear away,’ i, 111; φερόμενος, ‘to be borne away,’ ii, 29; λαβὼν, ‘to take away,’ *Soph. C. C.* 1009; *Thuc.* i, 116; ἄγων, ‘to carry away,’ *Xen. H.* i, 1, 18; ἀποδράς, ‘to run away,’ vii, 197; *Xen. H.* i, 2, 14; ἀπιών, ‘to go away,’ *Aristid. O.* p. 248, ε; πεσών, ‘to fall away,’ *Æsch. P.* 257; ἀποσπάσας, ‘to tear away,’ *Soph. C. C.* 894, &c.; s. ἀποστὰς τῆς, v, 51, 76; vi, 33, 74.

56. ὥς] ‘as; that;’ ὥς, ‘so;’ ὥς, Doric = οὗς, ὠτὸς, ‘an ear.’

‘καὶ τῶν ἀδικημάτων τοῦτο ἄρξαι πρῶτον⁵⁷ μετὰ δὲ ταῦτα Ἑλλήνων
 ‘τινὰς (οὐ⁵⁸ γὰρ ἔχουσι⁵⁹ τοῦνομα⁶⁰ ἀπηγήσασθαι) φασὶ τῆς Φοι-
 ‘νίκης ἐς Τύρον⁶¹ προσχόντας⁶², ἀρπάσαι τοῦ βασιλῆος⁶³ τὴν
 ‘θυγατέρα Εὐρώπην.⁶⁴ εἶσαν δ’ ἂν⁶⁵ οὗτοι Κρήτες.⁶⁶ ταῦτα μὲν δὴ
 ‘ἴσα σφι πρὸς ἴσα⁶⁷ γενέσθαι’ μετὰ δὲ ταῦτα Ἑλλήνας αἰτίους τῆς
 ‘δευτέρης ἀδικίης γενέσθαι, καταπλώσαντας⁶⁸ γὰρ μακρῇ⁶⁹ νηὶ ἐς
 ‘Αἴαν τε τὴν Κολχίδα⁷⁰ καὶ ἐπὶ Φᾶσιν⁷¹ ποταμὸν, ἐνθεύεν⁷²,
 ‘διαπρηξάμενους καὶ τᾶλλα⁷³, τῶν εἵνεκεν⁷⁴ ἀπῆκατο⁷⁵, ἀρπάσαι

57. πρῶτον] has a circumflex (which is compounded of an acute accent and a grave), because it is formed by crasis from πρότος, and this by syncope from πρότατος, the superlative of πρό-τερος; but the two other forms are extinct.

58. οὐ] ‘not;’ οὐδ, ‘of whom.’
 59. οὐκ ἔχουσι] ‘they are unable;’ ἔχειν in this sense is, for the most part, followed by an infinitive; and that infinitive is generally of some verb synonymous with λέγειν, i, 123; v, 24, 31; 92, 25. Habere bears the same signification, habeo dicere, Cic. S. R. A. 35; affirmare habeo, Liv. xxx, 29, 5; xlv, 22.

60. τοῦνομα] Ionic = τὸ ὄνομα: so τοῦτερον = τὸ ἕτερον, &c by synaesthesia.

61. Τύρον] now Sur, was built, according to the Tyrians, 2300 years before the time of Herodotus, who visited the city in person. The period is reduced to 1270 years by LR.

62. προσχόντας] for προσχόντας by ecclipsis, for the sake of euphony: so προσχούσας, ii, 182; προσχόντας τὰς ναυσὶν ὑπὸ τὴν ἄκραν, Polyb. i, 29, 2; προστάς, i, 129, 52.

63. βασιλῆος] Agenor, father of Cadmus, Phoenix, and Cilix; probably the first king of Phœnicia. LR.

64. Εὐρώπην] The mother of Minos and Sarpedon, i, 173; and also of Rhadamanthus: s. iv, 44. Her abduction occurred 1552 B.C. LR.

65. εἶσαν δ’ ἂν] ‘were perhaps;’ the optative with ἂν denotes a conjecture. MA, 514, 2.

66. Κρήτες] Crete, once called Maccaris, is now Candia. A.

67. ἴσα] Par pro pari referto, Ter. Eu. iii, 1, 55. The phrase occurs again in a different sense, ix, 48.

68. καταπλώσαντας] from καταπλῶειν, an Ionic and poetic form of καταπλέειν, s. i, 24; the simple form πλῶειν occurs, ib.; the compounds ἀναπλῶειν, i, 78; ἐπαναπλῶειν, i, 212, 83; viii, 9; ἀποπλῶειν, v, 115; διαπλῶειν, vii, 122; ἐκπλῶειν, i, 29; διεκπλῶειν, ii, 29; συνεκπλῶειν, i, 5; ἐπιπλῶειν, viii, 10; παραπλῶειν, iv, 99; περιπλῶειν, iv, 43; προπλῶειν, v, 98.

69. μακρῇ] ships of war were ‘long’ vessels; oval vessels were ships of burthen, i, 163, 74; vi, 48, 84: but in the time of the Argonauts, and even in that of Cyrus, long ships were employed as merchant vessels, i, 163; πλοῖα στρογγύλα, φορητῆγ’ ὀθλονότι· μακρὰ γὰρ τὰ πολεμικὰ ὀνομάζουσιν, Ulp. on Dem. p. 599; longa nave Jasonem primum navigasse, Philostephanus auctor est, Pli. H. N. vii, 56; ταύτην δέ φασι πρώτην ναὺν γενέσθαι μακρὰν, Schol. on Ap. Rh. i, 4: s. PC, iii, 14. The date of the Argonautic expedition was 1350 B.C. LR. vii, 193, 4.

70. Κολχίδα] now Mingrelia and Gurriel: s. ii, 104. Κολχίς always occurs as a feminine adjective in Apollonius, as Κολχίδα μὲν δὴ γαῖαν ἱκάνομεν, ἥδ’ ἐρέθρα Φάσιδος, ii, 1281.

71. Φᾶσιν] now Faoz or Rioni; φασιν, ‘they say.’

72. ἐνθεύεν] Ionic = ἐνθεύειν; so κιθῶνα = χιτῶνα, v, 106.

73. τᾶλλα] τὰ ἄλλα, i, 53. Their object was the recovery of the Golden Fleece; vii, 193.

74. εἵνεκεν] Ionic and poetic = ἔνεκα, by parenthesis and antithesis; εἵνεκα is another form which occurs, i, 17.

75. ἀπῆκατο] ‘they had come,’ or ‘were come;’ Ionic = ἀφικνέμενοι, -αι, α, ἦσαν, pluperfect of ἀφικνέμαι, iv,

‘ τοῦ βασιλῆος⁷⁶ τὴν θυγατέρα Μηδείην.⁷⁷ πέμψαντα δὲ τὸν Κόλ-
 ‘ χον⁷⁸ εἰς τὴν Ἑλλάδα κήρυκα⁷⁹, αἰτέειν⁸⁰ τε δίκας⁸¹ τῆς ἀρπαγῆς,
 ‘ καὶ ἀπαιτέειν τὴν θυγατέρα· τοὺς δὲ ὑποκρίνασθαι⁸², ‘ ὥς οὐδὲ
 ‘ ἐκείνοι⁸³ Ἰοῦς τῆς Ἀργείης ἔδοσαν⁸⁴ σφί δίκας τῆς ἀρπαγῆς,
 ‘ οὐδὲ ὧν⁸⁵ αὐτοὶ⁸⁶ δώσειν ἐκείνοισι.’ (3) Δευτέρῃ δὲ, λέγουσι,
 ‘ γενεῇ⁸⁷ μετὰ ταῦτα Ἀλέξανδρον⁸⁸ τὸν Πριάμου⁸⁹, ἀκηκούτα ταῦτα,

140; vi, 9; vii, 153; 157; viii, 46; ἀπικέστο ‘they came,’ for ἀφίκοντο, second aorist, i, 15; 152, 93; 169; ἀπὶ. καταί, ‘they are come,’ for ἀφικμέν-οι, -αι -α, εἰσί, perfect, vii, 209. *SW. MA*, 198, 6, b.

76. βασιλῆος] *Æetes*, son of *Sol* and *Perseis*.

77. Μηδείην] *Medea ferox invictaque*, *Hor.* A. P. 123; niece of *Circe*, who also was a celebrated enchantress.

78. Κόλχον] ‘the Colchian king,’ so δ Ἀράβιος, iii, 7; 9; δ Ἀρμένιος, *Xen.* C. ii, 4; 12; δ Ἀσσύριος, ib. 4; 5; δ Ἀνδός, ib. 1; 5; *Her.* i, 80; vi, 37; δ Πέρσης, vii, 116; s. i, 163, 82; *Liv.* iv, 10, 1; xxiv, 48, i.

79. κήρυκα] In the primitive times all embassies were performed by heralds, who were accounted sacred and inviolable, not only as being under the especial protection of *Mercury*, but because they were public mediators, without whom all intercourse and hopes of reconciliation between enemies must be at an end; *PC*, i, 15. κήρυκες, *Διὸς ἔγγελοι ἡδὲ καὶ ἀνδρῶν*, *Hom.* Il. A, 334: s. i, 3, 95.

80. αἰτέειν] ‘to demand;’ ἀπαιτέειν, ‘to demand back.’ *Legati ad res repetendas missi*, *Liv.* i, 22.

81. δίκας] ‘redress, satisfaction, compensation.’

82. ὑποκρίνασθαι] *Ionian* = ἀποκρίνασθαι; the latter form, however, occurs twice, v, 49; viii, 101; and the former is met with in other authors, as ἐρωτῶντες, εἰ δ’ αὐτοὶ μὴ ὑποκρίνοιντο, *Thuc.* vii, 44. ὑποκρίνεσθαι τὸ ἀποκρίνεσθαι οἱ παλαιοὶ καὶ ὑποκριτὴς ἐντεῖθεν, δ ἀποκρινόμενος τῷ χορῷ, *Suid.*

83. ἐκείνοι] If, as the Persians said, all the people of Asia constituted a single body, each member was bound not only to resent the insults offered

to other members, but to repair the wrongs of which they were the authors, i, 4. *LR*.

84. ἔδοσαν] In indirect speech the indicative is much more used by the Greeks than by the Latins; and, in quoting a person’s words, ὥς is frequently put with the indicative, and the same tense employed as the speaker himself would have adopted. A Latin writer, instead of *dederunt*, would say *deditis*: *MA*, 507, 3. in like manner *δοῖ* is used, as *δοῖ οὐ δώσει δίκας*, i, 3.

85. ὧν] ‘consequently,’ *Ionian* = ὅν: ὧν ‘of which,’ = *Ionian* τῶν; ὧν ‘being,’ = *Ionian* ἐῶν.

86. αὐτοὶ] A noun or pronoun, before an infinitive, is put in the accusative: unless it denotes an object occurring in the sentence on which the infinitive depends; and then it is put in the same case; or, if the object stood as the subject of the verb in that sentence, it need not (unless used emphatically) be repeated with the infinitive: *MA*, 535. But in the present instance the nominative is substituted for the accusative, as if οἱ δὲ ἀποκρίναντο had preceded. *STG.* s. i, 34, 66; vi, 67, 21.

87. γενεῇ] *Herodotus* reckons to a generation about twenty-three years, i, 7; or thirty-three, ii, 142. *LR*. The elopement of *Helen* took place 1193 B.C. *Liv.* xxvii, 10, 2.

88. Ἀλέξανδρον] commonly called *Paris*; he obtained the name *Alexander*, ‘averting ill from man,’ from his exploits, while a shepherd, against the wild beasts on *Ida*.

89. Πριάμου] He was originally named *Podarces*: after *Hercules* had sacked *Troy*, he was ‘ransomed’ by his sister *Hermione*, and hence called *Priam*.

‘ ἐθελῆσαι οἱ ἐκ τῆς Ἑλλάδος δι’ ἀρπαγῆς γενέσθαι γυναῖκα, ἐπιστά-
 ‘ μενον πάντως⁹⁰, ὅτι οὐ δώσει δίκας’ οὔτε γὰρ⁹¹ ἐκείνους διδόναι.⁹²
 ‘ οὕτω δὲ ἀρπάσαντος αὐτοῦ Ἑλένην⁹³, τοῖσι Ἑλλήσι δόξαι πρῶτον
 ‘ πέμψαντας⁹⁴ ἀγγέλους⁹⁵, ἀπαιτεῖν τε Ἑλένην, καὶ δίκας τῆς ἀρ-
 ‘ παγῆς αἰτέειν. τοὺς δὲ, προῖσχομένων⁹⁶ ταῦτα, προφέρειν σφί Μη-
 ‘ δέης τὴν ἀρπαγὴν, ‘ ὥς οὐ δόντες αὐτοὶ δίκας, οὐδὲ ἐκδόντες⁹⁷ ἀπαι-
 ‘ τεύωντων, βουλοῖατό⁹⁸ σφί παρ’ ἄλλων δίκας γίνεσθαι.’ (4) Μέχρι⁹⁹
 ‘ μὲν ὦν τούτου¹⁰⁰ ἀρπαγὰς μούνας¹ εἶναι παρ’ ἀλλήλων’ τὸ δὲ

90. ἐπιστάμενον πάντως] ‘firmly believing;’ ολόμενον, Hesych. The difference between ἐπίστασθαι and εἰδέναι is marked in the following passage, φὰς πρὸ τοῦ μὲν οὐκ εἰδέναι, ἀλλὰ ἡμαρτηκέναι πλείστον, . . . ἐπίστασθαι μὲν γὰρ ὡς βουκόλου τοῦ Ἀστυάγεος εἴη παῖς, i, 122; 156, 30; Soph. Aj. 281; E. 913; 916; *satis sciebat*, Liv. i, 22.

91. οὔτε γὰρ] equivalent to καὶ γὰρ οὐ. *SW*.

92. διδόναι] ‘it did not appear to be their custom to give, as they never yet had given; they did not make a practice of giving.’

93. Ἑλένην] daughter of Jupiter and Leda, wife of Menelaus, and queen of Sparta; s. ii, 113.

94. πέμψαντας] The direct construction is ἔδοξε τοῖσι Ἑλλήσι (σφέας) πρῶτον πέμψαντας ἀγγέλους ἀπαιτεῖν &c. that is, πέμπειν ἀγγέλους ἀπαιτησόμενους. The accusative pronoun before the infinitive mood is sometimes expressed, as ἐδέοντο αὐτοῦ, τῷ δεῖν μιν πείθεσθαι, vi, 35, 98; i, 156, 29; and also in Latin *licet, me id scire*, Plau. Ps. i, 1, 14; but it is more frequently understood, as παρεὼν αὐτῷ βασιλέα γενέσθαι, i, 129, 62; *expedit, bonas esse, vobis*, Ter. Ht. ii, 4, 8. Examples, where a dative only occurs, will be found i, 36, 79; but in such passages the text is often doubtful, and *EE* attributes many of the dative participles to early copyists. Sometimes both cases are used almost indifferently, as ἀνάγκη ὑμῖν ἔχειν, ἡμᾶς δὲ στερηθῆναι, Thu. iv, 20: s. vii, 12, 43; 128, 30; Liv. xxiv, 44, n; *VG*, vi, 1, 2. *MA*, 535, obs.

95. ἀγγέλους] Menelaus and Ulysses, i, 2, 79.

96. προῖσχομένων] put absolutely, instead of προῖσχομένους, to agree with σφί. Instances of anacoluthia, in the use of participles, are common; s. i, 3, 94; so ἀπαιτεύοντων just below; and ἦν ἀνθρώποις ἔρις, διδόντων μὲν &c. Luc. Dem. enc. *MA* thinks *SW* understood προῖσχομένων and τοὺς δὲ as referring to the same persons, but this would seem to be a mistake; see the note of the latter (quoted by *GAI*, iii, p. 9), as well as his Latin version, *illos vero hisce, postulata sua exponen-tibus*; s. i, 35, 85; 90, 67.

97. ἐκδόντες] equivalent to ἀποδόντες; ἀπὸ πατρὶ φίλῃ δόμεναι Φελικώπιδά κούρην ἀπριάτην, ἀνάπουνον, Hom. Il. A, 98; ἀποδοῦναι, 134; which is also expressed by δόμεναι πάλιν, 116; and ἀποδοῦναι ὅπισω, i, 15.

98. βουλοῖατό] Ionic = βούλουτο: so ἐβουλόετο = ἐβούλοντο, &c. by antithesis.

39. μέχρι] ‘up to; until; till the time,’ i, 7; the same as ἔχρι, which is formed from it by aphæresis and antithesis. They both frequently take s before words beginning with a vowel.

100. τούτου] to agree with χρόνου understood: so ἀπὸ τούτου twice in this chapter, τοῦ λοιποῦ, i, 11, &c.

1. μούνας] Ionic = μόνas, ‘only;’ μονάς, ‘unity.’

2. τὸ] The neuter article, governed by κατὰ understood, is often prefixed to other parts of speech; *VG*, i, 19, 3. as τὸ πάλαι, i, 5, 36; τὸ ἐνθεῦτεν, i, 9; τὸ ἀνέκαθεν, i, 170, 41; τὸ παραντικά, ‘immediately,’ vi, 106; τὸ μέχρι, iii, 10. The expressions ἐξ ἐκείνου and τὸ δὲ πρὸ τούτου are opposed to each other in like manner by Thuc. ii, 15.

‘ἀπὸ τούτου Ἑλλήνας δὴ³ μεγάλως⁴ αἰτίους γενέσθαι. προτέρους
 ‘γὰρ ἄρξαι στρατευσέσθαι ἐς⁵ τὴν Ἀσίην⁶, ἣ σφέας ἐς τὴν Εὐρώπην
 ‘τὸ μὲν νυν ἀρπάζειν⁷ γυναῖκας, ἀνδρῶν ἀδίκων⁸ νομίζειν ἔργον⁹
 ‘εἶναι¹⁰, τὸ δὲ ἀρπασθισέων¹¹ σπουδὴν ποιήσασθαι¹² τιμωρέειν,
 ‘ἀνοήτων¹³ τὸ δὲ μηδεμίαν ὥρην¹⁴ ἔχειν ἀρπασθισέων, σωφρόνων¹⁵
 ‘δῆλα¹⁶ γὰρ δὴ, ὅτι, εἰ¹⁷ μὴ αὐταὶ¹⁸ ἐβουλέατο¹⁹, οὐκ ἂν²⁰ ἥρπα-

3. δὴ] ‘without doubt;’ *HGV*, vi, 1. ‘certes’ in early English writers, as “Certes ye bene too much to blame,” Spenser, *F. Q.* viii, 13. “Certes our authors are to blame,” Butler, *Hud.* i, 2; 11. Or rather ‘now,’ from ἤδη.
 4. μεγάλως] and in Ionic μεγαλωσσι, ii, 161, (as νέως, νειωσσι), the same as σφόδρα.
 5. ἐς] ‘into;’ ἐς, ‘send thou.’
 6. Ἀσίην] one of the three grand divisions of the earth, was named, according to the Greeks, from Asia the wife (or wife of Iapetus, and mother) of Prometheus; according to the Lydians, from Asias, a king of Mæonia, iv, 45. The A in Ἀσία is short (*Dion. Per.* 9), in Ἀσις long (*ib.* 138). There was also a marshy district of Lydia, bearing the same name, in which the A was long, *Hom. Il. B.* 461: s. *Virg. Æ.* i, 384; *G. i.* 383.

7. ἀρπάζειν] Infinitives are used as substantives, with an article, for any case but the vocative, without the article, for any case but the dative or vocative; as διακρίναι, ἀπολλύναι, ἀπόλλυσθαι, for the genitive, i, 11; δεήσασθαι, for the accusative, i, 9. When a sentence is said to be the nominative case to a verb, it will be found that the infinitive in such a sentence is the real nominative; as τὴν πεκρωμένην μοῖραν ἀδύνατά ἐστι ἀποφυγέειν, i, 91 (s. i, 4, 16): this is equivalent to τῆς πεκρωμένης μοῖρας ἀποφυγῆ, of which words ἀποφυγῆ only would be the nominative to ἐστί.
 8. ἀδίκων] ‘of unjust;’ ἀδικῶν, = Ionic ἀδικέων, ‘wronging.’
 9. ἔργον] This substantive is often omitted in such phrases; as *opus* is in Latin, though Virgil expresses it, *factam extendere factis, hoc virtutis opus*, *Æ.* x, 468; s. *Æ.* vi, 129.
 10. εἶναι] ‘to be; to be going;’ εἶναι, ‘to send,’ second aorist.

11. ἀρπασθισέων] is put by enallage of case or the figure antipthesis, as if governed by σπουδῇ, for ἀρπασθισαί, which τιμωρέειν would require, as τιμωρέων τῷ πατρὶ, i, 103: *STG.* or ὥστε may be understood before τιμωρέειν; *SW.* and αὐταῖς after it.
 12. σπουδὴν ποιήσασθαι] is opposed to μηδεμίαν ὥρην ἔχειν, s. iii, 155, 2; *Soph. CE. C.* 385; *Theoc.* ix, 20; οὐ φροντίζειν, *Suid.* with which the following phrases correspond, λόγον οὐδένα ἔχειν, i, 62; 115, 38; or ποιέσθαι, i, 4; or ποιεῖν, *Theoc.* iii, 33; λόγον οὐκ ἔχειν οὐδένα, *Æsch. P.* V. 239; οὐ λόγον τινός αξιοῖν, *Theoc.* xiv, 48; οὐκ ἐν λόγῳ τιθέναί, *Tyrt.* ἐν οὐδεμῇ μοῖρῃ ἔγειν ii, 172, 7; μοῖρας ποιέσθαι μηδαμῶς, *Soph. CE. C.* 277; ἐς δλιγυρίαν (i.e. δλίγην ὥραν) τραπέσθαι, *Thuc.* ii, 52; ἐν δλιγυρίᾳ ποιέσθαι, *Thuc.* iv, 5; δλιγύρας ἔχειν, *Lys. Isæ. &c.* πρῆγμα οὐδὲν ποιέσθαι, vi, 63; παρ’ οὐδὲν δέσθαι, *Æsch. Ag.* 221; παρ’ οὐδὲν ἔγειν, *Soph. An.* 34; ἐντροπήν ἢ φροντίδ’ ἔχειν, *CE. C.* 299; s. vii, 150, 70 and 71. *VK. ED.*

13. ἀνοήτων] Horace, in speaking of the same expedition, uses a similar epithet, *stultorum regum et populorum*, i *Ep.* ii, 6; *feminarum curam gerere, desperare est otium*, *P. Syr.*
 14. ὥρην] ‘care;’ ὥρην, ‘an hour;’ ὥρα, ‘he was seeing,’ i, 11: ὥρην is not met with in the later Attic writers, nor in the best of their imitators, Aristides and Lucian. *VK.*
 15. σωφρόνων] ‘of sensible, discreet, sober men;’ σωφρονῶν, ‘being in one’s right senses.’
 16. δῆλα] put for δῆλον by enallage of number, and again iii, 35; so likewise ἀδύνατα, i, 91, 82; (s. i, 4, 7;) κάλλιστα and γενναυτάτα, i, 37; βιώσιμα, iii, 109; χαλεπὰ, ix, 2, 9. This change is most common in verbals whose termination is -έον. *MA*, 443,

‘ζοντο. σφέας μὲν δὴ, τοὺς ἐκ τῆς Ἀσίης,’ λέγουσι Πέρσαι, ‘ἀρ-
 ‘παζομένων τῶν γυναικῶν λόγον οὐδένα ποιήσασθαι,’ Ἑλληνας
 ‘δὲ Λακεδαιμονίης²¹ εἵνεκεν γυναικὸς στόλον²² μέγαν συναγεῖ-
 ‘ραι, καὶ ἔπειτα ἐλθόντας ἐς τὴν Ἀσίην, τὴν Πριάμου δύναμιν
 ‘κατελεῖν. ἀπὸ²³ τούτου αἰεὶ ἡγήσασθαι τὸ Ἑλληνικὸν²⁴ σφίσι
 ‘εἶναι πολέμιον.’ τὴν γὰρ Ἀσίην, καὶ τὰ ἐνοικέοντα ἔθνεα βάρβαρά,
 οἰκειῦνται²⁵ οἱ Πέρσαι, τὴν δὲ Εὐρώπην καὶ τὸ Ἑλληνικὸν ἡγνεται
 κεχωρίσθαι.²⁶ (5) Οὕτω μὲν Πέρσαι λέγουσι γενέσθαι, καὶ διὰ²⁷
 τὴν Ἰλίον²⁸ ἄλωσην εὐρίσκουσι σφίσι εὐῶσαν τὴν ἀρχὴν τῆς ἔχθρης²⁹
 τῆς ἐς τοὺς Ἑλληνας. περὶ δὲ τῆς Ἰοῦς οὐκ ὁμολογέουσι Πέρσῃσι
 οὕτω³⁰ Φοίνικες. ἐγὼ δὲ περὶ μὲν τούτων οὐκ ἔρχομαι³¹ ἐρέων, ὥς
 οὕτω ἢ ἄλλως κως³² ταῦτα³³ ἐγένετο· τὸν δὲ οἶδα αὐτὸς πρῶτον
 ὑπάρξαντα ἀδίκων ἔργων ἐς τοὺς Ἑλληνας, τοῦτον σημῆνās προξή-

1. s. iii, 61, 100. *frater ut pelago jactetur, nota tibi*, Vir. *Æ.* i, 671.

17. εἰ] ‘if;’ εἰ, ‘thou art; thou art going; go thou;’ εἰ, ‘be thou; thou wert going.’

18. αὐτὰ] This insinuation of the Persians agrees with the words of Agamemnon, ἐλθὼν ἐκ Φρυγῶν Λακεδαιμόν, ἔρῳν ἔρῳσαν φύχετ’ ἐξαναρπάσας Ἑλένην, Eur. *I. A.* 71.

19. ἐβουλόατο] s. i, 3, 98. The Greeks use the indicative of the imperfect or aorist, twice, in the premises with εἰ, in the conclusion with ἄν, where the Latins would use the preterpluperfect subjunctive, twice, *MA*, 508, b. s. i, 42, 31; Liv. xxviii, 33, 3.

20. ἄν] the indefinite particle; ἄν, Doric, = ἦν, ‘whom.’

21. Λακεδαιμονίης] Lacedæmon or Sparta, the capital of Laconia, is now Palæo Chori near Misitra. *A.*

22. στόλον] ‘armament.’

23. ἀπὸ] The omission of καὶ or τε, by the figure asyndeton, is frequent in Herodotus; so παρὰ τούτων, i, 7.

24. Ἑλληνικὸν] ἔθνος being understood, which is sometimes expressed; as ἀνεκρίθη τοῦ βαρβαρικοῦ ἔθνους τὸ Ἑλληνικόν, i, 60; and in the present instance τὰ ἔθνεα βάρβατα immediately follows.

25. οἰκειῦνται] Ionic = οἰκειούνται, i, 23; so ἐμεῦ, &c. τὴν Ἀσίην πᾶσαν νομίζουσι ἐκ τῶν Πέρσαι εἶναι καὶ τοῦ

αἰεὶ βασιλεύοντος, ix, 116, 31; s. vii, 8, 61.

26. κεχωρίσθαι] Infinitives, in -θαι, of the perfect are circumflexed, if their penultima is naturally long, κεκλήσθαι, i, 32; otherwise they are paroxytones, κεχωρίσθαι, as are second aorists, ἐπιθέσθαι, i, 1: all others are proparoxytones, διατίθεσθαι, i, 1; unless contracted, χρᾶσθαι, i, 172.

27. διὰ] ‘through;’ Δία, ‘Jove,’ accusative.

28. Ἰλίου] s. Τροία, in *A.*

29. ἔχθρης] a paroxytone; and so λέπρην, i, 138; being substantives; but ἐχθρὸς and λεπρὸς are oxytones, as are most adjectives in -pos.

30. οὕτω] γενέσθαι is understood from what precedes. *SW.*

31. ἔρχομαι] ‘I am not going to say;’ so ἔ. φράσω and λέξω, ii, 11; vi, 109; ἔ. μηχανέων τὸν λόγον, ii, 35; ἔ. σημανέων, iv, 99; ἔ. ἐννέπων, Pin. N. vii, 102; the same as μέλλω or ὀρμῶμαι with an infinitive. *STG. MA*, 559, c. ἔ. ἐπιχειρῶν σοι ἐπιδείξασθαι, Plat. *Phædo*, 49, 112: s. i, 90, 71.

32. κως] Ionic = πως, by antithesis; so ὅκως, i, 8; ὀκοτέρην, i, 11; κοτέ, i, 55; κόσσοι, κω, i, 153; &c.

33. ταῦτα] The redundant use of demonstrative pronouns is a favourite pleonasm with our author. *STG.* ἐκ τῶν λιθοτομέων, ἐκ τουτέων... πρὸς τὸ Λιεύκην καλεῦμενον ὄρος, πρὸς τοῦτο, ii, 124; vii, 147, 46; 221, 25.

σομαι ἐς τὸ πρόσω³⁴ τοῦ λόγου, ὁμοίως μικρά³⁵ καὶ μεγάλα ἄστεα ἀνθρώπων ἐπέζων. τὰ γὰρ τὸ πάλαι³⁶ μεγάλα ἦν, τὰ πολλὰ αὐτῶν σμικρά γέγονε· τὰ δὲ ἐπ' ἐμεῦ³⁷ ἦν μεγάλα, πρότερον ἦν σμικρά. τὴν ἀνθρωπότητα ὣν ἐπιστάμενος εὐδαιμονίην οὐδαμὰ ἐν τῷτῳ³⁸ μένουσαν³⁹ ἐπιμνήσομαι ἀμφοτέρων ὁμοίως.

(6) Κροῖσος ἦν Ἀνδὸς μὲν γένος⁴⁰, παῖς δὲ Ἀλυάττειω⁴¹, τύραννος⁴² δὲ ἐθνέων τῶν ἐντὸς Ἄλυος⁴³ ποταμοῦ· ὃς ῥέων ἀπὸ μεσαμβρίας⁴⁴, μεταξὺ Σύρων⁴⁵ καὶ Παφλαγόνων⁴⁶, ἐξίει⁴⁷ πρὸς βορῆν⁴⁸ ἀνεμον ἐς τὸν Εὐξείνιον⁴⁹ καλεόμενον πόντον. οὗτος ὁ Κροῖσος, βαρβάρων πρῶτος τῶν⁵⁰ ἡμεῖς ἴδμεν⁵¹, τοὺς μὲν κατεστρέψατο⁵²

34. τὸ πρόσω] μέρος may be understood. s. iv, 123, 100.

35. μικρά] μικρὸς after words ending in s, otherwise σμικρός. MA.

36. τὸ πάλαι] s. i, 4, 2.

37. ἐπ' ἐμεῦ] 'in my time.' ἐπὶ, 'in the time'; i, 15; 56 twice; 65, 91; 94; 130, 73. VG, ix, 4, 9. In this sense ἐπὶ is generally prefixed to proper names and substantives denoting office, age, or government. SS. s. i, 34, 64.

38. ἐν τῷτῳ] ἐν τῇ αὐτῇ καταστάσει, according to the sense in which κατάστασις occurs repeatedly in Polybius.

39. μένουσαν] The instability of human felicity is a favourite theme of the tragedians; τὰ θνητὰ τοιαῦτα· οὐδὲν ἐν ταῦτῳ μένει, Eur. Ion 969: s. also i, 32.

40. γένος] i, 70, 42; for κατὰ τὸ γένος. γενεὴ occurs in the same sense; οὐ καθαρὸς χεῖρας ἔων, Φρὺξ μὲν γενεῇ, i, 35; and in this sentence there is a similar ellipsis (of κατὰ τὰς) before χεῖρας: ἡλικίην, i, 26; πληθος, i, 153, 3.

41. Ἀλυάττειω] Ionic genitives of the first declension, and Attic cases in -ως and -ων, of the fourth and second contracted, are exceptions to the general rule that the last syllable of proparoxytones is short; Ἀμφιδρέων, i, 46.

42. τύραννος] is used here as synonymous with βασιλεὺς: "Λυδὲ γένος, πολλῶν βασιλεῦ," i, 85; and τύραννος Σαρδίων and βασιλεὺς Σαρδίων, in i, 7; are equivalent to each other: rex an tyrannus Lydiae Cræsus fuit, Aus. viii, 4, 19.

43. Ἄλυσ] derived by some from ἅλς 'salt'; now Kizil-Ermak 'red river.'

44. μεσαμβρίας] Doric and Ionic = μεσημερίας, which is formed from μεσημερία by syncope of ε and par. emptosis of β; as γαμέρος for γαμερός.

45. Σύρων] Cappadocians, i, 72, LR. called Λευκοσύροι to distinguish them from the Μελανοσύροι, who dwelt beyond Mount Taurus. SS. Strabo was a Cappadocian. A. v, 49, 44.

46. Παφλαγόνων] Paphlagonia is now Penderachia.

47. ἐξίει] from ἐξίειν by syncope for ἐξίεινα, another form of ἐξίεινα, 'to send out'; so Ἡρακλέος, i, 7; vii, 143, 10; αἰτέο, i, 90; ἀνέι, iv, 28, &c. s. i, 1, 3; 39, 9; v, 63, 3; ἐκδιδοῖ has the same meaning, i, 80; 189, 76; and τὸ ἐόντοῦ ὕδωρ or ῥέεθρον is understood; λίμνη, ἐς τὴν ποταμὸν δύο εἰσέεισι τὸ ὕδωρ, vii, 109; ἐσθάλλει οὗτος ἐς τὸν Εὐφράτην ποταμὸν τὸ ῥέεθρον, i, 179; ἐξίεισι ἐς τὴν θάλασσαν, ... ἐσθάλλει ἐς τὴν λίμνην, Thuc. i, 46. "Timæus raves, And thro' nine channels disembogues his waves," Dryden, Æn. i, 354.

48. βορῆν] 'the north wind'; βορην, 'food,' i, 119.

49. Εὐξείνιον] The Greeks at first called the Black Sea Πόντος Ἀζείνιος, which name being ominous as meaning κακὸς εἶνιος, Schol. on Ap. Rh. ii, 550; or ἐχθρὸς εἶνιος ναύταισι, Æsch. P. V. 752; was changed by mariners to the contrary signification Εὐξείνιος, s. vii, 158, 2; Liv. xxviii, 28, 5. BT, Ph. iii, 9. PK, on Gen. x, 3.

50. τῶν] and again i, 14; 29; for

Ἑλλήνων ἐς φόρου ἀπαγωγὴν, τοὺς δὲ, φίλους προσεποιήσατο.⁵³ κατεστρέψατο μὲν Ἰωνάς⁵⁴ τε καὶ Αἰολέας⁵⁵, καὶ Δωριέας τοὺς ἐν τῇ Ἀσίῃ, φίλους δὲ προσεποιήσατο Λακεδαιμονίους. πρὸ δὲ τῆς Κροίσου ἀρχῆς πάντες Ἕλληνες ἦσαν ἐλεύθεροι.

(26) Τελευτήσαντος Ἀλυάττεω, ἐξεδέξατο⁵⁶ τὴν βασιλῆην⁵⁷ Κροῖσος ὁ⁵⁸ Ἀλυάττεω, ἐτέων ἑὼν⁵⁹ ἡλικίην πέντε καὶ τριήκοντα ὅς δὴ⁶⁰ Ἑλλήνων πρῶτοις ἐπεθήκατο⁶¹ Ἐφεσίοισι.⁶² ἔνθα δὲ οἱ Ἐφέσιοι, πολιορκέμενοι ὑπ' αὐτοῦ, ἀνέθεσαν⁶³ τὴν πόλιν τῇ Ἀρτέμιδι⁶⁴, ἐξάψαντες ἐκ τοῦ νηοῦ⁶⁵ σχοινίον ἐς τὸ τεῖχος. ἔστι⁶⁶ δὲ μεταξὺ τῆς τε παλαιῆς πόλιος, ἣ τότε ἐπολιορκέετο, καὶ τοῦ νηοῦ ἑπτὰ στάδιοι.⁶⁷

τοὺς: the relative, when it should have been in the accusative, being often put in the genitive or dative according to the case of its antecedent: so πρῶτον ἀνθρώπων τῶν ἡμεῖς ἴδμεν, i, 23. *MA*, 473.

51. ἴδμεν] Ionic or Doric = ἴσμεν, and this by syncope for ἴσμεν.

52. κατεστρέψατο] This verb occurs in the same phrase, i, 27; ii, 182; *STG*. s. vii, 51, 85.

53. προσεποιήσατο] Instead of this middle verb, St Luke uses the active with a pronoun, ποιήσατε ἑαυτοῖς φίλους, xvi, 9: s. iii, 66, 42.

54. Ἰωνας] s. *IONES* and *IONIA*. *A*.
55. Αἰολέας] The Æolians and the Dorians were so called from Æolus and Dorus, two sons of Hellen. There were also Dorians in Greece.

56. ἐξεδέξατο] is used in the same sense without τὴν βασιλῆην, as ἐξεδέξατο Σαδνάττης ὁ Ἀρδυος καὶ ἑβασίλευσεν ἔτεια δυνάμει, i, 16.

57. βασιλῆην] is originally an adjective, the feminine of βασιλῆος, and agreeing with ἀρχὴν understood; s. i, 30, 34; 130, 66. Ionic = βασιλείαν, 'a kingdom,' from βασιλεύειν; βασιλεία, 'a queen,' from βασιλεύς.

58. δ] 'the'; and in Ionic, 'he'; δ, in Ionic τδ, 'which'; ο', 'seventy.'

59. ἑὼν] Ionic = ὦν; so εἶδον, &c. by prothesis.

60. ὅς δὴ] 'and so he.' *HGV*, vi, 6. or 'who then.'

61. ἐπεθήκατο] 'set upon,' iv, 128, 30: it often includes the notion of suddenness, but this is sometimes expressed, as ἐπιθεμένων ἀπροσδοκῆτως (-τοῖς, v. l.), Thuc. ii, 33: s. ix, 116, 32.

62. Ἐφεσίοισι] Ephesus, anciently Alope, Ortygia, Morge, Samornion, and Ptelea; now Tigena, *SS*. or Hagiasoulouk, *LR*. a corruption of ἅγιος θεολόγος, a title of St John the Evangelist. *A*. It was the birth-place of Parrhasius and Heraclitus, *LAU*. (but s. i, 1); and one of the seven Christian churches, Revelations ii, 1.

63. ἀνέθεσαν] This was done by the advice of Pindarus, nephew of Croesus, who had revolted from his uncle, *ÆI*. V. H. iii, 26. The object of such consecration was to detain the gods, who were supposed to desert a town previously to its capture (s. viii, 41, 66). Πολυκράτης τῇ Ῥήνειαν ἑλὼν, ἀνέθηκε τῷ Ἀπόλλωνι τῷ Δηλίῳ, ἄλυσαι δῆσας πρὸς τὴν Δῆλον, Thuc. iii, 104. *LR*.

64. Ἀρτέμιδι] so called from restoring persons to health, ἀπὸ τοῦ ἀρτείας ποιεῖν, Strab. xiv, p. 942. *LR*.

65. νεοῦ] The original architect of this temple (i, 1, 1) was Ctesiphon; but it was often destroyed and rebuilt. Its site was between the old town and the sea. *LR*.

66. ἔστι] *MA*, 302, 2. The ellipsis may be supplied by the words τὸ διάστημα. *SW*. τὸ μεταξὺ διάστημα, Polyb. iii, 37, 4.

67. στάδιοι] and στάδια in the plural, στάδιον in the singular, 'a furlong,' or eighth part of an ancient mile, which was considerably shorter than the English mile. The following passages are important as they give the measures of length: ἑκατὼν ὀργυαὶ δίκαιαι [Liv. xxviii, 42, 4:] εἰσι στάδιον ἐξάπλεθρον ἐξαπέδου μὲν τῆς ὀργυῆς μετρεομένης καὶ

πρώτοις μὲν δὴ τούτοις ἐπεχείρησε ὁ Κροῖσος· μετὰ δὲ⁶⁸, ἐν μέρει⁶⁹ ἑκάστοις Ἰώνων τε καὶ Αἰολέων, ἄλλοις ἄλλας⁷⁰ αἰτίας ἐπιφέρων. τῶν μὲν ἐδύνατο μέζοντας παρευρίσκειν, μέζονα⁷¹ ἐπαιτιώμενος, τοῖσι δὲ αὐτῶν καὶ φαῦλα ἐπιφέρων. (27.) Ὡς⁷² δὲ ἄρα⁷³ οἱ ἐν⁷⁴ τῇ Ἀσίῃ Ἕλληνες κατεστράφατο⁷⁵ ἐς φόρου ἀπαγωγὴν, τὸ ἐνθεῦτεν ἐπενόεε, νέας ποιησάμενος, ἐπιχειρεῖν τοῖσι νησιώτρῃσι⁷⁶ ἐόντων δὲ οἱ πάντων ἐτοίμων ἐς τὴν ναυπηγίην, οἱ μὲν Ὑβαντα⁷⁷ λέγουσι τὸν Πριηνέα⁷⁷ ἀπικόμενον ἐς Σάρδεις,⁷⁸ οἱ δὲ Πιπτακὸν⁷⁹ τὸν Μυτιληναῖον⁸⁰, εἰρομένου Κροίσου εἶ τι εἴη νεώτερον⁸¹ περὶ⁸² τῇ

τετραπλήχεις, τῶν ποδῶν μὲν τετραπάλαιστον ἐόντων, τοῦ δὲ πῆχεος, ἑξαπάλαιστον, ii, 149; ἡ δὲ δὲ ἡμερησίῃ ἀπὸ δικησίου στάδια συμβέβηται μοι, iv, 101; νῆς ἐπίπαν μάλιστα κη κατανύει ἐν μακρημερίῃ ὀργυίας ἑπτακισμυρίας, νυκτὸς δὲ ἑξακισμυρίας, iv, 86; ὅσοι μὲν γεωπεῖναι εἰσι ἀνθρώπων, ὀργυῖαι μεμετρήκασιν τὴν χώραν ὅσοι δὲ ἦσαν γεωπεῖναι, σταδίοισι· οἱ δὲ πολλὴν ἔχουσι, παρασάγγῃσι· οἱ δὲ ἄφθονον λίην, σχολίοισι. δύναται δὲ ὁ μὲν παρασάγγης τριήκοντα στάδια [vi, 42, 49;] ὁ δὲ σχολίος ἑκάστος, μέτρον ἔδον Αἰγυπτίων, ἑξήκοντα στάδια, ii, 6; ἡ ἀουρα ἑκατὸν πῆχεων ἐστὶ Αἰγυπτίων ἀντη· ὁ δὲ Αἰγύπτιος πῆχυς τυγχάνει ἴσος ἔδον τῷ Σαμίῳ, ii, 168; *stadium centum viginti quinque nostros efficit passus, hoc est, pedes sexcentos viginti quinque*, Pli. ii, 23.

68. μετὰ δὲ] Where time is implied, τοῦτο or ταῦτα is understood, i, 11; v, 24, 22; μετὰ δὲ ταῦτα occurs, i, 2. So πρὸς δὲ is used, und. τούτῳ or τούτοις, i, 71; 156, 34; ἐν δὲ, i, 185; ἐπὶ δὲ, viii, 93; post, Vir. Æ. i, 140.

69. ἐν μέρει] 'in turn.' Hence the phrases ἕκαστος ἀμείβεσθαι πρὸς ἕκαστον ἐν μέρει, Æsch. Eu. 583; εἰπεῖν and ἀνταποῖν ἐν μέρει, 193; 433; εἰπεῖν ἀκούσαι τ' ἐν μέρει, Eur. H. 183. The article τῷ is added, Or. 446; Arist. R. 32; Thuc. iv, 11. It is expressed in Latin by *in vicem*, Liv. i, 40; *ordine*, i, 32; *in orbem, suam cuiusque vicem, per omnes*, iii, 36; *in partem*, Hor. Ep. ii, 39; *vicissim*, Virg. E. iii. 28; *item*, Lucr. ii, 576.

70. ἄλλας] 'other'; ἄλλας, 'sausage.'

71. μέζονα] αἰτιώματα, uud.

72. ὥς] 'when' 'after that.' HGV, i, 31.

73. ἄρα] 'therefore,' HGV, i; ἄρα, 'pray!' ἄρᾳ, in Ionic ἀρᾳ, vi, 63; 'a votive prayer.'

75. κατεστράφατο] = κατεστραμμένοι ἦσαν, i, 141, 78.

76. νησιώτρῃσι] 'islanders'; ἡ περὶ τῆς, 'an inhabitant of the continent,' i, 171.

77. τὸν Πριηνέα] If a word is put in apposition with a substantive, in order to define it more accurately, but without a copula, then this word will have an article, but the substantive will in general be without one. MA, 273. Priene, one of the twelve Ionian cities, now Palatia. LR.

78. Σάρδεις] Ionic = Σάρδις or Σάρδεϊς; as *πίστις*, iii, 7, 20; 71, 70. MA, 80, obs. 4. The capital of Lydia, anciently called Tarna and Hyda, Did. on H. II. E, 44; T, 385; now Sart. LR. One of the seven Christian churches, Revelations iii, 1. *Cræsi regia Sardis*, Hor. i Ep. xi, 2.

79. Πιπτακὸν] Pittacus was elected *Ἀπομνήτης* of Mytilene (an office similar to that of *Dictator*, Dionys. A. R. 336, 35), and was eminent as a legislator, Arist. P. ii, 10; iii, 10.

80. Μυτιληναῖον] Mytilene, now Castro, was the capital of Lesbos.

81. νεώτερον] 'any news.' The comparative is sometimes used for the positive: so ἥδιον for ἡδὺν, ii, 46. MA, 457, 3. Those, who first used comparatives absolutely, really made some comparison, though they suppressed the object of it; afterwards a similar form of expression was retained,

‘Ἑλλάδα, εἰπόντα τάδε, καταπαῦσαι τὴν ναυπηγίην’ “Ἦ βασιλεῦ
 “νησιῶται ἵππον⁸³ συνωνέονται⁸⁴ μυρίην⁸⁵, ἐς Σάρδις τε καὶ ἐπὶ σε
 “ἔχοντες ἐν νῆ⁸⁶ στρατεύεσθαι.” Κροῖσον δὲ, ἐλπίσαντα λέγειν
 “ἄν γὰρ⁸⁷ τοῦτο θεοὶ ποιήσειαν ἐπὶ νόον
 “νησιώτῃσι, ἔλθειν ἐπὶ Λυδῶν παῖδας⁸⁸ σὺν ἵπποισι.” Τὸν δὲ
 “ὑπολαβόντα φάναι· “Ἦ βασιλεῦ, προθύμως μοι φαίναται εὖ εἶσθαι
 “νησιώτας ἵππευμένους λαβεῖν ἐν ἡπείρῳ, οἰκότα⁸⁹ ἐλπίζων
 “νησιώτας δὲ τί δοκέεις εὐχεσθαι ἄλλο, ἢ, ἐπεὶ τε τάχιστα⁹⁰
 “ἐπύθοντό⁹¹ σε μέλλοντα ἐπὶ σφίσι ναυπηγέσθαι νέας, λαβεῖν

while the thing, to which the comparison was made, was forgotten. *RZ*, de in. ac. *VG*, iii, 2, 11; or, taking it as put for the superlative, ‘what might be the latest news.’ s. i, 30, 42; 210, 73; iii, 62, 6.

82. περὶ] So περὶ Ἰταλίην, i, 24. The Greeks use περὶ, instead of ἐν, with the name of a country, when they do not speak of any particular cities or definite part of the land. *STG*. ‘any where on the coast of;’ and i, 24; ‘somewhere on the coast of; about the coast of,’ *Thuc.* ii, 47; περὶ πᾶσαν, ‘all round the coast of,’ *Th.* vi, 2.

83. ἵππον] ‘horse, cavalry,’ here and frequently elsewhere (i, 80, 71) is put for ἵππεύς, *Æsch.* P. 320. In like manner τὸ ἵππικόν, i, 80, 71; and ἵπποσύνη, vii, 141; ἡ κάμηλος, i, 80; (i. e. ἡ τῶν καμήλων τάξις, *Xen.* C. vii, 1, 22; ‘the camel train, the troops mounted on camels;’) ὅσπλις for ὀσπιστάς, v, 30, 56; ὅψις for ὀρμάτα, ii, 136; αἰχμὴ for αἰχμηταί, *Pin.* O. vii, 35; δερᾶπηγ for δερᾶπνοτες, i, 199; v, 21; vii, 55, 8; 83; 184; δερᾶπεία, *St Matthew* xxiv, 45; (i. e. τὸ πλῆθος τῶν οἰκετῶν, *Poll.* O. iii, 75;) φῶς for πεφωτισμένοι, *Ephesians* v, 8; περιτομή for περιτετμημένοι, *Galatians* ii, 9, &c.; δημοτικὴ for δημόλικη, *Hom.* II. E, 326; τὴν φυγὴν and τοὺς φυγάδας are used as synonymous, *Xen.* H. v, 2, 9 f; civitas for cives, *Hor.* iv O. ii, 51; *E.* xvi, 18; 36; *agrestium fuga spoliatiue et vulnerati*, *Liv.* iii, 69; *nobilitas for nobiles*, *Liv.* ii, 56; *duodecim secures for duo prætores cum duodecim lictoribus*, *Cic.* p. L. M. 12; *servitus crescit nova*, *Hor.* ii O. viii, 18; *vicinia for vicini*, i *E.* xvii, 62; s. *Liv.* xxi, 55;

xxviii, 2; *Juv.* xiv, 154 n. The same idiom is very common in English. *HU.* *SS. MA.*, 429. *BL. ED.*

84. συνωνέονται] ‘are collecting by hire.’ *Liv.* xxiii, 13, marg.

85. μυρίην] μύριος, ‘ten thousand, a myriad;’ μυρίος, ‘infinite,’ i, 126, 34; ii, 148.

86. ἐν νῆ] ἐν νόῳ, i, 10; ‘in contemplation;’ ποιεῖν ἐπὶ νόον, ‘to put into one’s head;’ here, and i, 71.

87. ἀν γὰρ] ‘(that would be highly satisfactory to me) for I wish;’ *Doric* = εἰ γὰρ: εἰ γὰρ γένοιτο δ τι ἐγὼ σοι ἐν καιρῷ ἂν γενοίμην αὐτὸ χρήσιμος, *Xen.* C. vi, 1, 38. *HGV*, i. εἰ may be derived from εἴη, and σι from σιτ, both in the sense of ‘would that,’ and in that of ‘if.’

88. Λυδῶν παῖδας] by periphrasis for Λυδοὺς; so παῖδες Ἰώνων, v, 49. Similar expressions are used by *Hom.* O. A, 546; *Æsch.* P. 408; *Eur.* *Sup.* 1223; *Pin.* I. iv, 62; *Dion.* P. 31, &c.; *Jul. Mis.* p. 132, &c. Instead of παῖδες, υἱες is used *Il.* A, 162, &c.; *Dion.* P. 77, &c.; *κούροι*, *Il.* A, 473, &c. *MA.*, 430. *BL.*

89. οἰκότα] ‘what is natural.’ *Ionic* = οἰκόστα. All participles in -εις, -ους, and -ως are oxytones.

90. ἐπεὶ τε τάχιστα] ‘as soon as ever.’ *VG*, vii, 6, 1. τε with ἐπεὶ, i, 66, 99; δς, iii, 83; δσος, i, 126; iv, 120, 94; and ολος, i, 29, 27; has not generally a copulative signification. *STG.* s. *HGV*, τε, 15; and *VG*, viii, 7, 1. Thus *que* loses its copulative sense in *itaque*, *namque*, *quisque*, *ubique*, *uterque*, &c.

91. ἐπύθοντο] ‘they ascertained,’ ἤκουον, ἠρώτων, ἐμάνθανον, *Hesych.*

“ἀρώμενοι⁹² Λυδοὺς ἐν θαλάσῃ, ἵνα ὑπὲρ τῶν ἐν τῇ ἡπείρῳ⁹³
 “οἰκνέμενων⁹⁴ Ἑλλήνων τίσωνται σε, τοὺς σὺ δουλώσας ἔχεις;”⁹⁵
 Κάρτα⁹⁶ τε ἡσθῆναι⁹⁷ Κροῖσον τῷ ἐπιλόγῳ⁹⁸ καὶ οἱ προσφυνέως⁹⁹
 γὰρ δόξει λέγειν, πειθόμενον παύσασθαι τῆς νανπηγίης.’ καὶ οὕτω
 τοῖσι τὰς νήσους οἰκνέμενοισι Ἴωσι ξεινίην¹⁰⁰ συνεθέκατο.

(28.) Χρόνον δὲ ἐπιγινομένου καὶ κατεστραμμένων σχεδὸν πάντων

ἄλλων μύθον ἀκούων πυνθάνομαι, Hom. Od. B, 314.

92. ἀρώμενοι] ‘praying,’ GAI. MA. ἀειράμενοι, ‘setting sail,’ SW. STG. αἰωρεομένους, ‘out at sea,’ TP, Ep. Crit. ἀράμενοι, ‘grappling with you,’ REI. αἰωρεύμενοι, ‘elated,’ WER. Herodotus commenced as if the sentence would run thus: τί δοκέεις εἰσεσθαι ἄλλο, ἢ λαβεῖν ἀρᾶσθαι Λυδοὺς ἐν θαλάσῃ (which was the reading in the editions by STE.); in this however the ἀρᾶσθαι was superfluous (PW and LR omit it); but his train of thought being broken by the intervening words, he wrote ἀρώμενοι, as referring to the nominative case of the verb ἐπύθοντο. MA, 611, III.

93. ἡπείρῳ] All land is either continent, χέρσος, or island, νῆσος: a peninsula, χερσόννησος, is that which partakes of the nature of both, vi, 34, 86: ἡπειρος for ἡπειρος, ‘not bounded’ (that is, by sea), is an adjective agreeing with χέρσος, which is understood as a substantive; though χέρσος itself is originally an adjective, iv, 123. agreeing with γῆ. STO. So *continens* in Latin is used by itself as a feminine substantive, though *terra* is sometimes expressed, viii, 16, 64; and, in English, ‘main,’ for ‘main land.’

94. οἰκνέμενων] for οἰκούντων, here and twice below: in vii, 22, 97; the participle is used in its proper passive sense, δ’ Ἀθως ἐστὶ ὄρος μέγα τε καὶ σὺνομαστόν, οἰκνέμενον ὑπὸ ἀνθρώπων, immediately after ὠρυσσον οἱ περὶ Ἀθῶν κατοικημένοι. MA, 496, 6. s. iii, 136, 49; ix, 66, 41.

95. δουλώσας ἔχεις] ‘holdest enslaved.’ Δεδούλωκας would have nearly expressed the same meaning, except that ἔχεις denotes the possession, and δουλώσας the manner in which one arrived at the possession; so εἶχε καταστρεφόμενος, i, 28, 100; MA, 559, b. s. i, 37, 87; ἄλλας πόλεις ὅφ’ αὐτῇ

ἔχει δουλωσαμένην, Pla. R. P. i, 22; Liv. xxi, 40, 5.

96. κάρτα] though in use with other writers, STE suspects to be Ionic, from its frequent occurrence in our author. It is the same as πᾶν, σφόδρα, μάλα, μάλιστα, Th. L. G. 11097. καρτερῶς, λίαν and opposed to μετρίως, iii, 80. SW.

97. ἡσθῆναι] first aorist from ἡδεσθαι, i, 56.

98. τῷ ἐπιλόγῳ] ‘with the rejoinder, or repartee, or drift of these words.’

99. προσφυνέως] ‘appositely; apropos.’

100. ξεινίην] μετὰ δὲ, ἢ τε διαλλαγή σφι ἐγένετο, ἐπ’ ᾧ τε ξείνους ἀλλήλοισι εἶναι καὶ ξυμμάχους, i, 22. As there is nothing in the manners of modern times which at all resembles the ancient customs respecting ‘hospitality,’ the most remarkable particulars are here collected. The barbarous disposition to consider all strangers as enemies gave way to the very first efforts towards civilization; and, as early as the time of Homer, provision was made for the reception of travellers into those families with which they were connected by the ties of hospitality. This connection was esteemed sacred, and was under the particular sanction of Ζεὺς ξένιος. The same word ξένος, which had originally denoted ‘a barbarian’ and ‘an enemy’ (ix, 11), then became the term to express either ‘a host’ or his ‘guest.’ When persons were united by the tie of hospitality, each was ξένος to the other; though, when they were together, he, who received the other, was properly distinguished as ξενόδοκος. In Eur. Al. 559; and in Plato, we find mention of ξενῶνες, ‘apartments appropriated to the reception of such visitors;’ *hospitale cubiculum*, Liv. i, 58. The bond of hospitality might subsist, (1) between private individuals;

τῶν ἐντὸς¹ "Ἄλνους ποταμοῦ οἰκημένων" πλὴν γὰρ Κιλικίων² καὶ Λυκίων³ τοὺς ἄλλους πάντας ὑπ' ἑωυτῷ¹⁰⁰ εἶχε καταστρεψάμενος ὁ Κροῖσος· εἰσὶ⁴ δὲ οἷδε, Λυδοὶ⁵, Φρύγες⁶, Μυσοὶ⁷, Μαρνανδύνοιοι⁸, Χάλυβες⁹, Παφλαγόνες, Θρήκες¹⁰, οἱ Θυνοὶ τε καὶ Βιθυνοὶ¹¹, Κᾶρες¹², Ἴωνες, Δωριεῖς, Αἰολεῖς, Πάμφυλοι.¹³ (29.) Κατεστραμμένων δὲ τούτων καὶ προσεπικτωμένου¹⁴ Κροίσου Λυδοῖσι, ἀπικνέονται ἐς

(2) between private persons and states ; (3) between different states. 'Private hospitality' was called *ξενία* ; 'public,' *προξενία*. Persons, who, like Glaucus and Diomedes, ratified their hospitality in war, were called *δορυξένοι*, Hom. Il. Z, 215-236. This connection was in all cases hereditary, and was confirmed by gifts mutually interchanged ; which, at first, were called *σύμβολα*, Eur. M. 613 ; afterwards, when reduced to a kind of tickets instead of presents, *ἀσπραγδοί*, *tesserae hospitales*, Plaut. Poen. v, 2, 87 ; 92. Everything gave way to this connection. Admetus could not bear the thought of turning away his *ξένος*, Hercules, even when his wife was just dead ; and is highly praised for it, Eur. Al. Hospitality might, however, be renounced by a solemn form of abjuration ; and yet, after that, might be renewed by a descendant. Thus, between the city of Sparta and the family of Alcibiades, *προξενία* had subsisted : his grandfather had solemnly renounced it ; but he, by acts of kindness, revived it again, Thuc. v, 43 ; vi, 89. s. *FEI*, Ant. Hom. iii, 13 ; *PC*, iv, 21 ; *TH*, de Tess. Hosp. *BEO*. *BNS*, on Eur. Al. 613 ; *MT*, ii, 4 ; *TR*, on Hom. Il. Z, 14 ; 215.

1. ἐντὸς] From this circumstance, some have designated as Lydia all the country within the Halys ; *Halys amnis, qui Lydiam terminat*, Curt. iv, 11, 5. *LR*.

2. Κιλικίων] formerly Hypachæans, vii, 91. Cilicia is now called Tis-Weleith, 'the Stony Province,' *A*. or Carmania. *SS*.

3. Λυκίων] originally Solymi, and the country Milyas. *LP* appears mistaken in saying they were conquered by Cræsus king of Lydia.

4. εἰσὶ] 'they are ;' εἰσι, 'he is going ;' 'they are going.'

5. Λυδοὶ] Herodotus seems to have named these first, because Cræsus was their king (by inheritance) though not by conquest ; *SW*. and he might wish not to omit the name of any subject nation. *STG*. Homer calls them *Μήγρονες*, Il. B, 864 ; 866 ; and elsewhere.

6. Φρύγες] from *φρύγειν*, 'to scorch,' according to Eust. and others ; *BT*, Ph. iii, 8 ; or from the Briges of Thrace, vii, 73 : now German. *SS*.

7. Μυσοὶ] from *μυσός* (in Lydian) 'a beech ;' *STE*, Th. L. G. cxlii. or from Mæsia in Europe, *A*. as *Punicus* from *Pani*.

8. Μαρνανδύνοιοι] with *ν* long, *Æsch*. P. 933 ; *Βιθυνία ἐκτίσθη ὑπὸ Φουκίος ἢ πρὶν Μαρνανδύνην*, Eus. Ch. i, p. 28.

9. Χάλυβες] Strabo calls them Chaldæi ; their country is now Keldir : s. *CHALDÆA* and *CHALYBES*. *A*.

10. Θρήκες] The Asiatic Thracians, who migrated from Europe ; vii, 75 ; *Thyni Thracæ erant quæ nunc Bithynia fertur*, Claud. xx, 247. *WE*. Xenophon speaks repeatedly of Asiatic Thrace, H. i, 3, 2 ; iii, 2, 2 ; *A*. vi, 2, 11 ; ἀρξαμένη δὲ ἡ Θράκη αὕτη ἐστὶν ἀπὸ τοῦ στόματος τοῦ Πόντου μέχρις Ἡρακλείας, ἐπὶ δεξιὰ εἰς τὸν Πόντον εἰσπλέοντι ib. 4, 1.

11. Βιθυνοὶ] Bithynia, till colonized by Thracians, was called Bebrycia. *LR*.

12. Κᾶρες] anciently named Leleges, i, 171 ; the province is now Aidenelli. *LR*.

13. Πάμφυλοι] Mopsopia was afterwards called Pamphylia, from *πάν* 'all,' and *φύλον* 'tribe,' in consequence of the various Greek tribes that settled there ; *A*. now Menteseli. *SS*.

14. προσεπικτωμένου] 'having gained them in addition.'

Σάρδεις ἀκμαζούσας πλούτῳ¹⁵ ἄλλοι τε οἱ πάντες ἐκ τῆς Ἑλλάδος σοφισαί¹⁶, οἱ τοῦτον τὸν χρόνον ἐτύγχανον ἐόντες¹⁷, ὡς ἕκαστος¹⁸ αὐτῶν ἀπικνέοιτο¹⁹ καὶ δὴ καὶ Σόλων, ἀνὴρ Ἀθηναῖος, ὃς Ἀθηναίοισι νόμους²⁰ κελεύσασι²¹ ποιήσας ἀπεδήμησε ἕτεα δέκα, κατὰ Θερύρης πρόφασιν²² ἐκπλώσας, ἵνα²³ δὴ²⁴ μὴ τινα τῶν νόμων ἀναγκασθῇ λῦσαι, τῶν²⁵ ἔθετο.²⁶ αὐτοὶ γὰρ οὐκ οἶοι τε²⁷ ἦσαν αὐτὸ ποιῆσαι

15. πλούτῳ] *Craesus, cujus opes et divitiæ insignes ea tempestate erant*, Just. i, 7. Πλούτος is derived by Eust. from πολὺ ἔτος 'many a year'; see St Luke xii, 16; 19; as ὅλος may be from ὅλος βίος 'whole life'; s. i, 32, 11; 82, 100; Arist. E. i, 10.

16. σοφισταί] οἱ πεπαιδευμένοι, Schol. Pin. I. v, 36; Thuc. iii, 38. This appellation was not originally a term of reproach, ii, 49; iv, 95; but became so afterwards, Schol. Arist. N. 330; from the mercenary practices of the professors of philosophy. *LR. illos septem, qui a Græcis σοφοί, sapientes a nostris, et habebantur et nominabantur*, Cic. T. v, 3. The seven were Solon, Thales, Pittacus, Bias, Cleobulus, Myson, and Chilo: *BRT*, J. A. intr. Some insert among the number Epimenides, or Periander, *Pla. R. P. i, 9* (nn.), or Lasus, vii, 6, 34.

17. ἐτύγχανον ἐόντες] 'happened to be.'

18. ὡς ἕκαστος] 'just as each of them individually chanced to come;' i, 114; ix, 49. ὡς ἕκαστος would have been sufficient without αὐτῶν ἀπικνέοιτο. Each of them went to Sardis alone, and of his own accord, without having concerted it with the others. Thuc. i, 3; 15; 67; 89; 98; 113, &c. *WY. pro se quisque*, *SH*, on *BO*, 356. *VG*, viii, 10, 17 (*SEA*, p. 211): s. i, 6, 69; iii, 14, 73; vi, 31, 64.

19. ἀπικνέοιτο] The optative is used because the action signified was not limited to a precise point of time, but often repeated by several persons, or in several places, ὅπως ἀπικοίτο, κατέλεγε, vii, 6, 119 twice. In such cases the imperfect, as it denotes the repetition of an action, is usually put in the other member of the sentence. *MA*, 521.

20. νόμους] 'laws; νόμους, 'provin-

ces,' i, 192; 'settlements,' v, 102. Solon not only enacted laws, but also remodelled the constitution of Athens, abolishing the oligarchy, and adopting democratical institutions, *Arist. P. ii, 10; PC, i, 26; MT, i, 5; 4*.

21. κελεύσασι] 'at their own request.'

22. κ. θ. πρόφασιν] 'under a pretext of seeing the world, and making his observations on mankind; *mores hominum multorum videndi et urbes*, *Hor. A. P. 142*.

23. ἵνα] 'in order that.' ἵνα in this sense requires μὴ as a negative. *HGV*, i, 1, 3: s. iii, 150, 73; vi, 100, 24. When a present tense precedes it, the subjunctive should follow; but, after a past tense, the optative (ἀναγκασθῇ) should be used. *MA*, 519, 4. The most correct Attic writers observe this distinction; others neglect the latter part of the rule, iii, 150; vii, 206. Herodotus sometimes after a past tense uses both moods together, as ἀνῆγον τὰς νῆας, ἵνα δὴ τοῖσι Ἑλλησι μὴδὲ φυγέειν ἐξῆν, ἀλλ' ἀπολαμφθέντες δοῖεν τίσιν, viii, 76; ἐβουλεύσαντο μεταναστῆναι, ἵνα καὶ ὅδαι ἐχῶσι χρᾶσθαι καὶ οἱ ἱππέες σφέας μὴ σινολάτο, ix, 51. *HE*, n. 350, on *VG*. ἵνα, 'that'; ἵνα, 'a nerve.'

24. δὴ] 'really; in fact.' *HGV*, vi, 1: s. i, 129, 63; also i, 26, 60.

25. τῶν] i, 6, 50; τοὺς is used just below.

26. ἔθετο] δέσναι νόμον is said of the legislator, who proposes the law, δέσθαι νόμον of the people, who enact it, or agree to receive it from the legislator: ἐπὶ τῶν νόμων λέγεται, ὡς ἔθηκε μὲν ὁ νομοθέτης, ἔθετο δὲ ὁ δῆμος, *Harp. KU*, de *V. M.* ii, 10, and *prf.* δέσναι λέγουσι τὸν νομοθέτην τὸν νόμον δέσθαι δὲ τὸν δῆμον, ἡγουν δέξασθαι καὶ κυρῶ-

'Αθηναῖοι ὀρκίοισι γὰρ μεγάλοισι κατείχοντο 'δέκα²⁸ ἔτεα χρήσεσθαι νόμοισι, τοὺς ἄν'σφι Σόλων θῆται.'²⁹ (30.) Αὐτῶν δὲ ὧν³⁰ τούτων καὶ τῆς θεωρίας ἐκδημήσας ὁ Σόλων εἵνεκεν ἐς Αἴγυπτον ἀπῆκετο παρὰ³¹ Ἀμασιν³², καὶ δὴ καὶ ἐς Σάρδις παρὰ Κροῖσον. ἀπικόμενος δὲ ἐξιζήτετο³³ ἐν τοῖσι βασιλήτοισι³⁴ ὑπὸ τοῦ Κροίσου μετὰ δέ, ἡμέρῃ τρίτῃ ἢ τετάρτῃ, κελεύσαντος Κροίσου, τὸν Σόλωνα θεράποντες περιήγον κατὰ τοὺς θησαυροὺς³⁵, καὶ ἐπεδείκνυσαν πάντα ἔοντα μεγάλα τε καὶ ὀλβια. θηησάμενον³⁶ δέ μιν τὰ πάντα καὶ σκεψάμενον, ὥς οἱ κατὰ καιρὸν ἦν³⁷, εἶρετο ὁ Κροῖσος τάδε³⁸ "ᾤεινε Ἀθηναῖε, "παρ' ἡμέας γὰρ³⁹ περὶ σέο λόγος ἀπῆται πολλὸς, καὶ σοφίης

σαι, Moschop. π. 2. p. 10. The Attic writers observed this distinction; others neglected it, as in the present instance. *LR*.

27. οἷός τε] οἷός τε εἰμι, 'I am able; 'οἷός εἰμι, 'I am wont;' *MA*, 479, obs. 2. *VG*, iii, 8, 9. The expression is equivalent to τοιοῦτοι ὥστε δύνασθαι; Thucydides uses it for δυνατός; as πόλις μὲν τὰς ἰδίας ξυμφορὰς οἷα τε φέρειν, εἰς δὲ ἑκαστος τὰς ἐκείνης ἀδύνατος, ii, 60; δύναμεις οὐδὲν οἷός τε οὔσαι ποιεῖν, Dem. Ph. i, p. 55: §s. i, 27, 90; v, 49, 35. οἷος, 'such; 'οἷος, 'alone; 'οἷος, ὅιος, 'of a sheep.'

28. δέκα] 100 years according to later authority, cited by *PC* and *LP*.

29. θῆται] Since κατείχοντο is in a past tense, the optative without ἄν should have been used; but there seems to be a transition from indirect to direct construction (i, 2, 84), *MA*, 527; and obs. 1; in which the words would be χρησόμεθα τοῖς νόμοις ὅς ἂν Σόλων θῆται. Similar passages occur i, 47 twice; 82; 119; ii, 30; 121, 5; iii, 31; 52; 53; 84; 133; 147; iv, 154; 196; 201, &c. *STG*.

30. δὴ ὧν] 'well then,' 'so then,' i, 8; 34. δὴ is used for μὲν δὴ, and is answered by ἀπικόμενος δέ: ὧν marks the resumption of the narrative, which was interrupted at αὐτοὶ γὰρ. *HGV*, iv, 2; vii.

31. παρὰ] with an accusative, answers to the question, 'whither?' *MA*, 588, c.

32. Ἀμασιν] ii, 178.

33. ἐξιζήτετο] s. *PC*, iv, 21. οὐ φθίνει Κροίσου φιλόφρων ἀρετὰ, Pind. P. i, 184.

34. βασιλήτοισι] agrees with οἰκί-οισι understood; compare i, 26, 57; 35; ii, 150.

35. κατὰ τοὺς θησαυροὺς] 'through all the treasure-chambers.' *Liv*. xxi, 8, 4.

36. θηησάμενον] Ionic = θεασάμε-νον: i, 10; iii, 24; iv, 87.

37. ὥς οἱ κ. κ. ἦν] 'according to,' or 'as suited, his convenience.'

38. τάδε] To denote what follows, Herodotus most frequently uses this word, and but seldom τοιάδε, i, 8; Thucydides — τοιάδε, sometimes τάδε, and ὧδε; Xenophon — all these, and sometimes τασούτων. With a reference to what precedes, Herodotus generally uses ταῦτα, sometimes τοιαῦτα; Thucydides — τοιαῦτα, and often τασαῦτα; Xenophon — besides these, ταῦτα, and οὕτως; Homer — ὧς, and sometimes ὧς τοιαῦτα. τάδε προστι-θεῖσι τούτοις, i, 20; ἐρωτῶσι ταῦτα, λέγει τάδε, i, 67; ἀκούσας ταῦτα, ἔλεγε τάδε, i, 121; πυνθόμενος ταῦτα, εἶπε τάδε, i, 155. Exceptions occur, v, 2, 3; vi, 39, 26.

39. γὰρ] as a causal conjunction, often precedes the proposition of which it assigns the reason, and is then equivalent to ἐπεὶ, 'since;' *D*. hence it occurs at the beginning of a speech, as here; i, 8; and Hom. Il. Ψ, 890. Longinus, 23, considers it [an instance of hyperbaton; consequently he retains the common meaning of γὰρ, and, in construction, transposes the clauses. Another way of solving the difficulty is by putting γὰρ with its clause in a parenthesis, as ἄλλ' (οὐ γὰρ αὐδᾶν ἤδὲ) ἔα με, Soph. O. C.

“εἵνεκεν τῆς σῆς καὶ πλάνης, ὡς φιλοσοφῆων γῆν⁴⁰ πολλὴν θεωρήσας
 “εἵνεκεν ἐπελήλυθας· νῦν ὦν ἵμερος ἐπείρεσθαί μοι ἐπῆλθε⁴¹, εἰ
 “τινα⁴² ἤδη⁴³ πάντων εἶδες ὀλβιώτατον;” Ὁ μὲν, ἐλπίζων εἶναι⁴⁴
 ἀνθρώπων ὀλβιώτατος, ταῦτα ἐπειρώτα· Σόλων δὲ, οὐδὲν ὑποθω-
 πεύσας⁴⁵, ἀλλὰ τῷ ἐόντι χρησάμενος⁴⁶, λέγει· “ὦ βασιλεῦ,
 “τέλλον⁴⁷ Ἀθηναίων.” (31.) Ὡς δὲ τὰ κατὰ⁴⁸ τὸν τέλλον προετρέ-
 ψατο⁴⁹ ὁ Σόλων τὸν Κροῖσον, εἶπας⁵⁰ πολλά τε καὶ ὀλβία, ἐπειρώτα⁵¹,
 ‘τίνα δεύτερον⁵² μετ’ ἐκείνον ἴδοι;’⁵³ δοκέων πάγχυ⁵⁴ δευτερεῖα⁵⁵

624. [s. ii, 116; 120; 139; iv, 83, 9; ix, 109; vii, 4, 17. STG.] The placing the cause before the effect is the more natural structure, though less usual, i, 24; 27, &c; Hom. Il. B, 803; H, 73, &c; Thuc. iii, 70; 107, &c. SW. MA, 613, vii; 615. In English the conjunction ‘for’ is sometimes put elliptically, instead of ‘for that,’ in the preceding clause of a sentence, thus: “But, for his great Creator would the same, His will increased;” Fairfax, T. J. D. i, 18; that is, “ἀλλὰ, τῷ γὰρ Θεῷ πτωχὸν τοῦτο ἔνδανε, βουλομένῳ μᾶλλον οἱ ἐγένετο,” or “βουλομένῳ οἱ καὶ τὸ κάρτα ἐγένετο;” s. i, 121, 93; 166, 2; iv, 83, 9; vii, 4, 17.

40. γῆν] γῆν πολλὴν θεωρήσας, iv, 76; and with tmesis of the preposition, ἐπὶ πολλὴν γαῖαν ἐληλυθὼς, Hom. Il. O, 80. πλείστην γῆν ἐπεπλησάμην ἱστορέων, Democ. in Eus. P. E. x, 4. WE.

41. ἐπῆλθε] Other compounds of ἔρχομαι occur in the same sense, and with an accusative, as ἐσῆλθέ με λογισάμενον κατοικτεῖραι, vii, 46; ἱμερός μ’ ὑπῆλθε λέξαι, Eur. M. 56; WY. φρίκης αὐτὸν ὑπελβούσης, vi, 134, 70; Soph. E. 1118. WE.

42. εἰ τινα] = ὅν τινα: s. i, 27, 81. The εἰ is superfluous except in as much as it gives to τινὰ the force of τίνα. *acquis me vivit hodie fortunatio?* Ter. Eu. v, 9, 1.

43. ἤδη] ‘already; as far as you have yet seen:’ the perfect ἐπελήλυθας denoting not only past action, but the continuance of it, as κατὰ νόκτα πεπλόνημαι, Anacr. iii, 13. ἤδη, ‘de-light;’ ἤδη, ‘I knew; he knew;’ ἤδη, ‘it may delight.’

44. εἶναι] As καλεῖσθαι sometimes signifies ‘to be,’ so εἶναι signifies ‘to be called.’

45. ὑποθωπεύσας] from δῶπτεν, whence also δῶψ, iii, 80; εἰ τις ὑμᾶς ὑποθωπεύσας λιπαρὰς καλέσειεν Ἀθήνας, εὗρετο πᾶν ἄν, Arist. A. 614.

46. τῷ ἐόντι χρησάμενος] the same as ἀληθείᾳ λόγῳ χρεώμενος, i, 14; STG. ‘keeping or adhering to the plain truth.’

47. τέλλον] called τέλλω by Tzetz. Ch. i, 30; viii, 197. WE. See the story of Gyges and Aglaüs, Spect. 610.

48. τὰ κατὰ] for κατὰ τὰ περὶ τὸν τέλλον: s. i, 95; 155, 22; ii, 113; iv, 154.

49. προετρέψατο] is variously interpreted; ‘egged on,’ by STÉ. V. WE. LR. BHK. STG. ‘admonished,’ by SW. ‘disconcerted,’ by WN. and SH. παρώρμησε ἐπὶ τὸ ἐπερωτᾶν.

50. εἶπας] ‘by saying;’ the last syllable is long (in Doric -ας): εἶπας, ‘thou saidst;’ contracted from *ἔειπας*. Ionian writers do not use *εἶπας*, Greg. de Dial.

51. ἐπειρώτα] ‘further asked him.’

52. δεύτερον] for δεύτερον, a comparative formed from *δεύειν*, DAM. therefore it is a proparoxytone.

53. ἴδοι] ‘he had seen,’ MA, 501.

54. πάγχυ] ‘fully,’ i, 54; iii, 157, 15; the Ionic and poetic form of πᾶν. Appian uses the former, R. x, 24; and the latter, C. ii, 2; unless this should be πάγχυ ἐλπίσας. SW. ED.

55. δευτερεῖα] τὸ παθεῖν εὖ, πρῶτον ἀθλῶν· εὖ δ’ ἀκούειν, δευτέρα μοῖρα, Pind. P. i, 191.

γῶν⁵⁶ οἶσεσθαι. ὁ δὲ εἶπε· ‘Κλέοξιν τε καὶ Βίτωνα.’ (32.) Σόλωνα μὲν δὴ εὐδαιμονίης δευτερεῖα ἔνεμε τούτοις. (33.) Ταῦτα λέγων τῷ Κροίσῳ οὐ κως⁵⁷ οὔτε ἐχαρίζετο⁵⁸, οὔτε λόγον μιν ποιησάμενος⁵⁹ οὐδενός ἀποπέμπεται⁶⁰, κάρτα δόξας ἀμαθής⁶¹ εἶναι, ὅς⁶², τὰ παρόντα ἀγαθὰ μετεῖς⁶³, τὴν τελευτήν παντὸς χρήματος ὅραν ἐκέλευε.

(34.) Μετὰ⁶⁴ δὲ Σόλωνα οἰχόμενον, ἔλαβε ἐκ θεοῦ νέμεσις μεγάλη Κροῖσον, ὥς εἰκάσαι⁶⁵, ὅτι ἐνόμισε ἑωυτὸν⁶⁶ εἶναι ἀνθρώπων ἀπάντων ὀλβιώτατον.⁶⁷ αὐτίκα⁶⁸ δὲ οἱ εὐδοντι ἐπέστη⁶⁹ ὄνειρος, ὅς οἱ τὴν ἀληθινήν ἔφαινε τῶν μελλόντων γενέσθαι κακῶν κατὰ τὸν παῖδα. ἦσαν δὲ τῷ Κροίσῳ δύο παῖδες, τῶν οὐτερος μὲν διέφθαρτο⁷⁰ ἦν γὰρ δὴ κωφός⁷¹ ὁ δὲ ἕτερος, τῶν ἡλικίων μακρῷ τὰ πάντα⁷²

56. γῶν] γε ὄν, ‘at least therefore.’ HGV, ii.

57. κως] Although he had said nothing personally offensive, yet there was a something, in what he did say, which mortified the king.

58. ἐχαρίζετο] eis χάριν ἔλεγε. STG.

59. ποιησάμενος] The construction would be less harsh, if it were ἐποίησατο οὐδενός ἀποπέμπεται ἄν, &c. STG.

60. ἀποπέμπεται] which is here passive, occurs in the middle voice, in Περικλῆος ἐξ ὀφθαλμῶν μιν ἀποπέμπεται, iii, 52. GAI.

61. ἀμαθής] ‘rude, ill-bred; perverse.’ ἀλλόκοτος ἐδόκει εἶναι τῷ Κροίσῳ, καὶ ἄγροικος, Plu. V. v, p. 93. WE.

62. ὅς] even without a demonstrative preceding it, is put for ὅτι; as is ὅστις also, σοὶ δ’ ὄνειδος ἔζεται, ὅστις οὐκ ἤμυνας, Eur. I. A. 906; MA, 480, obs. 1: so οἱ ποιοῦσι, i, 71; οἱ ἔχουσι, ii, 14; ὅς ἀπύκται, iii, 14; STG. s. iii, 21, 11; vi, 2, 8; vii, 52.

63. μετεῖς] ‘slightly setting aside,’ περί οὐδενός ποιησάμενος. STG.

64. μετὰ] The preposition might have been suppressed, and the genitive absolute Σόλωνος οἰχόμενον employed: μετὰ τούτων ἐναυαχθέντα Δῆλος ἐκινήθη, vi, 98, 13; μετὰ Πάτροκλον θανόντα, Hom. Il. Ω, 575. ‘Ἐπὶ with a genitive is often used (i, 5, 37); sometimes with a dative, i, 170, 39; ii, 22; viii, 94; ix, 77; and even ὑπὸ with an accusative, i, 51. MA, 565.

65. εἰκάσαι] ὅς ἐπεικάζει, ix, 32,

91; ἀπεικάζει, Soph. Tr. 141; σάφ’ εἰκάσαι, CE. C. 16; and with a pronoun ὥστ’ ἐπεικάζειν ἐμέ, Tr. 1222. In the above instances δέ, ἔξοστι, πάρεστι, εἰκός or δίκαιόν ἐστι may be understood: the ὥς is sometimes omitted, with εἰκάσαι, CE. T. 82; with ἐπεικάζει, CE. C. 152; but the phrase occurs elsewhere more fully, ἐπεικάζει δίκαιον ἦν, Æsch. S. 259; ὥς ἐπεικάζει πάρεστιν, Ch. 963. It is of much the same import here as that passage, ἀρ’ οὐκ ἀπ’ ὤμου ταῦτα δαίμονός τις ἂν κρίνων ἐπ’ ἀνδρὶ τῷδ’ ἂν ὀρθοῖη λόγον; CE. T. 829. WE. ED.

66. ἑωυτὸν] The accusative put for the nominative; νομίζουσι αὐτοὶ ἑωυτοὺς εἶναι αὐτόχθονας, &c. i, 171; ἐμέ φημι ἔμμεναι, Hom. Il. N, 269. MA, 535: s. i, 2, 86.

67. ὀλβιώτατον] irritare est calamitatem cum te felicem vocas, Publ. Sy.

68. αὐτίκα] haud ita multo post Tiberio Atinio somnium fuit, Liv. ii, 36.

69. ἐπέστη] This verb is used to denote sudden apparitions, v, 56; vii, 12; 14; of angels, St Luke, ii, 9; xxiv, 4; Acts, xii, 7; of the Lord, Acts, xxiii, 11: SS. s. i, 111, 93; iv, 203, 17; ὑπεροστὰν, vii, 17.

70. διέφθαρτο] i, 38; Liv. xxviii, 34, i.

71. κωφός] i, 38; 47; οὐ φωνέων, i, 85; ἄφωνος twice i, 85. According to Galen, it has the sense of ἀμαυρός, ἀσθενής, in Hippoc. ἀνάλισθος, ἀσθενής.

πρῶτος· οὐνομα δέ οἱ ἦν Ἄτυς. τοῦτον⁷³ δὴ ὦν τὸν Ἄτυν σημαίνει τῷ Κροίσῳ ὁ ὄνειρος, ὡς ἀπολέει⁷⁴ μιν αἰχμῇ σιδηρῇ βληθέντα. ὁ δὲ ἐπεὶ τε ἐξεγέρθη καὶ ἐωυτῷ λόγον ἔδωκε⁷⁵, καταρρώδηςας⁷⁶ τὸν ὄνειρον, ἄγεται⁷⁷ μὲν τῷ παιδί γυναικα· ἐωθότα δὲ στρατηγέειν⁷⁸ μιν τῶν Λυδῶν, οὐδαμῇ⁷⁹ ἔτι ἐπὶ τοιοῦτο⁸⁰ πρῆγμα ἐξέπεμπε, ἀκόντια δὲ καὶ δοράτια καὶ τὰ τοιαῦτα πάντα, τοῖσι χρέονται⁸¹ ἐς πόλεμον ἄνθρωποι, ἐκ τῶν ἀνδρεώνων ἐκκομίσας, ἐς τοὺς θαλάμους⁸²

οὔτε λαλῶν, οὔτε ἀκούων· *ἐννεδs*, Hes. It is derived from *κόπτω*: sometimes *τὴν γλώσσαν* is understood, *κοφθεὶς καὶ ἀφαιρεθεὶς τὴν ὄψα, μὴ φθεγγόμενος, ἄλλος*; sometimes *τὰ ὄτα, ὁ τὴν ἀκοὴν βεβλαμμένος*. Eustathius says it originally signified 'dumb,' afterwards 'deaf.' See DAM. SS. SW. *filius Cræsi regis, quum jam per ætatem fari posset, infans erat, ei quum jam multum adolevisset, item nihil fari quibat: mutus adeo et elinguis diu habitus est*, Gell. v, 9: LR. s. i, 38, 3; 85, 4.

72. τὰ πάντα] s. i. 1, 13 and 32.

73. τοῦτον] Either (1) κατὰ is understood, 'as regards this Atys,' or (2) the accusative is put absolutely, or (3) the following *μιν* is redundant, as in *τὸν ἕνα λέγουσι... αὐτοῦ μιν καταχρησασθαι ἐωυτὸν*, i, 82. The passages which follow are similar in construction, *τοὺς ὀνειροπόλους... τοὺτους ἀνεσκολόπισε*, i, 128; *Θασίους... ἐκέλευέ σφεας*, vi, 46; *αὐτὸν ἐκείνον... φρόνει νιν ὡς ἤξοντα*, Soph. Tr. 287; *τὸν πόνον... ἀπέδειξε αὐτὸν*, Thuc. ii, 62. MA, 426, obs. 1.

74. ἀπολέει] for ἀπολέσει, by syncope. The future indicative is often used in indirect speech, especially after *ὥς*, i, 3 (s. i, 2, 84); i, 13; ii, 13; iii, 143; iv, 125; 137; *φυλάσσειν ἔχρη οὐ τελευτήσει*, i, 117; *ἀπαγγέλλειν ὅτι πρότερον ἤξει ἢ βουλήσεται*, i, 127; *εἰπεὶν διαρρεῖν ὅτι παρέσται*, Xen. C. i, 4; 8. STG.

75. ἐ. λ. ἔδωκε] 'considered it over in his own mind.' *λόγον διδόναι* has various significations, 'to give an answer', i, 50; 'to give an account,' viii, 100; but its present sense is the most usual, i, 97; 209, 63; ii, 162; iii, 25; 45; iv, 102, 67; v, 68; 75; viii, 9; Andoc. de M. p. 17; *διδόντας ἑαυτοῖς*

λόγον εἴτε ποιῆσαι βέλτιον εἴη τὸ προστεταγμένον, εἴτε μὴ πολυπραγμαμένον, Plut. M. xxx, p. 419, c; and with the pronoun omitted, V. xxxiii, p. 704, c; and sometimes with *λόγους* instead of *λόγον*, iii, 76, 5; vi, 86, 1; 138: WE. SW. s. VG, iii, 6; vii, 12, 39.

76. καταρρώδηςας] Ἀρρωδέειν is an Ionic and poetic form of ἄρρωθεῖν. The κατὰ adds intensity, as *de* in Latin.

77. ἄγεται] generally means 'takes to himself' (*uxorem ducit*), ἐς τὰ οἰκία (i, 59) being understood; but it is applied here to the person contracting marriage for another, as *νιέει ἤγαστο κοῦρην*, Hom. Od. Δ, 10; *ἄξομαι ἀμφοτέροις ἀλόχους*, Φ, 214.

78. στρατηγέειν] *στρατηγὸν εἶναι*. Verbs, derived from substantives, and susceptible of resolution into a substantive and the substantive verb, govern a genitive; so *ἐντυράννευ* (*τύραννος ἦν*) Ἀθηναίων, i, 64; *βασιλεύειν* (*βασιλέα εἶναι*) Αἰγύπτου, ii, 137; *Βαβυλῶνος ἐπιτροπεύσαντα* (*ἐπιτροπὸν ὄντα*), vii, 62; MA, 337; *προστάς* (*προστάτης ὢν*), i, 59, 9; *πολεμαρχέειν* (*πολεμαρχὸν εἶναι*), vi, 109, 87; *ἥρχον* (*ἄρχοι ἦσαν*), i, 130, 74; which expressions are used as synonymous, Hom. Il. B, 819; 846. See also Liv. xxii, 13, c. For exceptions, s. MA, 338, obs.

79. οὐδαμῇ] 'no whither,' 'nowhere,' οὐδαμᾶ, 'never,' i, 56, 99. SW.

80. τοιοῦτο] 'of the like dangerous nature.' STG.

81. χρέονται] Ionic verbs end in *-έω* rather than *-ᾶς*, as *φοιτέοντας*, i, 37; *ἐπειρωτέοντας*, i, 47; *ὀρέας*, i, 111; 206, 35; *πλανέονται*, ii, 41; *κοιμούνται*, ii, 95; MTT, 120, D. *ἐκτέτοο*, viii, 112; *ἐκπηδέειν*, viii, 118, 39; VK, viii, 140, 8.

συνένησε⁸³, μή τί οἱ⁸⁴ κρεμάμενον τῷ παιδί ἐμπέσῃ. (35.) "Ἐχον-
τος⁸⁵ δέ οἱ ἐν χερσὶ⁸⁶ τοῦ παιδὸς τὸν γάμον, ἀπικνέεται ἐς τὰς
Σάρδεις ἀνὴρ συμφορῇ⁸⁷ ἐχόμενος καὶ οὐ καθαρὸς⁸⁸ χεῖρας ἔων,
Φρυξὲς μὲν γενεῇ, γένεος δὲ τοῦ βασιλῆτου. παρελθὼν⁸⁹ δὲ οὗτος ἐς τὰ
Κροίσου οἶκον, κατὰ νόμους τοὺς ἐπιχωρίους καθαρσίον ἐδέετο κυρῆσαι.
Κροῖτος δὲ μιν ἐκάθηρε.⁹⁰ Ὁ μὲν δὴ δῖαιταν εἶχε ἐν Κροίσου.⁹¹

82. *δαλᾶμος*] ἡ γυναικίῃ, v, 20, is properly opposed to *ἀνδρεῖν*, iii, 77, 16; as 'bower' and 'hall' are to each other in English poetry and romance; but *δαλᾶμος* is so used here and iii, 78. It is also synonymous with *ταμεῖον* (Hes.), *μυχὸς*, or *θησαυρὸς*, i, 30: *οἶκημα* is a more general term, i, 9; ii, 86; 148; as is *μέγαρον* in Homer, though restricted to 'a sacred edifice' by Herodotus, i, 47; v, 77, 74; vi, 134, 66; who likewise uses *παστὰς* as 'a saloon,' or 'hall,' ii, 148; 169. The present passage derives illustration from *δαλᾶμος* ... *ἐνθα κειμήλια κείτο φάνακτος, χαλκὸς τε, χρυσὸς τε, πολυκμητὸς τε σιδήρος· ἐνθα δὲ τόδον ἔκειτο παλίντονον, ἥδὲ φαρέτρη λοδῶκος, πολλοὶ δ' ἔνεσαν στονόεντες δίστολ*, Od. φ, 8, &c. s. *DAM*.

83. *συνένησε*] *κατανέειν* also signifies 'to pile up,' but without including the notion of 'collecting,' vi, 97.

84. *οἱ*] on account of the following dative τῷ παιδί, to which it refers, is put for αὐτοῦ; and *οἱ ἐν χερσὶ*, 35, for ἐν ταῖς χερσὶν αὐτοῦ: *MA*, 392, h. ἡμῶν ἐν τῇ χάρῃ, i, 36; s. i, 35, 85; vii, 16, 54.

85. *ἔχοντος*] *STG* finds fault with *V*, for having rendered this passage as if it were *ἔχοντι δέ οἱ*, interim, dum nuptias filii parat *Craesus*, and connects the words *οἱ τοῦ παιδὸς*; but the construction is *ἔχοντος δὲ Κροίσου οἱ ἐν χερσὶ τὸν γάμον τοῦ παιδὸς*, as *εἰρομένου τοῦ Καμβύσου* *ὁπεκρίνοντο αὐτῷ*, iii, 31; s. i, 35, 84; and 3, 96. To the examples there given may be added from *SH*, *οἱ ἦκουσε θεὸς εὐξαμένοιο*, Hom. II. II, 531; *οἱ ἦτορ χαίρει δερκομένης*, Apoll. Rh. iv, 169. *BO*, 33. s. i, 126, 38.

86. ἐν χερσὶ] 'in hand.'

87. συμφορῇ] for ὑπὸ συμφορῆς.

88. καθαρὸς] 'clean;' ὁ καθαρὸς χεῖρας *προτιρέμων*, *Æsch.* Eu. 308. The

metaphor is taken from the custom of washing the hands before sacrifices. *BL*. ἐνθάμην ἐν ἀδάοις τὰς χεῖρας μου παροιμία, Suid. Pilate, before condemning our Lord, washed his hands and said ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου, St. Matthew, xxvii, 24. Synonymous with *καθαρὸς* are *δσιος* καὶ *εὐαγῆς*, Solon's Laws; *ἀγνὸς*, and *ἀθῶος*, with which the genitive *φόνου* or *αἵματος* is understood, if not expressed, as *ἀγνὸς φόνου*, Lucian. The use of ἀπὸ by the Sacred Writers is redundant, though Demosthenes has *καθαρὸς ἀπὸ*, p. 1371. *Bene et puris manibus vivere*, Hor. i S. iv, 67; and *integer vitae scelerisque purus*, i O. xxii, 1; *VR*, Ph. 8. xix. SS. Hom. II. Z, 266; Virg. *Æ.* ii, 718.

89. *παραλθὼν*] ὡς ὅταν ἀνδρ' ἐτη πυκινὴ λάβῃ, δσπ' ἐνὶ πτέρῃ φῶτα κατακτείνῃας, ἄλλον ἐξίκετο δῆμον, ἀνδρὸς ἐς ἀφνειοῦ, Hom. II. α, 480; Eur. O. 505; I. T. 941. *WE*.

90. *ἐκάθηρε*] He first cut the throat of a sucking-pig, and rubbed the hands of the suppliant with its blood; he next employed lustral waters, invoking Jupiter Expiator. Whatever had been used in the rite was then carried out of the house; after which he burnt cakes, pouring forth water at the same time, with invocations to appease the Furies and propitiate Jupiter; Apoll. Rh. iv; Hom. II. A, 313. The lustration of an army is mentioned by Xen. A. v, 7, 19; of the Macedonian troops by Liv. xl, 6; 13; Q. Curt. x, 9. *LR*. SS.

91. ἐν Κροίσου] *οἶκῳ*, 'at *Craesus*'s.' The ellipsis, after a preposition, of *οἶκος* or *δῶμα* is very common; ἐς τοῦ, v, 51, 69; ἐν Ἀρκάδου, i, 111; ἐν τοῦ, i, 133; ἐν πατρὸς, Hom. II. Z, 47; St. Luke ii, 49; Soph. Ter. fr. vii; ἐν Διὸς, Theoc. xxiv, 80; ἐν τῶν δημόνων γῶν, Arist. L. 408; *BO*, 196. *MA*,

(36.) 'Εν δὲ τῷ αὐτῷ χρόνῳ τούτῳ ἐν τῷ Μυσίῳ Οὐλύμπῳ⁶⁵ σὺς⁶⁶ χρῆμα⁶⁷ γίνεται μέγα· ὀρμεύμενος δὲ οὗτος ἐκ τοῦ οὐρεος τούτου τὰ τῶν Μουσῶν ἔργα⁶⁸ διαφθείρεσκε.⁶⁹ πολλὰκι δὲ οἱ Μῦσοι ἐπ' αὐτὸν ἐξεληθόντες ποιέεσκον μὲν οὐδὲν κακὸν, ἔπασχον δὲ πρὸς αὐτοῦ. τέλος δὲ, ἀπικόμενοι παρὰ τὸν Κροῖσον τῶν Μουσῶν ἄγγελωι ἔλεγον τάδε· “ὦ βασιλεῦ, υἱὸς χρῆμα μέγιστον ἀνεφάνη⁷⁰ ἡμῖν ἐν τῇ “χώρῃ, ὅς τὰ ἔργα διαφθείρει. τοῦτον προθυμώμενοι ἔλεειν, οὐ “δυνάμεθα. νῦν ὧν προσδεόμεθά⁷¹ σε, τὸν παῖδα καὶ λογάδας⁷² “νεηνίας καὶ κύνας συμπέμψαι ἡμῖν, ὥς ἂν⁷³ μιν ἐξέλωμεν ἐκ τῆς “χώρης.” Οἱ μὲν δὴ τούτων ἐδέοντο. Κροῖσος δὲ, μνημονεύων τοῦ ὀνείρου τὰ ἔπεα, ἔλεγέ σφι τάδε· “Παιδὸς μὲν περὶ τοῦ ἔμοῦ μὴ “μνησθῆτε⁷⁴ ἔτι· οὐ γὰρ ἂν⁷⁵ ὑμῖν συμπεμψαίμ· νέγαμός τε γάρ

379. and that of *aedes* (singular) in Latin; *habitabat rex ad Jovis Statoris*, Liv. i, 41; *ad Murciae*, i, 33; xxi, 62, 12; *ad Vestae*, Hor. i S. ix, 35. Such omissions in English are still more general; as “he had apartments in St James’s,” i.e. “palace:” and in like manner are often understood “cathedral, church, chapel, college, school, hospital, hotel, house, shop, &c.”

65. Οὐλύμπῳ] now Keskin-Dag. There was another in Thessaly, i, 56; vii, 128. LR.

66. σὺς] or οὗς; the aspirate was often changed to the sibilant, especially by the Latins, as ἔξ, *sex*; ὑπὲρ, *super*.

67. χρῆμα] ‘a huge monster of a boar.’ DAL. This periphrasis, which occurs again presently, was said of any thing surpassing. “Ἀρτεμὺς ὀργισθεῖσα μέγα τοῖς Αἰτωλοῖς σὺς χρῆμα ἐπεμψεν ὅς οὐ μόνον τὴν χώραν, ἀλλὰ καὶ τοὺς ἐνοικοῦντας, διέφθειρε, Did. on H. II. I, 525. Athenæus speaks of a lion in the same way, xv, 21; WE. vii, 188, 83; with πολλὸν, iv, 81; vi, 43, 58; with πολλὸν τι, iii, 109; 130, 18; τὸ χ. ἀνδρὸς, Arist. V. 934; *res cibi*, Phæd. iv, 7, 4; VG, iii, 13, 1...3; iii, 10, 8. MA, 430, 6. s. i, 97, 13.

68. ἔργα] ἔργα βοῶν ἀπόλοιτο καὶ ἡμῶν ταραγγῶν, Hes. O. D. 46; ἔ. ἀνθρώπων, Hom. II. Π, 392; *sata laeta boumque labores*, Vir. G. i, 325.

69. διαφθείρεσκε] Ionic and Doric

= διέφθειρε. MA, 172, obs. 1. This form, denoting repetition, is most frequently used where *ἄκως* has preceded; in the imperf. i, 186; iv, 78; vii, 41; five times in 119; 211; ix, 74; in the second aorist, iv, 78; 130; it also occurs with *πολλάκις*, i, 36; iv, 78; *ἀπὸ πάντων*, vii, 106 twice; *τάς νύκτας*, i, 186. CK generally renders this form by *soleo*, ‘I am wont.’

70. ἀνεφάνη] ‘has shown itself, has made its appearance.’ The aorist passive often has a middle signification. MA, 493, e.

71. προσδεόμεθα] ‘we want, we entreat.’ MA, 332.

72. λογάδας] i, 43; sometimes with the substantive understood, viii, 124, 67; ix, 21; 63; and in this chapter. Λυδῶν λ. is the same as *Mæmia delecta juvenius*, Vir. Æ. viii, 499.

73. ὥς ἂν] shows that they considered the getting rid of the boar as a probability, not as a certainty.

74. μνησθῆτε] ‘make mention.’ In this sense the verb is also found with a genitive and without a preposition, vii, 159; in the sense of ‘remember,’ with an accusative, vii, 18; viii, 66, 99. MA, 325, b, and obs. In prohibitions with *μὴ*, the aorist is put in the subjunctive mood, for the imperative. MA, 516, 2. s. iv, 118, 70; and viii, 62, 81.

75. ἂν] with the aorist optative ‘I can not,’ makes the refusal less harsh

“ἐστι, καὶ ταῦτά⁷⁶ οἱ νῦν μέλει.”⁷⁷ Ἀνδῶν μέντοι λογάδας καὶ τὸ
 “κυνηγέσιον”⁷⁸ πᾶν συμπέμψω, καὶ διακελεύσομαι τοῖσι ἰούσι εἶναι
 “ὡς προθυμοτάτοις”⁷⁹ συνεξέλειν ὑμῖν⁸⁰ τὸ Θηρίον ἐκ τῆς χώρας.”
 (37.) Ταῦτα ἀμείψατο. ἀποχρεωμένων⁸¹ δὲ τούτοις τῶν Μυ-
 σῶν, ἐπεισέρχεται ὁ τοῦ Κροίσου παῖς, ἀκηκῶς τῶν ἐδέοντο⁸² οἱ
 Μυσοί. οὐ φαμένου⁸³ δὲ τοῦ Κροίσου τόν γε παῖδά σφι συμπέμψειν,
 λέγει πρὸς αὐτὸν ὁ νεγνῆς τάδε· “ὦ πάτερ, τὰ κάλλιστα⁸⁴ πρό-
 “τερόν κοτε⁸⁵ καὶ γενναυότατα ἡμῖν ἦν ἐς τε πολέμους καὶ ἐς ἀγρας
 “φοιτούντας εὐδοκίμειν.”⁸⁶ νῦν δὲ ἀμφοτέρων με τούτων ἀποκληΐσας
 “ἔχεις⁸⁷, οὔτε τινα δειλίην μοι παριδῶν⁸⁸ οὔτε ἀθυμίην.”⁸⁹ νῦν τε
 “τέοισι⁹⁰ με χρῆ ὄμμασι⁹¹ ἐς τε ἀγορὴν⁹² καὶ ἐξ ἀγορῆς φοιτούντα

than if the future, ‘I will not,’ were used: so *λειψέην*, iv, 97, 48. *MA*, 514, 3.

76. ταῦτα] τὰ τοῦ γάμου. *LR*. ἡμεροδρόμον τε καὶ τοῦτο μελετῶντα, vi, 105. *VK*.

77. οἱ μέλει] ‘occupy his attention.’

78. κυνηγέσιον] ‘hunting train.’ *It portis iudare exorto delecta juvenus, retia rara, plagæ, lato venabula ferro, Massylisque tuunt equites, et odora canum vis*, *Virg.* *Æ.* iv, 130.

79. ὡς προθυμοτάτοις] ‘as active as possible.’ s. ix, 66; ὡς π. ὡς δυνατόν ἐστι, *MA*, 461. *HGV*, i, 8. *VG*, viii, 10, 8. s. i, 65, 8. Examples were given of an accusative with the infinitive, where a dative had preceded, i, 3, 4: the following are instances of a double dative, τοῖσι ἄλλοις ἐδόκει... ἐλθοῦσι ἔχειν, vii, 207; ὑμῖν εὐδαίμοσιν ἔξεστι γενέσθαι, *Dem.* O. iii, 9; *nec tibi prod-est... tentasse morituro*, *Hor.* I O. xxviii, 4. *MA*, 535. *VG*, vi, 1, 16. s. i, 90, 77; viii, 10, 46.

80. συνεξέλειν ὑμῖν] ‘to assist you in getting rid of.’ So τοῖσι Μιλησίοις συνεπαλφύρον, and τοῖσι Χίοις συν-δήνικαν, i, 18.

81. ἀποχρεωμένων] ‘being satisfied, or contented.’ οὐκ ἀπεχρᾶτο μόνων ἄρχων τῶν Μήδων, i, 102. *Æ*.

82. τῶν ἐδέοντο] *MA*, 330.

83. οὐ φαμένου] ‘refusing.’ οὐ φάναι, ‘to deny’; or (followed by a future infinitive) ‘to refuse, to say that one will or shall not,’ vi, 50, 91; 61; οὐ φησιν δάσσειν, *Hom.* II. H, 393; ἐάσειν,

Soph. Aj. 1343; *E.* 1215; *Ph.* 817; *λέναι*, *Xen.* A. i, 3, 1. Sometimes the negative before *φημί* must be construed after it. *VG*, vii, 12, 7. *BL*.

85. πρότερόν κοτε] ‘heretofore.’

86. εὐδοκίμειν] ‘to distinguish myself.’

87. ἔχεις] ὑποδεξιόμενος *ξ.* i, 41; ποιούμενος, iii, 125; ἐπιτρέψαντες, vi, 12; δήσας, vi, 23; κτείνοντες, ix, 39. ἔχειν with the participle (generally of the first aorist) denotes not only the ‘having done a thing,’ but ‘the continuing to do so,’ viz. ‘you go on excluding.’ *SW.ED.* s. i, 27, 95.

88. μοι παριδῶν] i.e. ἰδὼν παρ’ ἐμοί, *DAL.* ‘observing in me.’ Παρὰ with a dative answers to the question ‘where?’ *MA*, 588, b. οὐτε ἄλλοτὲ κω παρείδες ἀνδρὶ τῷδε ἔχαρι οὐδὲν, i, 108; δειλίαν ἢ μαρτίαν ἰδὼν τιν’ ἐν ἐμοί, ταῦτ’ ἐβουλεύσω ποιεῖν; *Soph.* CE. R. 536. *WE*.

89. ἀθυμίην] πρὸς τοὺς κινδύνους δκνον. In κακῷ καὶ ἀθύμῳ, vii, 11, the latter word means π. τ. κ. ὀκνηρός.

90. τέοισι] = τοῖσι, and that is put for τίσι; so τέφ for τίνι, iv, 155; τέων for τίνων, *Hom.* II. Ω, 387. *WE*.

91. ὄμμασι] ‘with what face?’ ποῖον ὄμμα πατρὶ δηλώσω φανεῖς; πῶς με τλήσεται ποτ’ εἰσιδεῖν γυμνὸν φανέντα τῶν ἀριστείων ἄτερ; *Soph.* Aj. 462; *VK.* τίσι δ’ ὀφθαλμοῖς ἐωρῶμεν ἂν τοὺς εἰς τὴν πόλιν ἀνθρώπους ἀφικνουμένους; *Dem.* pro C. 59; *LR.* ὡς ἐμπλεῶ αἰδοῦς ὄμματα ἔχοντα. *STG*.

92. ἀγορὴν] ‘the public square,’ through which ran the Pactolus, v, 101.

“φαίνεσθαι; κῆτος μὲν τις⁹³ τοῖσι πολίτησι δόξω εἶναι; κῆτος δὲ τις
 “τῇ νεογάμῳ γυναικί; κῶψ δὲ ἐκείνη δόξει ἀνδρὶ συνοικεῖν⁹⁴; ἐμὲ
 “ὦν σὺ ἢ μέθες ἵεναι ἐπὶ⁹⁵ τὴν θήρην, ἣ λόγῳ ἀνάπεισον, ὅπως μοι
 “ἀμείνω ἐστὶ ταῦτα οὕτω ποιούμενα.” (38.) Ἀμείβεται Κροῖσος
 τοῖσδε: “ὦ παῖ, οὔτε δειλίην οὔτε ἄλλο οὐδὲν ἄχαρι παριδὼν τοι⁹⁶,
 “ποιέω ταῦτα” ἀλλὰ μοι ὄψις ὀνείρου⁹⁶, ἐν τῷ ὕπνῳ ἐπιστάσα,
 “ἔφη ‘σε ὀλιγοχρόνιον ἔσεσθαι, ὑπὸ γὰρ αἰχμῆς σιδηρέης ἀπο-
 “λέεσθαι.’ πρὸς⁹⁷ ὦν τὴν ὄψιν ταύτην, τόν τε γάμον τοι τοῦτον
 “ἔσπευσα⁹⁸, καὶ ἐπὶ τὰ παραλαμβανόμενα⁹⁹ οὐκ ἀποπέμπω, φυλακὴν
 “ἔχων¹⁰⁰, εἰ κως δυνάμην ἐπὶ τῆς ἐμῆς σε ζῆσι¹ διακλέψαι.² εἰς
 “γὰρ μοι μῦθος τυγχάνεις ἐὼν παῖς· τὸν γὰρ δὴ ἕτερον, διεφθαρ-
 “μένον³ [τὴν ἀκοήν], οὐκ εἶναι μοι λογίζομαι.” (39.) Ἀμείβεται
 ὁ Ἰωνίης τοῖσδε: “Συγγνώμη⁴ μὲν, ὦ πάτερ, τοι, ἰδόντι γε ὄψιν
 “τοιαύτην, περὶ ἐμὲ φυλακὴν ἔχειν· τὸ δὲ⁵ οὐ μανθάνεις, ἀλλὰ
 “λέληθέ⁶ σε τὸ ὄνειρον⁷, ἐμὲ τοι δίκαιον ἐστὶ⁸ φράζειν. φῆς ‘τοι
 “τὸ ὄνειρον ὑπὸ αἰχμῆς σιδηρέης φάναι ἐμὲ τελευτήσειν·’ ὅς δὲ
 “κοῖται μὲν εἰσι χεῖρες, κοίη δὲ αἰχμὴ σιδηρὴ, ἣν σὺ φοβέαι⁹; εἰ
 “μὲν γὰρ ὑπὸ ὀδόντος τοι εἶπε τελευτήσειν με, ἢ ἄλλου τευ¹⁰ ὅ τι
 “τούτῳ ἔοικε, χρῆν¹¹ δὲ σε ποιέειν τὰ ποιέεις· νῦν δὲ¹², ‘ὑπὸ

93. τις] is put with adjectives of quality, &c. when they stand alone, without a substantive, or in the predicate. *MA*, 487, 5.

94. συνοικεῖν] ‘to live with in marriage; to be married,’ i, 91, &c.

95. ἐπὶ] with an accusative answers to the questions ‘whither?’ ‘to what end?’ *MA*, 586, c.

96. τοῖσι Ionic = σοι.

96. ὄψιν ὀνείρου] a periphrasis for *ὄνειρος*, i, 34; *eadem illa in somnis obversata species*, *Liv.* ii, 36.

97. πρὸς] i. e. σκοπέων, ‘with reference to,’ or ‘on account of,’ *MA*, 591, β, γ.

98. ἔσπευσα] σπεύδειν· ταχύνειν, σπουδάζειν, ἐνεργεῖν, *Hes.* ‘to hasten forward, to hurry on,’ all other objects being set aside. *SS*.

99. παραλαμβανόμενα] ‘to the present undertakings;’ παραλαμβάνειν ἔργα, *Plat. Cts.* 4. *WE*.

100. φυλακὴν ἔχων] ‘keeping watch,’ or ‘watching,’ over thee. In the next chapter this phrase is used with *περὶ ἐμέ*.

1. ζῆσι] ‘for my own life-time;’ *ἄσων ἂν χρόνον ζῶ*. *STG*.

Herod. Vol. I.

2. διακλέψαι] ‘to preserve by stealth.’

3. διεφθαρμένον] s. i, 34, 71. *RZ* and *LR* consider the words *τὴν ἀκοήν* as the gloss of a copyist. *SW*. In the north of England, *DEAF* signifies “barren, sterile, blasted, unprofitable;” *GROSE*, *Voc*.

4. συγγνώμη] συγγνωστόν ἐστι, *STG*, ‘it is excusable.’

5. τὸ δὲ] ἐκεῖνο δὲ, δ: s. i, 1, 24.

6. ἀλλὰ λέληθέ] ἀλλ’ ἐν φ λ. *STG*.

7. ὄνειρον] the same as *ὄνειρος*; so *φορτίον* and *φόρτος*, i, 1, 27.

8. δίκαιον ἐστὶ] *Herodotus* also uses the construction *δίκαιός εἰμι*, i, 32. *MA*, 296.

9. φοβέαι] Ionic = φοβέσαι (s. i, 6, 47), and this = φοβέεσαι, by syncope; so *βούλει*, i, 11; *φαίνεαι*, i, 27. The original termination of the second person was -εσαι, hence -εαι, -ει, -η. *MA*, 197. For the accent, s. i, 41, 17.

10. τευ] Ionic = του, and that = *τινός*.

11. χρῆν] for *ἐχρην ἂν*, ‘it would then have been right;’ iv, 118; *χρῆν γὰρ σε μήτ’ αὐτὸν μολεῖν*, *Soph. Ph.* 1363. *MA*, 510, 6.

c

“αἰχμῆς.” ἐπεὶ τε ὦν οὐ πρὸς ἄνδρας ἡμῖν γίνεται ἡ μάχη, μέθες “με.” (40.) Ἀμείβεται Κροῖσος. “Ἦ καὶ, ἔστι τῇ¹³ με νικᾶς, γνῶμην ἀποφαίνων περὶ τοῦ ἐνυπνίου ὡς ὦν νενικημένος ὑπὸ σέο, μεταγινώσκω¹⁴, μετήμῃ τέ σε ἰέναι ἐπὶ τὴν ἄγρην.” (41.) Εἶπας δὲ ταῦτα ὁ Κροῖσος μεταπέμπεται¹⁵ τὸν Φρύγα Ἀδρηστον, ἀπικομένην δὲ οἱ λέγει τάδε. “Ἀδρηστε, ἐγὼ σε συμφορῇ πεπληγμένον¹⁶ ἀχάρι¹⁷, τὴν τοι οὐκ ὀνειδίζω¹⁸, ἐκάθηρα, καὶ οἰκίοισι ὑποδεξάμενος ἔχω, παρέχων¹⁹ πᾶσαν δαπάνην· νῦν ὦν (ὀφείλεις γάρ, ἐμεῦ²⁰ προποιεῖσάντος χρηστὰ ἐς σέ, χρηστοῖσί με ἀμείβεσθαι) φύλακα παιδός σε τοῦ ἐμοῦ χρῆζω γενέσθαι ἐς ἄγρην ὀρμεινόμενον, μή τινες κατ’ ὁδὸν κλώπες κακοῦργοι ἐπὶ δηλήσει²¹ φανέωσι ὑμῖν.

12. νῦν δὲ] supply εἶπεν τελευτήσῃν με. STG.

13. ἔστι τῇ] ‘this is a way, by which;’ the same as ταῦτη or οὕτω: or uad. νικῇ.

14. μεταγινώσκω] ‘I change my mind or decision;’ μὴ μεταγινῶναι τὰ προδεδογμένα, Thuc. iii, 42. BL.

15. μεταπέμπεται] ‘sends after;’ v, 11, 4; μ. αὐτοῖς καὶ ἡκεῖν κελεύει, Ath. xi, 85; μεταδιώκειν, ‘to pursue after;’ iii, 4; μετιέναι, ‘to go after,’ iii, 19, 96; (μετιῶν, iii, 15;) for which Homer uses μετέρχεσθαι and μετοίχεσθαι, and in a different sense he has μετακίθειν, ‘to follow after,’ and μεταίσειν, ‘to rush after;’ so also μεθήκειν, Eur. Ph. 451; Tr. 1261; μετανίσσεσθαι, Tr. 131; μεταστείχειν, Hec. 507; μετακαλεῖν, Pla. Ax. 21; μεταστέλλειν, Luc. ii, 931; ἦλθόν με μέτα, Soph. Ph. 346: s. i, 77, 53; 84, 97. VK. WE. ED.

16. πεπληγμένον] ‘stricken;’ ξένου, δς μ’ εἰς δόμους ἐδέξατ’, οὐδ’ ἀπῆλασε, καίπερ βαρεῖα ξυμφορᾷ πεπληγμένους, Eur. Al. 870. WE.

17. ἀχάρι] ἔχαρι, a proparoxytone, is the nominative or accusative neuter, i, 38; vi, 10, 40; ἀχάρι, a paroxytone, the dative by contraction from ἀχάριτι, ἀχάρι: so ἀπόλι, viii, 61, 63; SW. MA, 114, note, for a similar reason φοβέαι, i, 39, 9, is a paroxytone: s. i, 208, 59; viii, 61, 63. The use of ἔχαρις for βαρεῖα is an instance of litotes (λιτότης); so also οὐκ ὡς ἤθελε, which is immediately followed by ἀλλὰ προσπατάσας μεγάλως, i, 16; τὰ μή τις ἐθέλει, i, 32; (which are the same as αἱ συμφοραὶ

προσπίπτουσαι καὶ αἱ νοῦσοι συνταράσσουσαι, vii, 46; ἀνεθελπτον, vii, 88, 47; 133; ἀγῆλα, vii, 140, 84; ἄ. κοῦκ εὐδαίμονα, Eur. I. T. 620; Æsch. P. V. 146; Ch. 1004; Soph. E. 1484; πέσεται ἀστεργές οὐδὲν, Soph. CE. R. 228; Cocytii palus inamabilis, Vir. G. iv, 479; quis illaudati nescit Busiridis atas? ib. iii, 5; non sordidus auctor naturæ verique, Hor. i O. xxviii, 14. The Ionians are particularly fond of softening down expressions of a sorrowful kind. VK. LR. BL. ED.

18. ὀνειδίζω] πᾶσα ὀνειδίζομένη χάρις ἐπαχθῆς καὶ ἔχαρις, Plut. M. iv, p. 64; WE. τὰς ἰδίας συμφορὰς ὀνειδίζειν καὶ προφέρειν ἐκάστω, Dem. c. An. p. 397; ἐγὼ δ’ ὅλως μὲν, ὅστις ἄνθρωπος ὦν ἀνθρώπων τύχην προφέρει, παντελῶς ἀνέητον ἡγοῦμαι, pro C. p. 182; οὐ τὸ δυστόχημα ὀνειδίζω, Æsch. c. Ct. p. 64. VK.

19. παρέχων] διδοὺς, χορηγῶν, Hes. is said peculiarly of supplying food, as γάλα, Hom. O. Δ, 89; δαῖτα, Θ, 39; βρώσιν πόσιν τε, O, 489; σῖτον, Σ, 359; ἰχθῦς, T, 113: hence παροχί; signifying the commissaries, who, by the Lex Julia de Provinciis, were to provide lodging, fire, salt, hay, and straw, for persons travelling on public service. FRA, on Hor. i S. v, 46. Liv. xxviii, 39, 6.

20. ἐμεῦ] This pronoun with its participle would, regularly, have been in the accusative, the following με being omitted. MA, 561, b. s. iii, 65, 32; iv, 97, 49; vii, 237, 90 and 93.

21. ἐπὶ δηλήσει] iv, 112; δηλέεσθαι βουλόμενοι: so οὐκ ἐπὶ στήθει, ἀλλ’

“πρὸς δὲ τούτῳ, καὶ σέ τοι χρεών²³ ἐστὶ ἰέναι ἔνθα ἀπολαμπρύνει²³
 “τοῖσι ἔργοισι πατρώϊόν²⁴ τε γάρ τοι ἐστὶ, καὶ προσέτι ῥώμῃ
 “ὑπάρχει.”²⁵ (42.) Ἀμείβεται ὁ Ἀδρηστος. “ὦ βασιλεῦ, ἄλλως²⁶
 “μὲν ἔγωγε ἂν οὐκ ἦϊα²⁷ ἐς ἄεθλον τοιόνδε· οὔτε γὰρ συμφορῇ τοιῇδε
 “κεχρημένον²⁸ οἰκός ἐστι ἐς ὁμήλικας εὐπρήσσοντας ἰέναι, οὔτε τὸ
 “βούλεσθαι πάρα²⁹ πολλαχῇ³⁰ τε ἂν ἴσχον³¹ ἐμευυτόν. νῦν δὲ, ἐπεὶ
 “τε σὺ σπένδεις, καὶ δεῖ τοι χαρίζεσθαι, ὀφείλω γάρ σε ἀμείβεσθαι
 “χρηστοῖσι, ποιέειν εἰμὶ ἐτοῖμος ταῦτα· παῖδά τε σὸν, τὸν διακελεύεαι
 “φυλάσσειν, ἀπήμονα, τοῦ φυλάσσοντος εἵνεκεν³², προσδόκα³³ τοι
 “ἀπονοστήσειν.” (43.) Τοιούτοις ἐπεὶ τε οὗτος ἀμείψατο Κροῖ-
 σον, ἦϊσαν μετὰ ταῦτα ἐξηρτυμένοι λογάσι τε νεηνίῃσι καὶ κυσί.
 ἀπικόμενοι δὲ ἐς τὸν Οὐλυμπον τὸ ὄρος, ἐζήτεον τὸ Θηρίον· εὐρόντες³⁴
 δὲ, καὶ περιστάντες αὐτὸ κύκλῳ, ἐσηκόντιζον. ἔνθα δὴ ὁ ξείκος, οὗτος
 δὴ ὁ καθαρθεὶς τὸν φόνον, καλεόμενος δὲ Ἀδρηστος, ἀκοντίζων τὸν
 σῦν, τοῦ μὲν ἀμαρτάνει³⁵, τυγχάνει δὲ τοῦ Κροίσου παιδός.³⁶ ὁ

ἐπὶ πρῆσει, iv, 17; STG. ἐπὶ denotes the object or aim; MA, 585, β. ‘with a view to;’ i, 60, 28; i, 196; iii, 14, 52; vi, 67, 18; ix, 82, 17.

22. χρεών] ‘fitting.’

23. ἀπολαμπρύνει] ‘thou mayest signalize thyself.’ ἔργοισι τε καὶ γνώμῃσι ἀπολαμπρυνθεὶς, vi, 70; much the same as φαίνεσθαι τι ἀποδεικνύμενος, iii, 134. VK.

24. πατρώϊον] οἱ πρόγονοί σου λαμπρὰ ἔργα ἀπεδείκνυντο, δεῖ οὖν δὴ καὶ σέ μεγάλα ἔργα διαπράξασθαι. STG.

25. ὑπάρχει] σοι.

26. ἄλλως] ‘in any other case; else.’

27. ἦϊα] Ionic, and ᾗ Attic = εἰα, preterite middle of ἰέναι.

28. κεχρημένον] ‘having experienced.’

29. πάρα] i.e. ἀπ’ ἐμοῦ μοι, ‘nor have I the wish.’ “To will is present with me.” Romans vii, 18.

30. πολλαχῇ] ‘on many occasions.’

31. ἂν ἴσχον] ‘I should have restrained,’ s. i, 4, 19; οὐκ ἂν ποτ’ ἔσχον μὴ οὐ τὰδ’ ἐξείκειν πατρὶ, Eur. Hi. 654; SH. iii, 77; ix, 12; 13. WE.

32. εἵνεκεν] ‘as far as depends on.’ ἔνεκα, or, in the tragedians, οὐνεκα often has this sense, in which it is sometimes followed by γε; χρόνον μὲν οὐνεκ’, οὐ μαθεῖν με δεῖ τότε, Soph. CE. C. 22; πάλαι ἄν, ἔνεκα γε ψηφί-

σμάτων, ἐδεδώκε δίκην, Dem. O. iii, 6; πλήθους ἑκατι, ‘as far as number goes,’ Aesch. P. 343. BL.

33. προσδόκα] for προσδόκαε, the same as προσδόκεε or προσδέκεο.

34. εὐρόντες] ‘after finding.’ The sense of aorist participles may very frequently be expressed by prefixing the word ‘after;’ as χειρὶ νικήσαντ’, ἐμοῦ ἄρχειν, ‘you must govern me, after vanquishing me by force of arms,’ Aesch. A. 1396; ἀδάτων ἀποθᾶς, φάνει· πρόσθεν δ’, ἀπερίκου, Soph. CE. C. 167: s. i, 141, 80; vi, 43, 54; viii, 101, 51.

35. ἀμαρτάνει] ‘misses,’ as well as τυγχάνειν ‘to hit,’ governs a genitive. MA, 368. Xenophon uses this verb repeatedly; οἱ δὲ κάπροι ὁμῶς ἐφέροντο ὑπὸ δὲ τῆς πλατύτητος, οὐδὲ ἀμαρτεῖν ὁλόν τε τῇ αὐτῶν, C. i, 4, 11; καὶ μύων βάλλης, οὐκ ἂν ἀμάρτοις ἀνδρὸς, C. viii, 3, 27; and the following instance occurs in a passage of exquisite pathos and simplicity, where an aged parent is relating the loss of his only child, φανεύσης ἑρκτον, δυνάκοντες ἀμφοτέροι, ὁ μὲν νῦν ἄρχων οὗτος ἀκοντίσας ἤμαρτεν ὁ δ’ ἐμὸς παῖς βαλὼν καταβάλλει τὴν ἑρκτον. ὥς δὲ πάλιν λέοντος παρατυχόντος, ὁ μὲν αὖ ἤμαρτεν ὁ δ’ αὖ ἐμὸς παῖς τυχὼν κατεργάσατο τὸν λέοντα, C. iv, 6, 3 and 4.

μὲν δὴ βλήθεις τῇ αἰχμῇ ἐξέπλησε τοῦ ὀνείρου τὴν φῆμιν.³⁷ ἔθεε δέ τις ἀγγελῶν³⁸ τῷ Κροίσῳ τὸ γεγονός· ἀπικόμενος δὲ ἐς τὰς Σάρδεις, τήν τε μάχην καὶ τὸν τοῦ παιδὸς μόνον ἐσημνέ οἱ (44.) Ὁ δὲ Κροῖσος, τῷ Θανάτῳ τοῦ παιδὸς συντεταραγμένος, μᾶλλον τι ἐδεινολογέετο³⁹, ὅτι μιν ἀπέκτεινε⁴⁰ τὸν αὐτὸς φονοῦν ἐκάθηρε. περιημεκτέων⁴¹ δὲ τῇ συμφορῇ δεινῶς, ἐκάλεε μὲν Δία καθάρσιον⁴², μαρτυρόμενος τὰ ὑπὸ τοῦ ξείνου πεπονθῶς εἶη⁴³ ἐκάλεε δὲ ἐπίστιόν τε καὶ ἑταιρήιον, τὸν αὐτὸν τοῦτον ὀνομάζων Θεόν· τὸν μὲν ἐπίστιον καλέων, διότι δὴ, οἰκίοισι ὑποδεξάμενος τὸν ξείνον, φονέα τοῦ παιδὸς ἐλάνθανε⁴⁴ βόσκων· τὸν δὲ ἑταιρήιον, ὥς, φύλακα συμπέμψας αὐτὸν, εὐρήκοι πολεμιώτατον. (45.) Παρήσαν δὲ μετὰ τοῦτο οἱ Λυδοὶ φέροντες τὸν νεκρόν· ὕπισθε δὲ, εἵπετό οἱ ὁ φονεύς. στὰς⁴⁵ δὲ οὗτος πρὸ τοῦ νεκροῦ παρεδίδου ἐωντὸν Κροίσῳ, προτείνων τὰς χεῖρας, ἐπικατασφάζει μιν κελεύων τῷ νεκρῷ· λέγων τήν τε προτέρην⁴⁶ ἐωντοῦ συμφορὴν, καὶ ὡς ἐπ' ⁴⁷ ἐκείνῃ τὸν καθήραντα⁴⁸ ἀπολωλεκῶς εἶη, οὐδέ οἱ εἶη βιώσιμον.⁴⁹ Κροῖσος δὲ τούτων ἀκούσας τὸν τε Ἀδρηστον κατοικτεῖρει, καί περ ἑὼν ἐν κακῷ οἰκῆτ' τσοσύτῳ, καὶ λέγει πρὸς αὐτόν· “Ἐχω, ὦ ξεῖνε, παρὰ σεῦ πᾶσαν τὴν δίκην, “ ἐπειδὴ σεωντοῦ καταδικάζεις Θάνατον.⁵⁰ εἰς δὲ οὐ σύ⁵¹ μοι τοῦδε

SS. Its metaphorical use is noticed in vii, 139, 72.

36. παιδός] Ptolemæus calls him Agathos, and says that Adrastus slew him in consequence of a dispute about a quail. *LR*.

37. φῆμιν] The Ionic form of this noun is φῆμιν, *Eust. WE*.

38. ἀγγελῶν] ‘to tell.’

39. μ. τι ἐδεινολογέετο] ‘considered it somewhat hard;’ μ. τι περιημεκτεε, i, 114.

40. ἀπέκτεινε] ἐκείνος is understood: as illi, in *premam falce, quibus dedit fortuna, vitam*, *Hor. i O. xxxi*, 9. *SBL*, on *BO*, 86.

41. περιημεκτέων] an Ionic verb = δυσφορεῖν, or ἀνιάσθαι: *SW*. s. i, 164, 88.

42. καθάρσιον] As guardian of the laws of ‘purification,’ oaths, supplication, hospitality, association, friendship, consanguinity, &c. Jupiter was called καθάρσιος, ὄρκιος, ἱκέσιος, ξένιος, ἐφέστιος, ἑταιρείος, φίλιος, δμῶγνιος, ἀγοραῖος, μελίχιος, *Schol.* on *Eur. Hec.* 345; *Arist. Eq.* 498. *LR. BL.* *Liv.* iii, 18, 1.

43. πεπονθῶς εἶη] for πεπόνθοι, by periphrasis; so ἀπολωλεκῶς εἶη, i, 45; ἦσαν ἱέντες, i, 57; ἐστὶ φέροντα, iii, 133. *MA*, 559.

44. ἐλάνθανε] ‘he was, without knowing it, nourishing.’ ἐωντὸν is understood. λάθοι ἂν ἦτοι μανείς, ἢ ὄγε ἀπόπληκτος γενόμενος, ii, 173; *MA*, 552, 2. *quidam colubram sustulit, sinuque fovit, contra se ipse misericors: namque, ut rejecta est, necuit hominem protinus*, *Phæd.* iv, 18, 2; *Liv.* ii, 19.

45. στὰς] Of ἴστυμι and its compounds, the present, imperfect, future, and first aorist, are transitive; the perfect, pluperfect, and second aorist, are neuter. *SS.* s. i, 154, 14; ix, 86, 45.

46. προτέρην] φονεύσας ἀδελφῶν ἀέκων, i, 35.

47. ἐπ’] ‘in addition to.’ *MA*, 586.

48. καθήραντα] Either Croesus had delegated Atys to act for him, *LR*. or might be thought unable to survive this severe blow; s. i, 45, 55; 214, 2.

49. εἶη βιώσιμον] ‘was life supportable.’

50. κ. Θάνατον] ‘thou pronouncest

“ τοῦ κακοῦ αἵτιος, εἰ μὴ ὅσον⁵² ἀέκων ἐξεργάσαιο, ἀλλὰ θεῶν κού⁵³ τις, ὅς μοι καὶ πάλαι προεσήμαινε τὰ μέλλοντα ἔσεσθαι.” Κροῖσος “ μέν νυν ἔθαιψε, ὡς οἰκός⁵⁴ ἦν, τὸν ἑωυτοῦ παῖδα.” Ἀδρηστος δὲ ὁ Γορδίῳ τοῦ Μίδεω, οὗτος δὲ ὁ φονεὺς μὲν τοῦ ἑωυτοῦ ἀδελφεοῦ γενόμενος, φονεὺς⁵⁵ δὲ τοῦ καθήραντος, ἐπεὶ τε ἡσυχίῃ τῶν ἀνθρώπων ἐγένετο περὶ τὸ σῆμα, συγγινωσκόμενος⁵⁶ ἀνθρώπων εἶναι, τῶν αὐτὸς ᾗδε⁵⁷, βαρυσυμφορώτατος, ἑωυτὸν ἐπικατασφάζει⁵⁸ τῷ τύμβῳ. Κροῖσος δὲ ἐπὶ δύο ἔτεα ἐν κένθει μεγάλῳ καθήστο⁵⁹ τοῦ παιδὸς ἐστερημένος.

(46.) Μετὰ δὲ, ἡ Ἀστυάγειος τοῦ Κναζάρεω ἡγεμονίῃ⁶⁰ καταρθεῖσα ὑπὸ Κίρῳ τοῦ Καμβύσεω, καὶ τὰ τῶν Περσέων πρήγματα αὐξανόμενα, πένθεος μὲν Κροῖσον ἀπέκασε·⁶¹ ἐνέβησε δὲ ἐς φροντίδα, εἰ κως δύναιτο, πρὶν μεγάλους γενέσθαι τοὺς Πέρσας, καταλαβεῖν⁶² αὐτῶν αὐξανομένην τὴν δύναμιν. μετὰ ὧν τὴν διάνοιαν ταύτην αὐτίκα ἀπεπειρᾶτο τῶν μαντητίων⁶³ τῶν τε ἐν Ἑλλάσι⁶⁴ καὶ

sentence of death against.’ καταδικάζω κατακρίνω, καταψηφίζομαι, Phay. SS. κατὰ, ‘against,’ governs a genitive; and has the same case, in composition, because it might be used separately without altering the sense, δικάζεις δόνατον κατὰ σεωυτοῦ. *MA*, 581, 3; and 376, iv. Verbs of condemning, &c. compounded with κατὰ, have a genitive of the person, and an accusative of the crime or punishment. *MA*, 347, obs. 2.

61. οὐ σύ] At first Croesus, exasperated at the death of his son, threatened to burn Adrastus alive; *Diod. de V. et V. ii*, 553. The confession of faults appeases anger, and is a good defence. Priam says to Helen, οὐ τί μοι αἰτή ἐσσί· θεοὶ νό μοι αἰτιοὶ εἰσιν, *Hom. Il. Γ*, 164; *Herm. de M.* xxxii. *LR*.

52. ὅσον] ‘in as far as;’ ἐς τοσοῦτον being understood. *DAL*.

53. κοῦ] ‘if I mistake not.’ *HGV*, vi.

54. οἰκός] ‘befitting his rank;’ οἶκος, ‘a house.’

55. φονεὺς] Iteration often adds great force to language. *Herm. de M.* ix. *LR*.

56. συγγινωσκόμενος] middle voice, ‘conscious within himself.’ *DAL*.

57. ᾗδε] Ionic = ᾗδε, pluperfect. *SW*.

58. ἐπικατασφάζει] κατασφάζει ἐπὶ τ. τ. *MA*, 586, δ. hence the compound

governs the dative, *MA*, 394, d. δ δὲ οὐδὲν ἤττον κατ’ ἰδίαν ἐπὶ τὸν ἄνθρωπον τάφον πορευθεὶς ἑαυτὸν κατέσφαξεν, *Diod. ii*, 553; δ δὲ (Strato) ἐπικατέσφαξεν ἑαυτὸν τῇ παρθένῳ, *Plut. M. lii*, p. 772. *WE*.

59. καθήστο] κατὰ and ἦστο, either pluperfect from ἔω, ἦσμαι, ἦσμεν, ἦσο, ἦστο, *Eust.* or = ἐκάθηντο, imperfect of ἦμαι from ἔω. *MA*, 235. Ionic and poetic in the sense of μένειν, διάγειν, *Æ. διατρίβειν, ἀργεῖν*. Homer uses it, *Il. A*, 568; and often connects the simple verb with a participle denoting distress of mind. *DAM.* ἐπὶ δακρύοις μόνη κάθημαι, τῇδε Διὶ φρονέουσα, *Eur. I. A.* 1175; *SS.* ἡ πληθὺς ἐπὶ σάκκου καθεσθεῖσα τῷ πατρίῳ νόμῳ τὸν Θεὸν ἱκέτευεν, *Jos. A. J.* xix, 8; *WE.* compare *Job ii*, 13; *Soph. CE. R.* 1, &c. s. iii, 83, 85; 134, 24; *Liv. xxii*, 3, 9.

60. ἡγεμονίῃ] is synonymous with ἀρχή, i, 6; βασιλείῃ, i, 26; τυραννίς, i, 14; and μοναρχίῃ, i, 55.

61. ἀπέκασε] with an accusative of the person and a genitive of the thing, *MA*, 331, d. s. i, 156, 32; καταπαῖσαι with an accusative of the thing, i, 27.

62. καταλαβεῖν] ‘to check;’ literally ‘to take down;’ ἐπιλαβεῖν, ἐπὶ σchein τῆς δρμῆς, *Suid.* μὴ πάντα ἡλικίῃ καὶ θυμῷ ἐπὶ τρεπεῖ· ἀλλ’ ἰσχε καὶ καταλάμβανε σεωυτὸν, ii, 36; *WE.* κ. τὸ πῦρ, i, 87, 37. *SW*.

τοῦ ἐν Λιεύῃ, διαπέμψας ἄλλους ἄλλῃ.⁶⁵ διέπεμπε δὲ πειρωμένους τῶν μαντήϊων, ὃ τι φρονόειεν ὥς, εἰ φρονέοντα τὴν ἀληθινήν εὔρεθῆναι, ἐπειρηταὶ σφεα δεύτερα πέμπων, 'εἰ ἐπιχειροί⁶⁶ ἐπὶ Πέρσας 'στρατεύεσθαι;' (48.) 'Ὁ δὲ, ὥς τὸ⁶⁷ ἐκ Δελφῶν ἤκουσε, αὐτίκα προσεύχετο⁶⁸ τε καὶ προσεδέξατο, νομίσας μόνον εἶναι μαντήϊον⁶⁹ τὸ ἐν Δελφοῖσι· ὅτι οἱ ἐξευρήκεε, τὰ αὐτὸς ἐποίησε. (50.) Μετὰ δὲ ταῦτα, θυσίῃσι μεγάλῃσι τὸν ἐν Δελφοῖσι θεὸν ἰάσκετο. (53.) Τοῖσι δὲ ἄγειν μέλλουσι τῶν Λυδῶν τὰ δῶρα ἐς τὰ ἱρά⁷⁰ ἐνετέλλετο ὁ Κροῖσος ἐπειρωτᾶν τὰ χρηστήρια, 'εἰ στρατεύηται⁷¹ 'ἐπὶ Πέρσας Κροῖσος;' καὶ 'εἰ τινα στρατὸν ἀνδρῶν προσθέοιτο 'φίλον;' ὥς δὲ ἀπικόμενοι ἐς τὰ ἀπεπέμφθησαν οἱ Λυδοὶ ἀνέθεσαν τὰ ἀναθήματα, ἐχρέωντο⁷² τοῖσι χρηστηρίοις λέγοντες· "Κροῖσος ὁ "Λυδῶν τε καὶ ἄλλων ἐθνέων βασιλεὺς, νομίσας τὰδε μαντήϊα εἶναι "μῶνα ἐν ἀνθρώποις, ὅμῃν τε ἀξία δῶρα ἔδωκε τῶν ἐξευρημάτων⁷³, "καὶ νῦν ὑμέας ἐπειρωτᾷ, εἰ στρατεύηται ἐπὶ Πέρσας, καὶ εἰ τινα "στρατὸν ἀνδρῶν προσθέοιτο σύμμαχον;" Οἱ μὲν ταῦτα ἐπειρώτεον τῶν δὲ μαντήϊων ἀμφοτέρων ἐς τῷτὸ αἰ γινώμαι συνέδραμον⁷⁴, προ-

63. μαντήϊων] μαντήϊον denotes 'an oracle in general ii, 174; δέσπισμα' the answer as delivered by the god,' ὁ θεὸς κελεύει διὰ δεσπισμάτων, ii, 29; δεοπρόσιον 'the answer as brought by those sent to consult the god,' ἀνειχθέντα τὰ θ. i, 54; λόγιον 'a response in prose,' i, 64; χρησμός 'a response in verse,' i, 48; vi, 98; ἐμμέτρως χρησμοὺς ᾄδειν, Plut. λόγιά ἐστι τὰ παρὰ τοῦ θεοῦ λεγόμενα καταλογάδην χρησμοὶ δὲ, οἷτινες ἐμμέτρως λέγονται, ἐμφορουμένων τῶν λεγόντων, Schol. on Thuc. ii, 8; χρηστήριον is sometimes used for χρησμός, i, 63; τὸ χρησθὲν signifies 'that delivered by the oracle,' and agrees with one of the above neuter substantives understood, i, 63; s. i, 48, 67; 159, 47; Liv. i, 45, 4.

64. ἐν 'Ελλάδι] vi, 106, 58; for ἐν τῇ 'Ελλάδι, vi, 109; so consul bellum in Sabinis gessit, Liv. ii, 62.

65. ἄλλους ἄλλῃ] i, 67; 'severally to various places,' ἄλλῃ, Hom. Il. A, 120; Theoc. ii, 6; 127; τῇ ἄλλῃ, iii, 61. SH.

66. εἰ ἐπιχειροί] 'whether he could undertake,' εἰ προσθέοιτο, i, 53 twice; SW. ὁκότερα ποιεῖ, i, 206, 41; STG. εἰ πεπύθοιεν, Hom. Il. Ψ, 40. To signify 'whether he should undertake,'

the subjunctive would be more regular, or the optative with ἂν, HG V, "εἰ," xiii. MA, 515, 2. s. i, 53, 71.

67. τὸ] i. e. δεοπρόσιον ἀνειχθέν; s. i, 159, 47.

68. προσεύχετο] 'adored it,' ὁ ἡγεμὼν (τῆς Κιλικίας) ἐκεῖνο (τὸ μαντήϊον) ἐξεπλάγη καὶ προσεκύνησε, Plut. M. xxx, p. 434. WE.

69. μαντήϊον] ἄξιον τοῦ μαντήϊον ὀνομάζεσθαι. STG.

70. ἱρά] of Apollo at Delphi, and of Amphiarus at Oropus.

71. στρατεύηται] i, 75. SW. The subjunctive is used in indirect questions to ask 'whether it would be advisable;' the optative, 'whether it would be possible.' ἀποροῦντα, ὁποτέρων τῶν ὁδῶν τρέπηται, Xen. M. ii, 1, 21. MA, 515, 2. s. i, 46, 66.

72. ἐχρέωντο] 'they consulted;' the same as ἐπειρώτεον, see below: χρᾶ, 'returned for answer,' i, 55, 91. SW. ὁ μὲν 'Απόλλων, ἀποκρινόμενος, χρᾶ· οἱ δὲ πυνθανόμενοι, καὶ τὸ χρηστήριον ἐπερωτῶντες, χρώνται. WO.

73. ἐξευρημάτων] τὰ ἦν ἀμύχανον ἐξευρεῖν τε καὶ ἐπιφράσασθαι, i, 49. WE.

74. συνέδραμον] 'concurrent.'

λέγουσαι Κροίσω, ἡν στρατεύηται ἐπὶ Πέρσας, μεγάλην ἀρχὴν μιν
καταλύσαι.⁷⁵ τοὺς δὲ Ἑλλήνων δυνατωτάτους συνεβούλευόν οἱ
ἐξευρόντα⁷⁶ φίλους προσθέσθαι. (54.) Ἐπεὶ⁷⁷ τε δὲ ἀνενειχθέντα
τὰ θεοπρόπια ἐπύθετο ὁ Κροῖσος, ὑπερήσθη τε τοῖσι χρηστηρίοις·
πάγχυ τε ἑλπίσας καταλύσειν τὴν Κύρου βασιλεῖαν, πέμψας αὖτις
ἐς Πυθῶν⁷⁸, Δελφοὺς δωρέεται, πυθόμενος αὐτῶν τὸ πλῆθος, κατ'
ἄνδρα⁷⁹ δύο⁸⁰ στατήρσι ἕκαστον χρυσοῦ. Δελφοὶ δὲ ἀντι⁸¹ τούτων
ἔδοσαν Κροίσω καὶ Λυδοῖσι προμαντήτην⁸² καὶ ἀτελείην⁸³ καὶ προε-
δρίην⁸⁴, καὶ ἐξείναι⁸⁵ τῷ βουλομένῳ αὐτῶν γενέσθαι Δελφὸν⁸⁶ ἐς

75. καταλύσαι] καταλύσειν, i, 91. WE. The infinitive of the aorist is often put for the future: s. v, 89, 5: ἠπεδέκετο κατεργάσασθαι, i, 24; περὶ παιδων γενέσεως χρηστηριαζομένης θεὸς ἔφη, γενέσθαι παῖδα, Apoll. B. ii, 4, 1. STG. Κροῖσος, ἄλυν διαβὰς, μεγάλην ἀρχὴν καταλύσει, Arist. Rh. iii, 5, 1. Similar to this was the oracle said to be delivered from Delphi to Pyrrhus, αἰο τε, Ἄεσιδα, Romanos vincere posse, Enn. Of such verses Cicero says, *callide, qui illa composuit, perfecit ut, quodcumque accidisset, praedictum videretur*, de D. ii, 54; *illa amphibolia, quae Cræsus decepit, vel Chrysippum potuisset fallere*, 56; *cum sors illa edita est opulentissimo regi Asiae, "Cræsus, Halym penetrans, magnam pervertet opum vim," hostium vim sese perversurum putavit, pervertit autem suam: utrum igitur eorum accidisset, verum oraculum fuisset*, ib.

77. ἐπεὶ] 'when'; ἐπεῖ, ἔπει, 'to a word'; ἔπει, 'he follows,' &c. ἐπεῖ, 'thou art on,' &c. s. i, 27, 90; 166, 99.

78. Πυθῶν] πόλις Φωκίδος, ἧς οἱ οἰκῆτορες Δελφοὶ ἔστι δὲ ἱερὰ Ἀπόλλωνος τὸ πρότερον δὲ ἑκαλεῖτο Παρνασία Νάπη (being at the foot of Parnassus); ἔπειτα Πυθῶν, ἢ Πυθῶ (from πύθεσθαι 'to putrefy' see A. or πυθέσθαι 'to ascertain,' see the beginning of this chapter); ὕστερον δὲ Δελφοί, Did. on Hom. Il. B, 519; I, 405; now Castr. LR. It was considered the centre of the earth, ὀμφαλὸς γῆς, Eur. Ion 223. (BNS. MV.) s. i, 157, 41.

79. κατ' ἄνδρα] so κατὰ κόμας ἐκάστας, i, 196; ἕκαστος might be omitted. The Latins often express such

phrases by adverbs, *vicatim*, Hor. E. v, 97; *viratim* (*agrum viratim dividere*, Cic. de S. 4), *oppidatim*, *quotidie*, *quotannis*, or use a distributive numeral, as *duo navibus vobis Acestes dat capita in naves*, Vir. Æ. v, 61. MA, 581.

80. δύο] in value about two guineas, LR. or three: A. s. MA, 138.

81. ἀντι] 'in return for:' *quæ tibi, quæ tali reddam pro carmine dona?* Vir. E. v, 81.

82. προμαντήτην] 'the privilege of first consulting the oracle,' i. e. next after the Amphictyonic states. LR. Δελφοὶ ἔδωκαν Φιλίππῳ Καλυμνίῳ, αὐτῷ καὶ ἐγγόνις, προξένιαν, προμαντείαν, προεδρίαν, προδικίαν, ἀνυλίαν, ἀτέλειαν πάντων, Cyriac. Anc. inscr. p. 30. WE.

83. ἀτελείην] 'immunity from dues,' ix, 73; SW. ἀτελήτην, iii, 67. VK. Our author does not confine himself to strict Ionic forms with grammatical accuracy. SH. In the adjacent towns of Phocis certain dues, regulated by the Amphictyons, were exacted from strangers coming to consult the oracle. LR.

84. προεδρίην] 'precedence in seats.' Persons who had this privilege, were allowed in public assemblies to displace those who were already seated, and to occupy these seats themselves. S, ii, 4. πρωτοκαθεδρία and πρωτοκλισία in the New Testament; s. Juv. iii, 82; 153; Liv. ii, 31, 1.

85. ἐξείναι] put substantively, τὸ being omitted, for ἐξουσίαν; which occurs in a construction exactly similar, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, St John i, 12. The infinitive is sometimes found as an accusa-

τὸν αἰεὶ χρόνον.⁸⁷ (55.) Δωρησάμενος δὲ τοὺς Δελφούς, ὁ Κροῖσος ἐχρηστηριάζετο τὸ τρίτον. ἐπεὶ τε γὰρ δὴ παρέλαβε τοῦ μαντήτου ἀληθινήν, ἐνεφορέετο αὐτοῦ.⁸⁸ ἐπειρώτα δὲ τάδε χρηστηριαζόμενος, 'εἰ οἱ πολυχρόνιος ἔσται⁸⁹ ἡ μοναρχία;· ἡ δὲ Πυθίη⁹⁰ οἱ χρᾶ'⁹¹ τάδε·

"ἀλλ'⁹² ὅτ' ἂν ἡμίονος⁹³ βασιλεὺς Μήδοισι γένηται,

"καὶ τότε⁹⁴, Λυδὲ ποδαβρὲ⁹⁵, πολυψήφιδα παρ' Ἑρμον⁹⁶

"φεύγειν⁹⁷, μῆδὲ μένειν, μῆδ' αἰδεῖσθαι κακὸς εἶναι."

(56.) Τούτοις ἐλθοῦσι τοῖσι ἔπεσι ὁ Κροῖσος πολλὸν τι⁹⁸ μά-
λιστα πάντων ἤσθη, ἐλπίζων ἡμίονον οὐδαμὰ⁹⁹ ἀντ' ἀνδρὸς βα-
σιλεύσειν Μήδων, οὐδ' ὦν αὐτὸς, οὐδὲ οἱ¹⁰⁰ ἐξ αὐτοῦ, παύσεσθαι

tive in Latin, *reddes dulce loqui, reddes ridere decorum*, Hor. i E. vii, 27. BL. MA, 541, obs. 1. or *ἔλεξαν* may be understood before it: STG. s. Liv. xliii, 19, 3.

86. Δελφὸν] *civi Romano licet esse Gaditanum*, Cic. p. Bb. 12.

87. ἐς τ. ἀ. χρόνον] so Pla. t. x, p. 242; but the substantive is suppressed in τὸν αἰεὶ στενάχουσα, Soph. E. 1081. SH.

88. ἐνεφορέετο αὐτοῦ] 'indulged in it to excess.' τῆς ξηυσίας ἔγαν ἐμφορεῖσθαι, Plu. V. xlii, 19. SW. MA, 330, b.

89. ἔσται] The future frequently occurs in indirect questions; *εἰ τις βύσεται*, i, 86; *ὅτεω τρόπῳ ἀναπέσει*, i, 125; *ἦντινα φωνῇν ῥήξουσι*, ii, 2; *εἰ συμβήσονται*, ii, 3. STG.

90. Πυθίη] und. *προφήτης*, SH, or *πρόμαντις*, vii, 111; *Pythia vates*, Juv. xiii, 199.

92. ἀλλ'] This abrupt commencement denotes agitation of mind; *at, o deorum quidquid in caelo regit terras et humanum genus, quid iste fert tumultus?* Hor. E. v, 1: s. i, 55, 94; 174, 57.

93. ἡμίονος] see i, 91, 94. SW.

94. καὶ τότε] *δη τότε* is the more usual hortatory form in oracles, ἀλλ' ὅπταν μάρην... *δη τότε*, &c. Arist. Eq. 197; *αὐτὰρ ἐπὶν λυπῇ... δη τότε χρῆ τύπτειν*, Av. 983; POR, A. p. 311. but *καὶ* has a similar force. HGV, iii, 1. Liv. xliii, 11, 3.

95. ποδαβρὲ] *τροφῆς ἦν καὶ οὐκ ἀρετῆς ὁ ποδαβρὸς ἐπωνυμία*, Them. O. xix, p. 226, v. WE. The following expressions are similar, *ἀεροβάτης*, Aesch.

P. 1073; *ἀερώς βαίνων*, Eur. M. 825; *ἀερά β.* T. 820; *ἀερόν β. παλλεύκῃ* ποδῖ, M. 1161; T. 508; *ἀερά ποδῶν βήμαθ' ἐλίσσόμεναι*, Epig. inc. dxxi, 2; *διακεχλιδῶς βαδίζων*, Plut. and imply *τροφερόβιος*, Hes. *δρυπτόμενος*, *βλακευόμενος*, Suid. "Agag came unto him delicately," i Samuel xv, 32; BL. BNS, Ea. 753.

96. Ἑρμον] i, 80; WE. now the Sarabat or Kedous, LR. or Gedis-chaeae; *auro turbidus Hermus*, Vir. G. ii, 137.

97. φεύγειν] The infinitive for the imperative occurs most frequently in poetry; and will be generally found to follow (1) *ἀλλὰ σὺ*, Hom. Il. A, 582; (2) *σὺ δέ*, iii, 134; iv, 126, 15; vii, 159, 13; Arr. Al. v, 11 twice; App. R. vii, 46; Hel. v, 261; vii, 320; (3) *σὺ μὲν τοι*, iv, 163; or (4) a vocative case, as here; Hom. Il. A, 20; (TR.) App. R. xi, 49; *ubi vota solves, purpureo velare comas amictu*, Vir. A. iii, 404. The ellipsis may be supplied by *ἔθελε*, Hom. Il. A, 277; *βούλου*, Soph. O. C. 1538; *δέλησον*, Aesch. P. V. 808; or *μémνησο*, S. 217; *memento*, Juv. v, 71. BO, 369. GR. WE. SW. ED. *κακὸς*, which follows, is in the nominative, because it refers to the second person singular. MA, 544.

98. πολλὸν τι] *κατὰ μέτρον* understood. BO. *μᾶλλον τι ἐδεινολογέετο*, i, 44, 39. With the superlative are used *πολλὸν*, Hom. Il. A, 91; *πολὺ*, B, 769; *μέγα*, B, 82; Eur. Al. 758; 924; *δχα*, Il. A, 69; *ἐξοχα*, O. Δ, 629; *μακρῶ*, i, 193; *παρὰ πολὺ*, Arist. Pl. 445. MA, 461; 487, 5.

κοτε τῆς ἀρχῆς. μετὰ δὲ ταῦτα ἐφρόντιζε ἱστορέων, τοὺς ἂν Ἑλλήνων δυνατωτάτους ἐόντας προσκτῆσαιτο φίλους. ἱστορέων¹ δὲ, εὐ-
ρισκε Λακεδαιμονίους καὶ Ἀθηναίους προέχοντας², τοὺς μὲν τοῦ
Δωρικοῦ γένους, τοὺς δὲ τοῦ Ἰωνικοῦ.

(59.) Τούτων δὴ ὧν τῶν ἐθνέων τὸ μὲν Ἀττικὸν κατεχόμενόν τε
καὶ διεσπασμένον³ ἐπυνθάνετο ὁ Κροῖσος ὑπὸ Πεισιστράτου τοῦ
Ἰπποκράτους, τοῦτον τὸν χρόνον τυραννέοντος Ἀθηναίων⁴ δς, στα-
σιαζόντων τῶν παράλων⁴ καὶ τῶν ἐκ τοῦ πεδίου Ἀθηναίων, καὶ
τῶν μὲν⁵ προσεστώτος Μεγακλέος τοῦ Ἀλκμαίωνος, τῶν δὲ ἐκ τοῦ
πεδίου Λυκούργου Ἀριστολαΐδew, καταφρονήσας⁶ τὴν τυραννίδα,
ἤγειρε τρίτην στάσιν. συλλέξας δὲ στασιώτας, καὶ τῷ λόγῳ⁷ τῶν
ὑπερακρίων⁸ προστὰς⁹, μηχανᾶται τοιάδε¹⁰ τρωματίσας¹⁰ ἑωυτόν τε

100. οἱ] for τοὺς; the anacoluthia arises from the αὐτὸς preceding: s. i, 27, 92; STG. et ille, et qui nascentur ab illo, Vir. G. i, 434; Belus, et omnes a Belo, Æ. i, 733; ex nobis geniti, Juv. xiv, 40.

1. ἱστορέων] ἐρωτῶν, πυθόμενος, ἀνακρινόμενος, Hes.

2. προέχοντας] οἱ τε Λακεδαιμόνιοι τῶν Ἑλλήνων ἡγήσαντο, δυνάμει προέχοντες, καὶ οἱ Ἀθηναῖοι ναυτικοὶ ἐγένοντο... δυνάμει ταῦτα μέγιστα διεφάνη ἰσχυρὸν γὰρ, οἱ μὲν κατὰ γῆν, οἱ δὲ ναυτοί, Thuc. i, 18.

3. διεσπασμένον] 'torn in pieces.'

4. παράλων] παραθαλασσίων, SW. 'inhabitants of the coast.' The four most ancient tribes of Attica, established by Cecrops, were Cecropis, Autochthon, Actæa, and Paralía. By Cranaus they were named Cranaïs, Althis, Mesogæa, and Diacris, PC, i, 9. To the third of these may be assigned 'those of the plain,' and to the last 'the mountaineers.' Erichthonius named the tribes Dias, Athenias, Posidonias, and Hephæstias. Erechtheus gave them names from the four sons of Ion: LR. s. v, 66, 27 f.

5. τῶν μὲν] i.e. M. μὲν, τοῦ υἱοῦ Ἀ., ἑσπεύτως πρὸ τῶν παράλων Ἀ. δὲ, υἱοῦ Ἀρ., ἑσπεύτως πρὸ τῶν ἐκ τοῦ πεδίου. DAL. The Alcmaeonidæ were a distinguished family at Athens, of whom frequent mention is made in the course of the history.

6. καταφρονήσας] 'affecting; an Ionic sense: Æ. 'setting his mind on' the sovereignty from a consciousness of his own

superiority to the rest of the citizens; κ. Ἀρκάδων κρείσσονες εἶναι, i, 66, bears obviously a similar meaning: s. viii, 10, 45; Thu. iii, 83; vi, 11; Xen. H. iv, 5, 12; AO. and σφέας καταδέξαντες εἶναι κλέπας, vi, 16; which SW considers the same as δέξαντες, because κατὰ does not always change the signification of a verb. ED. ἐραστὲς τυραννίδος, i, 96; or ἔρωτα σχὸν τύραννος γενέσθαι, mean the same; VK. regnum affectare, Liv. ii, 7.

7. τῷ λόγῳ] i, 205, 25; 'nominally; ὀνόματι, Pol. xxii, 2, 3; προφάσει, Thu. vi, 76; Æsch. c. Ti. p. 33; and (with κατὰ und.) πρόφασιν, v, 33, 72; πρόσχημα, ix, 87, 48; opposed to νόμῳ, ii, 100; διανοίᾳ, Thu. vi, 76; ἀληθείᾳ, ix, 87; τῇ ἀληθείᾳ, iii, 1; (or ἀληθείᾳ) Æsch. Pol. II. cc. τῷ ἀληθεί, 'in reality;' to τὸ ἀληθές, Herod. iii, 8; τὸ ἀπρεκὲς, Theog. 167; τῷ ἔργῳ, vi, 38; Eur. Al. 349; Dem. Ph. i, p. 56; τοῖς ἔργοις, Soph. OE. C. 782; τοῖς πράγμασι, Dem. p. C. 37. In vii, 157, the following form is used, πρόσχημα μὲν ποιεόμενος ὥς ἐπ' Ἀθήνας ἐλαύνει, ἐν νόμῳ δὲ ἔχων πᾶσαν τὴν Ἑλλάδα ἐπ' ἑωυτῷ ποιήσασθαι: this opposition is variously expressed in Latin, as aperte bona repetentes, clam recuperandi regni consilia struere, Liv. ii, 3; nomine... re ipsa, and again in speciem... re ipsa, iii, 9; s. i, 59, 12; Liv. xxii, 25, 4; xxvii, 44, 2. VG, i, 19; iii, 10, 13.

8. ὑπερακρίων] called διάκριοι by Plut. V. v, p. 85; 94; ἀρχαῖκον τὸ φιλοχωρεῖν δρεσιν ὥς ὑπερακρίους τινὰς c 5

καὶ ἡμίονους, ἤλασε ἐς τὴν ἀγορὴν τὸ ζεύγος. ὥς ἐκπέφυγώς τοὺς ἐχθροὺς, οἱ μιν ἐλαύνοντα ἐς ἀγρὸν¹¹ ἠθέλησαν ἀπολέσαι δῆθεν¹² ἐδέετό τε τοῦ δήμου φυλακῆς τινὸς πρὸς αὐτοῦ¹³ κυρῆσαι, πρότερον εὐδοκίμησας ἐν τῇ πρὸς Μεγαρέας¹⁴ γενομένη στρατηγίῃ¹⁵, Νίσαιαν τε ἔλων, καὶ ἄλλα ἀποδεξάμενος μεγάλα ἔργα. ὁ δὲ δῆμος ὁ τῶν Ἀθηναίων ἐξαπατηθεὶς ἔδωκε οἱ, τῶν ἀσπῶν καταλέξας ἄνδρας¹⁶, τούτους, οἱ δορυφόροι¹⁷ μὲν οὐκ ἐγένοντο Πεισιστράτου, κορυνηφόροι δέ· ξύλων γὰρ κορύνας ἔχοντες εἰποντό οἱ ὅπισθε. συνεπαναστάντες δὲ οὗτοι ἅμα¹⁸ Πεισιστράτῳ, ἔσχον¹⁹ τὴν ἀκρόπολιν. ἔνθα δὴ ὁ

Ἀθήνησι, Dion. A. R. i, 13. SW. Of these a mob of mercenaries formed part. LR.

9. προστάς] s. i, 34, 78; iii, 82, 70; προϊστάσο τῶν ἀδικουμένων, Chrys. de S. ii, p. 42; ἐκκλησίᾳς προστῆναι, ib. προστάται γενόμενοι τῆς εἰρήνης, Xen. H. v, 1, 36; οἱ τοῦ δήμου π. ib. 2, 3 and 6; Pol. vi, 8, 9; γίνεται προστάτης, Arist. P. v, 6.

10. τραυματίσας] Zopyrus, iii, 154; and Ulysses, Hom. O. Δ, 244; wounded themselves from patriotic motives. Solon contrasts this latter instance with the conduct of Pisistratus, Plu. V. v, 95. Dionysius of Syracuse practised a similar artifice, Diod. xxi, 95; LR. and Sextus Tarquinius pretended at Gabii, *se inter tela et gladios patris elapsus*, Liv. i, 53; and Sinon at Troy says, *eripui leto me et vincula rupi*, Vir. Æ. ii, 134. MT thinks it probable that the attempt on the life of Pisistratus was real; i, 5, 5.

11. ἐς ἀγρὸν] ἐλαύνειν ἐς ἔ. is the same as *rura suburbana ire ... impositus mannis*, Hor. i E. vii, 76.

12. δῆθεν] 'as he pretended, forsooth.' This particle is generally connected with ὥς and a participle, in an ironical sense: ὥς οὐ συνειδότες δῆθεν, vi, 1, 3; 39, 29; BL. iii, 136, 54; vi, 1, 3. It resembles τῷ λόγῳ in being opposed to τὸ ἀληθές. VG, viii, 5, 15. HGV, ii, ὥς ἀρρωστῶν, 'pretending to be sick,' Xen. H. ii, 1, 9; ὥς δὴ, iii, 156; Hom. Il. A, 110; s. i, 59, 7; *quippe vetor fatis*, Vir. Æ. i, 43; *scilicet*, Hor. iii O. v, 25.

13. πρὸς αὐτοῦ] τοῦ δήμου. πρὸς, 'from'; as *ἵνα κακὸν τι πρὸς δεῶν ἦ πρὸς ἀνθρώπων λάβοι*, ii, 139; πρὸς

Τρώων, Hom. Il. A, 160; πρὸς Διὸς, A, 239.

14. Μεγαρέας] Megara was originally called Nysa. A. Nisæa, its port, was connected with it by long walls, as Piræus was with Athens, and Lechæum with Corinth.

15. στρατηγίῃ] The accounts of this expedition vary. LR.

16. ἄνδρας] 50, according to Plu. V. v, p. 95; 300, according to Poly. i, 21, 3. LR. Aristophanes calls them δορυφόροι, Eq. 446.

17. δορυφόροι] 'spearmen'; the same as αἰχμοφόροι, 'lancers, body-guards,' i, 8; *regii satellites*, Liv. ii, 12. The following compounds also occur, derived from the perfect middle, and, being all used in an active sense, they are paroxytones; as adjectives, they are of the common gender: ἀεθλοφόρος, i, 31; κορυνηφόρος, i, 59; σιτοφόρος and σκευοφόρος, i, 80; τοξοφόρος, i, 103; λεωφόρος, i, 187; καρποφόρος and βαλανεφόρος, i, 193; λιθανετοφόρος, ii, 8; ὄδροφόρος, iii, 14; δασμοφόρος, iii, 97; σειρηφόρος, iii, 102; χρυσοφόρος, iv, 104; στεφανηφόρος, v, 102; ψηφιδοφόρος, vi, 109; δεσμοφόρος, vi, 134; παμφόρος, vii, 8, 1; σισυρνοφόρος, vii, 67; θωρηκοφόρος, vii, 89; ἀχθοφόρος, vii, 187; πυρφόρος, viii, 6; στρεπτοφόρος and ψελιοφόρος, viii, 113; μαχαροφόρος, ix, 32.

18. ἅμα] The following dative is governed by *σὺν* in composition. The preposition is sometimes altogether suppressed, as *ἀλλὰ σοι ἅμ' ἐσόμεθα*, Hom. Il. A, 158; where TR gives as similar instances, *simul his*, Hor. i S. x, 85; *simul nobis habitat barbarus*, Ov. v T. x, 29. The construction is

Πεισίστρατος ἦρχε Ἀθηναίων, οὗ τε τιμὰς τὰς εἰούσας συνταράξας, οὗ τε θέσμια μεταλλάξας, ἐπὶ τε τοῖσι κατεστειώσι²⁰ ἔνεμε²¹ τὴν πόλιν, κοσμέων καλῶς τε καὶ εὖ. (60.) Μετὰ δὲ οὐ πολλὸν χρόνον, τῷτ' φρονήσαντες²² οἳ τε τοῦ Μεγακλέους στασιῶται καὶ οἱ τοῦ Λυκούργου ἐξελαύνουσί μιν. οὕτω μὲν Πεισίστρατος ἔσχε τὸ πρῶτον Ἀθήνας, καὶ τὴν τυραννίδα, οὗ κω κάρτα ἐβρίζωμένην ἔχων, ἀπέβαλε. οἱ δὲ ἐξελάσαντες Πεισίστρατον, αὐτὴς ἐκ νῆς²³ ἐπ' ἀλλήλοισι ἐστασίασαν. περιελανόμενος²⁴ δὲ τῇ στάσει, ὁ Μεγακλῆς ἐπεκρυκεύετο²⁵ Πεισιστράτῳ, 'εἰ βούλοιτό 'οἱ τὴν θυγατέρα ἔχειν γυναῖκα ἐπὶ τῇ τυραννίδι,'²⁶ ἐνδεξαμένον δὲ τὸν λόγον²⁷ καὶ ὁμολογήσαντος ἐπὶ τούτοις Πεισιστράτου, μηχανῶνται δὴ ἐπὶ τῇ κατόδῳ²⁸ πρῆγμα εὐθιέστατον, ὥς ἐγὼ εὐρίσκω, μακρῷ ἐπεὶ γε ἀπεκρίθη ἐκ παλαιτέρου²⁹ τοῦ βαρβάρου ἔθνεος τὸ Ἑλληνικόν, ἐὼν καὶ δεξιώτερον καὶ εὐθιῆς ἡλιθίου³⁰ ἀπηλλαγμένον μᾶλλον· εἰ³¹ καὶ τότε γε οὗτοι ἐν Ἀθηναίοισι, τοῖσι

complete in the expression *meum pariter considerare*, Vir. A. i, 576.

19. ἔσχον] *Capitolium atque arcem occupare*, Liv. iii, 15.

20. κατεστειώσι] und. *desmōis*. *DAL.* ἐφύλαττε γὰρ τοὺς πλείστους νόμους τοῦ Σόλωνος, ἐμμένων πρῶτος αὐτός, καὶ τοὺς φίλους ἀναγκάζων, Plu. V. v, p. 96. *WE.*

21. ἔνεμε] 'administered,' v, 29; 71; 92, 2. *SW.*

22. τῷτ' φρονήσαντες] τὰ αὐτὰ φ. v, 72; κατὰ τῷτ' φ. v, 3; 'conspiring together.'

23. ἐκ νῆς] v, 116; 'anew, afresh'; ἀρχῆς may be supplied, as Plu. has ἐκ πύκας αὐθις ἀρχῆς, de Sol. An. p. 959; *BO*, 27. [or rather *στάσεως*, s. i, 109, 64;] so ἐξ ὁστέρης, i, 108, 57; v, 106, 92; *BO*, 337. ἐκ καυῆς, Thu. iii, 92; *Aristid.* i, p. 84; in which phrases, according to *MV*, on Soph. An. 1006; there is no ellipsis, but either an indifferent use of gender, or enallage: *de hono*, Liv. ii, 4; *de integro*, iii, 9; s. Liv. xxi, 6, b.

24. περιελανόμενος] 'driven about, worried, harassed.'

25. ἐπεκρυκεύετο] 'sent proposals by a herald.'

26. ἐπὶ τῇ τυραννίδι] 'on condition of having, &c.' ἐπὶ τούτοις, below; ἐπὶ τοῖσδε καταλλάξαντες, ἐπ' ᾧ τε, vii, 154; σπονδὰς καὶ ξυμμαχίαν ἐποιήσαντο ἐπὶ

τοῖσδε, ὥστε, Thu. iii, 114; *MA*, 479, α; 585, β. ἐφ' ᾧ βοηθήσειν, *Æsch.* in Ct. 37; s. i, 141, 79 twice; 160, 54; iii, 83, 84; v, 65, 19.

27. ἐ. τὸν λόγον] 'after accepting the proposal'; i, 212, 87; λέγων, i, 59.

28. κατόδῳ] Persons returning from exile were said *κατέρχεσθαι*, v, 30; or *κατιέναι*, i, 62; iii, 45; v, 62; ix, 26; *redire exilio*, Plau. Mer. v, 2, 106; if by sea, *καταπλεῖν*, Xen. H. i, 4, 13. Those who restored them, were said *κατάγειν*, see below; v, 30; 31; *exules injuria pulsos in patriam reducere*, Liv. iii, 15; *revocare de exilio*, xxvii, 34; *de ex. reducere*, Cic. At. ix, 14; those who received them back, *καταδέχεσθαι*, Xen. H. v, 2, 10. The 'return' itself was called *κάθοδος*, i, 61; iii, 138, 67; v, 62; *reditus*, Liv. ii, 15; by sea, *κατάπλους*, Xen. H. i, 4, 11 and 21.

29. ἐκ παλαιτέρου] ἐκ παλαιού, viii, 62; χρόνου may be supplied; ἐκ παλαιῶν χρόνων, Diod. xix, 67. *SH.* on *BO*, 321. Ionic, Attic, and poetic, by syncope = *παλαιστέρου*, *Æ.* so ἐκ παλαιστέρου, Thu. i, 18.

30. ἡλιθίου] τοὺς μὲν πλείστον μέρος αὐτῆς (τῆς ἀφροσύνης) ἔχοντας, μαινομένους καλοῦμεν, τοὺς δὲ ὀλίγον ἔλαττον, ἡλιθίους τε καὶ ἐμβροτήτους, Pla. Al. ii, 5. *BL.*

31. εἰ] for *ὅτι*: *VG*, viii, 6, 3. *MA*, c 6

πρώτοις³² λεγομένοις εἶναι Ἑλλήνων σοφίην, μηχανῶνται τοιάδε. Ἐν τῷ δήμῳ³³ τῷ Παιανίῳ ἦν γυνή, τῇ οὐνομα ἦν Φύη³⁴, μέγαθος³⁵ ἀπὸ τεσσέρων πηχέων ἀπολείπουσα³⁶ τρεῖς δακτύλους, καὶ ἄλλως εὐειδής. ταύτην τὴν γυναῖκα σκευάσαντες πανοπλίη³⁷, ἐς ἄρμα ἐσβιβάσαντες, καὶ προδείξαντες³⁸ σχῆμα, οἷόν τι ἔμελλε εὐπρεπέστατον φανέσθαι ἔχουσα, ἤλαυνον ἐς τὸ ἄστυ, προδρόμους κήρυκας προπεμψάντες, οἱ τὰ ἐντεταλμένα ἡγόρευον ἐς τὸ ἄστυ ἀπικόμενοι, λέγοντες τοιάδε· “ὦ Ἀθηναῖοι, δέκεσθε ἀγαθῷ νόῳ Πεισίστρατον, τὸν αὐτὴ ἡ Ἀθηναίη, τιμήσασα ἀνθρώπων μάλιστα, κατάγει ἐς τὴν ἑωυτῆς ἀκρόπολιν.” Οἱ μὲν δὴ ταῦτα διαφοιτούντες ἔλεγον· αὐτὰ καὶ ἐς τε τοὺς δήμους φάτις ἀπίκετο, ὥς Ἀθηναίη Πεισίστρατον κατάγει· καὶ ἐν τῷ ἄστει οἱ πειθόμενοι τὴν γυναῖκα εἶναι αὐτὴν τὴν Θεὸν, προσεύχοντο τε τὴν ἀνθρωπον³⁹, καὶ ἐδέκοντο τὸν Πεισίστρατον. (61) Ἀπολαβὼν δὲ τὴν τυραννίδα τρὸς τῷ εἰρημένῳ, ὁ Πεισίστρατος, κατὰ τὴν ὁμολογίαν τὴν πρὸς Μεγακλέα γενομένην, γαμέει⁴⁰ τοῦ Μεγακλέους τὴν θυγατέρα. τὸν δὲ δεινόν⁴¹ τι ἔσχε ἀτιμάζεσθαι πρὸς Πεισιστράτου. ὀργῇ⁴² δὲ, ὥς εἶχε, καταλλάσσετο τὴν ἔχθρην⁴³ τοῖσι στασιώτῃσι. μαθὼν δὲ ὁ Πεισίστρατος τὰ ποιού-

608, iv. τοῖσι ἐσελθεῖν ἡδοῖον, εἰ μέλαιεν ἀκούσασθαι, i, 24; STG, i, 212, 81; v, 97, 44; ei is used after verbs denoting astonishment, to express the object of wonder, i, 155, 19; MA, 608, iv, and after δεινόν, Thu. vi, 60; s. Liv. i, 53, 6; ii, 28 mar. ED. omnes oderunt: miraris, si nemo praestet amorem? Hor. i S. i, 84. HG V, 16.

32. πρώτοις] συνέσει οἰκείῃ τὸ Ἑλληνικὸν ὑπερεβάλλοντο, Pau. iv, 35. WE.

33. δήμῳ] The number of these small boroughs was a hundred and seventy-four, PC, i, 9. s. v, 69, 39. δῆμος in the singular also denotes ‘the people of Athens’ at large; δημὸς, ‘fat.’

34. Φύη] τὴν κατάγουσαν Πεισίστρατον ἐπὶ τὴν τυραννίδα, ὥς Ἀθηνᾶς Σωτείρας εἶδος ἔχουσαν, καλὴν φασὶ γεγονέναι, ἥτις καὶ τῇ θεῷ εἰκαστο τὴν μορφήν. στεφανόπωλις δὲ ἦν καὶ αὐτὴν ἐξέδωκε πρὸς γάμου κοινωνίαν ὁ Πεισίστρατος Ἰππάρχῳ τῷ υἱῷ, Ath. xiii, 89. VK.

35. μέγαθος] Ionic = μέγεθος; as, on the other hand, τεσσέρων = τεσσάρων.

36. ἀπολείπουσα] ‘wanting;’ conse-

quently her height was about five feet ten inches.

37. πανοπλίη] παρθένον τὴν καλλιστεύουσαν κοσμήσαντες (Ἀδύεις) κυνῇ τε Κορινθίῃ καὶ πανοπλίῃ Ἑλληνικῇ, καὶ ἐπ’ ἄρμα ἀναβιβάσαντες, περιάγουσι τὴν λίμνην κύκλῳ, iv, 180.

38. προδείξαντες] προδείξαντες, Hes. WE. ‘after first showing her, by assuming what kind of attitude she would appear most becomingly.’

39. τὴν ἀνθρωπον] ἀνθρωπος is used in the feminine by Xenophon, and repeatedly by Demosthenes. VG, iii, 3, 2. so τὴν Θεὸν just above; and in i, 60, 57.

40. γαμέει] μὲν is understood. STG.

41. δεινόν] for τὸ ἀτιμάζεσθαι ἐλύπει αὐτόν. MA, 541, obs. 1. The more usual expression is οὗτος δὲ δεινὸν τι ἐποίησατο, iii, 155; v, 33; 87; viii, 15, 60; 93, 10; or δ. τ. ἐποίησε, ii, 121, 5. The substantive χρῆμα is supplied, viii, 16. SW.

42. ὀργῇ] ‘in a rage;’ i, 114, 34; for ὀργιζόμενος, ‘enraged.’ STG.

43. ἔχθρην] i. e. πανοσμένης τῆς ἔχθρας καταλλάσσετο τ. σ. STG. The words τὴν ἔχθρην might have been omitted. BO, 101.

μενα ἐπ' ἐωντῶ, ἀπαλλάσσετο ἐκ τῆς χώρας τὸ παράπαν. ἀπικόμενος δὲ ἐς Ἑρέτριαν⁴⁴ ἐβουλεύετο ἅμα τοῖσι παισὶ. Ἰππίεω δὲ γνώμην⁴⁵ νικήσαντος, ἀνακτᾶσθαι ὀπίσω τὴν τυραννίδα, ἐνθαῦτα ἡγεῖτον δωτίνας⁴⁶ ἐκ τῶν πολιῶν, αἱ τινὲς σφι προηδέατό⁴⁷ κού τι. πολλῶν δὲ μεγάλα παρασχόντων χρήματα, Θηβαῖοι ὑπερεβάλλοντο τῇ δόσει τῶν χρημάτων. μετὰ δὲ, οὐ πολλῷ λόγῳ εἰπεῖν⁴⁸, χρόνος διέφυ⁴⁹, καὶ πάντα σφι ἐξήρτυτο ἐς τὴν κάτωδον. καὶ γὰρ Ἀργεῖοι μισθωτοὶ ἀπίκοντο ἐκ Πελοποννήσου, καὶ Νάξιός⁵⁰ σφι ἀνὴρ ἀπικόμενος ἐθελοντῆς, τῷ οὐνομα ἦν Λύγδαμις⁵¹, προθυμίην πλείστην παρείχετο, κομίσας καὶ χρήματα καὶ ἄνδρας. (62) Ἐξ Ἑρετρίης δὲ ὀρμηθέντες διὰ⁵² ἑνδεκάτον ἔτεος ἀπίκοντο ὀπίσω. καὶ πρῶτον τῆς Ἀττικῆς ἴσχυοσι Μαραθῶνα.⁵³ ἐν δὲ τούτῳ τῷ χώρῳ σφι στρατοπεδευόμενοι οἱ τε ἐκ τοῦ ἄστεος στασιῶται ἀπίκοντο, ἄλλοι τε ἐκ τῶν δῆμων προσέρρεον⁵⁴, οἷσι ἡ τυραννὶς πρό⁵⁵ ἐλευθερίας ἦν ἀσπαστότερον. οὗτοι μὲν δὴ συνηλίζοντο⁵⁶ Ἀθηναίων δὲ οἱ ἐκ τοῦ ἄστεος, ἕως μὲν Πεισίστρατος τὰ χρήματα ἡγεῖρε, καὶ μεταυτὺς ὥς ἔσχε Μαραθῶνα, λόγον οὐδένα εἶχον⁵⁷ ἐπεὶ τε δὲ ἐπίθοντο ἐκ τοῦ Μαραθῶνος αὐτὸν πορεύεσθαι ἐπὶ τὸ ἄστυ⁵⁷, οὕτω

44. Ἑρέτριαν] now Gavalinais or Eription. *LR.*

45. γνώμην] γνώμας οὐδὲς νικήσει πλείονας, *Arist. N.* 431; so νικᾶν ψήφισμα, *Æsch. c. Ct.* p. 63; πολέμους, μάχην, [*s. vi, 13, 77; ED.*] *WE.* Ὀλύμπια, *SW.* Ὀλυμπιάδα, ix, 33, 98; by metonymy for τοὺς Ὀλυμπικοὺς ἀγῶνας τοὺς ἐν Ὀλυμπίᾳ τελουμένους. *Æ.* Herodotus might also have written either γνώμῃ νικήσαντος, iii, 82, 66; or γνώμης νικησάσης, [vi, 101, 29;] *Xen. A. vi, 1, 18. BO, 50. quum vicisset sententia, Liv. ii, 4.*

46. δωτίνας] an Ionic and poetic word = δωρεὰς or δόσεις. *Æ.* εἴ τι πόροις ξεινήλιον, ἥ ἐ καὶ ἄλλως δόψης δωτίνην, *Hom. O. 1, 267.*

47. προηδέατο] 'who, from some favour received, entertained a previous regard for them.' Ionic = προήδητο, from προαἰδέσθαι, iii, 140. *SW.*

48. εἰπεῖν] ὥς ἔξεστι, may be supplied, as with λέγειν, *Æsch. A.* 841. *MA, 543. VG, v, 3, 6 and 8. BO, 501. s. iii, 82, 73; v, 67, 37; iv, 87, 25; vi, 30, 57.*

49. διέφυ] 'intervened.' A more poetical expression than διήλθε, i, 8. *STG.*

50. Νάξιος] Naxos, anciently called Strongyle and Dia, now Naxia, is the largest of the Cyclades. *LR. A.*

51. Λύγδαμις] from being a member of the oligarchy at Naxos, became a demagogue, and thus gained the tyranny; *Arist. P. v, 6.*

52. διὰ] 'in the course of;,' ii, 4. *LR. MA, 580, d, a.*

53. Μαραθῶνα] Marathon retains its ancient name, and is ten miles distant from Athens. *LR.*

54. προσέρρεον] *conveniunt, quibus aut odium crudele tyranni, aut metus acer erat, Vir. Æ. i, 365.*

55. πρό] *BO, 461. MA, 450, obs. 1. vi, 12, 70; Pygmalion scelere ante alios immanior omnes, Vir. Æ. i, 351; πυκνότεραι παρὰ τὰ ἐκ τοῦ πρὶν χρόνου μνημονεύμενα, Thu. i, 23; s. vii, 103, 97.*

56. συνηλίζοντο] συναλίζεσθαι συν-αθροίζεσθαι, συνάγεσθαι, *Hes. SS.* The adjective ἄλῃς, 'assembled,' i, 196; the substantive ἄλῃη, 'an assembly,' i, 125, 24; [*ἄθροσις, ἐγερσις, ἀγορῆ, SW.*] and the simple verb ἄλίζειν, 'to assemble,' i, 63; 77; 79; vii, 12, 43; [*συν-αθρολίζειν, συνάγειν, Hes. πάντας εἰς ἐν ἄλῃας, Eur. Her. 404; EE. συναλ.*

δῆ⁵⁸ βοηθέουσι ἐπ' αὐτόν. καὶ οὗτοι τε πανστρατιῇ⁵⁹ ἦϊσαν ἐπὶ τοὺς κατιόντας· καὶ οἱ ἀμφὶ⁶⁰ Πεισιστράτον, ὡς ὀρμηθέντες ἐκ Μαραθῶνος ἦσαν ἐπὶ τὸ ἄστυ, ἐς τὸ αὐτὸ συνιόντες, ἀπικνέονται ἐπὶ Παλληνίδος⁶¹ Ἀθηναίης ἱρὸν, καὶ ἀντὶα ἔθεντο τὰ ὅπλα.⁶² ἐνθαῦτα θείη πομπῇ χρεώμενος⁶³ παρίσταται Πεισιστράτῳ Ἀμφίλυτος ὁ Ἀκαρναν⁶⁴, χρησμολόγος ἀνὴρ, ὃς οἱ προσίων χρᾶ ἔν ἐξαμέτρῳ τόνῃ, τάδε λέγων·

“ἔρρίπται δ' ὁ βόλος⁶⁵, τὸ δὲ δίκτυον⁶⁶ ἐκπεπέτασται·

“θύννοι⁶⁷ δ' οἰμήσουσι σεληναίης διὰ νυκτός.”⁶⁸

(63) Ὁ μὲν δὴ οἱ ἐνθεάζων χρᾶ τάδε· Πεισιστρατος δὲ, συλ-

(*εω*, i, 126, 27;] are of frequent occurrence in our author.

57. τὸ ἄστυ] was applied to Athens emphatically; *Xerxes, Thermopylis ex-rugnat, protenus accessit astu*, Nep. ii, 4; as was *urbs* to Rome, *SBL*, on *BO*, 13. The nobles dwelt chiefly in the city, the common people in Piræus, Steph. Byz. s. i, 160, 59.

58. οὗτω δῆ] following ἐπεὶ δὲ, i, 5; ‘since it was come to that.’ *HGV*, v, 2 and 8. s. ix, 6, 25. *MA*, 610.

59. πανστρατιῇ] Thu. ii, 31 twice; iii, 95; μετὰ παντὸς τοῦ στρατεύματος, Schol. πανδημεί, vi, 108, 73; Thu. i, 73; [vii, 139, 66;] ii, 31; πανδαμεί, πανομεί, *Æsch.* Th. 283; ξύμπαντι σὺ στρατεύματι, Thu. iii, 95; παμπληθεῖ, St Luke xxiii, 18; πάντες ἦλθον διμῶς, αὐτοὶ τε καὶ ἱπποὶ, πασσανδίη, Hom. Il. A, 708; πασσανδίη, Il. B, 12; πανστρατὶ, μηδενὸς ἀπομάχου μένοντος, πανορμεί, *DAM. BL. VG*, vii, 1, 3 and 4. s. vi, 112, 13.

60. οἱ ἀμφὶ] ‘Pisistratus and his party;’ i, 157, 39; iii, 76, 6; viii, 15, 63; Luc. in vi, 100, 22. Περὶ is used in the same signification, *MA*, 271, 1. *VG*, i, 5.

61. Παλληνίδος] δῆμος Ἀττικῆς, τῆς Ἀντιωχίδος φυλῆς, Steph. Πεισιστρατος ἀπ' Εὐβοίας ἐστράτευσεν εἰς Ἀττικὴν ἐπὶ Παλληνίδος, Poly. i, 21, 1; Παλληνίδος σμερὸν πτόγον διὰς Ἀθῶνας, Eur. Her. 849; 1031. *VK*.

62. ἔθεντο τὰ ὅπλα] v, 74, 57; ‘encamped;’ Thu. ii, 2; viii, 25; Xen. A. iv, 3, 13 and 19; H. v, 2, 40; 3, 18; 4, 8; ἐστρατοπεδεύοντο, ix, 52; 53; στρατόπεδον ἐποιήσαντο, Thu. i, 46. *VG*, v, 11, 11 ff. *ED*. This phrase

arose from the circumstance that the soldiers, while on the march, used to carry their shields slung at their backs; but when they halted, they rested the edge of their bucklers on the ground before them: *SW. steterunt scutis innisi*, Liv. xxviii, 15, 3.

63. δ. πομπῇ χ.] ‘influenced by a divine mission;’ iii, 77; iv, 152; *WE. ἐνθεάζων*, i, 63; πομπῇ Διὸς ξενίου, *Æsch.* A. 725; s. i, 63, 69.

64. Ἀκαρναν] Plato and Clement of Alexandria speak of Amphilytus as an Athenian; *VK*. hence Acarnan, an Ionic form, may here mean ‘one of’ Ἀχαρναί; so *durus Acarnan*, Sen. Hi. 22. *SW*. Pallene must have been very near Acharnæ, which was χωρίον μέγιστον τῆς Ἀττικῆς, τῶν δῆμων καλούμενων, Thu. ii, 19. *NE* reads Ἀκαρνεύς, *Q. Jour. Ed. No. xiii*.

65. βόλος] ‘the cast;’ Eur. B. 846; E. 582; s. *σσηνεύειν*, iii, 149. *BL*.

66. δίκτυον] εἰς ἀπέραντον δίκτυον ἥτης ἐμπλεχθήσεσθε, *Æsch.* P. V. 1114; ἐπὶ πύργοις ἔθαλες στεγανὸν δίκτυον, μέγα δουλείας γέγγαμον, ἥτης παναλότου, A. 348; ἀπειρον ἀμφίβληστρον ὥσπερ ἰχθύων περιστοιχίζω, A. 1353. [ἀμφίβληστρον, i, 141, 85, is originally an adjective, agreeing with δίκτυον und. *SS*.] Timotheus the Athenian general, son of Conon, was painted as sleeping, while Fortune brought cities into his nets, Schol. on Arist. Pl. 180. *BL*.

67. θύννοι] ‘tunnies.’ The scomber *thygnus* of Linnæus; *DF. ὥστε θύννους, ἡ τῶν ἰχθύων βόλον*, *Æsch.* P. 430.

λαβὼν⁶⁹ τὸ χρηστήριον, καὶ φᾶς 'δέκεσθαι τὸ χρησθὲν,' ἐπῆγε τὴν στρατιήν. Ἀθηναῖοι δὲ οἱ ἐκ τοῦ ἄστεος πρὸς ἄριστον⁷⁰ τετραμμένοι ἦσαν⁷¹ δὴ τηνικαῦτα, καὶ μετὰ τὸ ἄριστον μετεξέτεροι αὐτῶν οἱ μὲν πρὸς κύβους⁷², οἱ δὲ πρὸς ὕπνον.⁷³ οἱ δὲ ἀμφὶ Πεισίστρατον, ἐσπεσόντες, τοὺς Ἀθηναίους τρέπουσι. φευγόντων δὲ τούτων, βουλήν ἐνθαῦτα σοφωτάτην Πεισίστρατος ἐπιτεχνᾷται⁷⁴, ὅπως μὴ τε ἀλίσθειεν ἔτι οἱ Ἀθηναῖοι, διεσκεδασμένοι τε εἴεν.⁷⁵ ἀναξιδάσας τοὺς παῖδας ἐπὶ ἵππους προέπεμπε· οἱ δὲ, καταλαμβάνοντες τοὺς φεύγοντας, ἔλεγον τὰ ἐντεταλμένα ὑπὸ Πεισίστρατον, θαρσύνειν τε κελύοντες καὶ ἀπιέναι ἕκαστος⁷⁶ ἐπὶ τὰ ἑωυτοῦ.⁷⁷ (64) Πειθομένων δὲ τῶν Ἀθηναίων, οὕτω δὴ Πεισίστρατος τὸ τρίτον⁷⁸ σχῶν Ἀθήνας, ἐβρίζωσε τὴν τυραννίδα ἐπικούροισι τε πολλοῖσι καὶ χρημάτων συνόδοις, τῶν μὲν αὐτόθεν⁷⁹, τῶν δὲ ἀπὸ Στρυμόνος⁸⁰ ποταμοῦ συνιόντων· ὁμήρους⁸¹ τε τῶν παραμεινάντων⁸² Ἀθηναίων καὶ μὴ αὐτίκα φευγόντων παῖδας λαβὼν, καὶ καταστήσας

68. σελήνης δ. ν.] The contrary to which is ἀσέληνον κατὰ νύκτα, Anac. iii, 12.

69. συλλαβὼν] συλλαβὼν τὸ δεσπρότιον, iii, 64; SW. s. iii, 153, 82; *Romanis euntibus Galli Matris Magnæ occurrere, vaticinantes fanatico carmine* 'Deam Romanis viam belli et victoriam dare, imperiumque ejus regionis:' 'accipere se omen' quum dixisset consul, castra eo ipso loco posuit, Liv. xxxviii, 18.

70. ἄριστον] The three daily meals of the ancients, answering to our 'breakfast, dinner, and supper, were (1) ἄριστον τὸ πρωῒνον ἐμβρωμα, τὸ ὑπὸ τὴν ἑω λαμβανόμενον (2) δεῖπνον δὲ, τὸ μεσημβρινόν (3) δόρκος δὲ, τὸ ἐσπερινόν, Ath. i, 19. Δεῖπνον is sometimes used in the first sense, τὸ καθ' ἡμᾶς ἄριστον, Hes. τὸ πρωῒνον ἕ. Suid. and sometimes in the last, τροφή ἐσπερινή, Hes. τὸ ἐν τῇ ἐσπέρᾳ ἡμεῖς δεῖπνον λέγομεν, Did. on Hom. Il. B, 381. DAM. PC, iv, 16.

71. ἦσαν] Herodotus uses both ἦσαν and ἔσαν, availing himself of the same privilege as Homer, in retaining or rejecting the augment; SW. s. i, 166, 1.

72. κύβους] 'dice.' πάλαι τρίσιν ἐχρῶντο πρὸς τὰς παιδίας κύβοις, καὶ οὐχ, ὥς οἱ νῦν, δύο, Suid. BL.

73. ὕπνον] *iusum* it *Maecenas*, dormitum ego *Virgiliusque*, Hor. i. S. v, 48.

74. ἐπιτεχνᾷται] In animated narration the present is used for the aorist, MA, 504, 1. as the historical present by the Latins: see Livy's account of the combat between the Horatii and Curiatii, i, 25; the funeral of Chrysis, Ter. An. i, 1, 67 &c. and the narrative of Aeneas, Vir. A. ii, and iii, throughout.

75. διεσκεδασμένοι τε εἴεν] 'and might remain dispersed.' STG.

76. ἕκαστος] ἕκαστον would be more conformable to usage; but so would ἄρωμένους, i, 27, 92; and τοὺς ἐξ αὐτοῦ, i, 56, 100. STG.

77. ἐπὶ τὰ ἑωυτοῦ] und. δόματα, οἱ οἰκήματα, BO, 76. or οἰκία, ii, 150; s. vi, 97, 11.

78. τὸ τρίτον] i, 55; St John xxi, 17 twice.

79. αὐτόθεν] There were mines in Attica, (τὰ ἀργύρεα μέταλλα, Thu. ii, 55; Schol. on Ar. Eq. 362; χρυσᾶ μέταλλα, on 1089;) at Laurium, and also at Thoricus, Xen. de R. iii, 43, LR.

80. Στρυμόνος] There were many mines between the Strymon, near which river the Athenians possessed considerable territory, and the Nestus, particularly on Mount Pangæus and at Scapite-Hyle, vi, 46; 47; Thu. i, 100, LR.

81. ὁμήρους] To this circumstance

ἐς Νάξον· καὶ γὰρ ταύτην ὁ Πεισίστρατος κατεστρέψατο πολέμῳ, καὶ ἐπέτρεψε⁸³ Ἀνγδάμιν πρὸς γε ἔτι τούτοις τὴν νῆσον Δῆλον⁸⁴ καθήρας⁸⁵ ἐκ⁸⁶ τῶν λογίων καθήρας δὲ ὧδε· ἐπ' ὅσον ἐποψίς τοῦ ἱεροῦ εἶχε, ἐκ τούτου τοῦ χώρου παντὸς ἐξορύξας⁸⁷ τοὺς νεκροὺς, μετεφόρει ἐς ἄλλον χώρον τῆς Δήλου. καὶ Πεισίστρατος μὲν ἐτυράννευε Ἀθηναίων· Ἀθηναίων δὲ οἱ μὲν ἐν τῇ μάχῃ ἐπεπτόκεισαν, οἱ δὲ αὐτῶν μετὰ Ἀλκμαιωνίδεω⁸⁸ ἔφευγον ἐκ τῆς οἰκίτης.⁸⁹ (65) Τοὺς μὲν νυν Ἀθηναίους τοιαῦτα τὸν χρόνον τοῦτον ἐπυνθάνετο ὁ Κροῖσος κατέχοντα· τοὺς δὲ Λακεδαιμονίους ἐκ κακῶν τε μεγάλων πεφευγότας, καὶ ἔοντας ἤδη τῷ πολέμῳ κατυπερτέρους Τεγεατῶν.⁹⁰ ἐπὶ⁹¹ γὰρ Λέοντος βασιλεύοντος καὶ Ἡγησικλέους⁹² ἐν Σπάρτῃ, τοὺς ἄλλους πολέμους εὐτυχεύοντες, οἱ Λακεδαιμόνιοι πρὸς Τεγεάτας μόνους προσέπαιον. τὸ δὲ ἔτι πρότερον τούτων, καὶ κακονομώτατοι

may be referred the lines of Solon to the Athenians, αὐτοὶ γὰρ τοὺς πᾶσι πᾶσι, ῥύσια δόντες, καὶ διὰ ταῦτα κακὴν ἔσχετε δαυλοσύνην, An. xviii, 3. *LR*.

82. παραμεινάντων] 'who remained' in the city, and did not fly with the Alcmaeonidae.

83. ἐπέτρεψε] ἐπιτρέπω, in the active, i, 153; or middle, iii, 155; 157; signifies 'I entrust or commit to the management'; in the passive, iii, 142; 'I am entrusted to,' 'I am given in charge,' but it also means, 'I am entrusted with,' 'I have committed to me,' i, 7; and is then nearly synonymous with ἐπιτροπέω, with this difference, that ἐπιτροπέσας, i, 65, 5, is the same as ἐπίτροπος γενόμενος or ἔων, v, 30, 53; whereas ἐπιτραφέας, i, 7, is ἐπίτροπος ἀποδεχόμενος, 'appointed viceroy, superintendant, or steward.' ὁ Μάγος, τὸν Καμβύσης ἐπίτροπον τῶν οἰκίων ἀπέδειξε, iii, 63; τὴν φρουρὰν ἐπιτετραμμένος, Luc. ii, 924; οἱ Ἀθηναῖοι ἀπῆλθον οἱ πολλοί, ἐπιτρέψαντες τοῖς ἐννέα Ἀρχουσι τὴν φυλακὴν... οἱ δὲ τῶν Ἀθηναίων ἐπιτετραμμένοι τὴν φυλακὴν, &c., Thu. i, 126; i. e. οἱ ἔχοντες ἀπὸ τῶν Ἀθηναίων τὴν ἐπιτροπὴν τῆς φυλακῆς, Schol. Τράγω is the Ionic form of τρέω, s. viii, 16, 66.

84. Δῆλον] supply κατεστρέψατο, αὐτὴν καθήρας, &c. *SW*. Delos, one of the Cyclades, had anciently many names, the most famous of which was Ortigia. It was celebrated as the birth-place of Apollo and Diana. It

is now called Sdili. *LR*. s. Luc. d. of Ir. and Nep.

85. καθήρας] Again in the sixth year of the Peloponnesian war Δῆλον ἐκάθηναν Ἀθηναῖοι, κατὰ χρησμὸν δὴ τινα. ἐκάθηναν μὲν γὰρ καὶ Πεισίστρατος ὁ τύραννος πρότερον αὐτῇ, οὐχ ἄπασαν, ἀλλ' ὅσον ἀπὸ τοῦ ἱεροῦ ἐφεωρᾶτο τῆς νήσου. τότε δὲ πᾶσα ἐκαθάρθη, τοιούδε τρόπῳ· δῆκαί δασαί ἦσαν τῶν τεθνεώτων ἐν Δήλῳ, πᾶσας ἀνείλον, καὶ τὰ λοιπὰ προσείπον μὴ ἐναποθνήσκειν ἐν τῇ νήσῳ, ἀλλ' ἐς τὴν Ῥήνειαν διακομίσσεται, Thu. iii, 104. *A*.

86. ἐκ] 'in consequence of,' ἐκ τῆς δίκης, ii, 129; ἐκ τῆς θύμης, ii, 152; ἐκ τοῦ; 'in consequence of what?' Arist. R. 760. *MA*, 574.

87. ἐξορύξας] 'after disinterring,' Δήλον καθαίρομένης ὑπὸ Ἀθηναίων, καὶ τῶν δηκῶν ἀναυρεθείσων, δασαί ἦσαν τῶν τεθνεώτων ἐν τῇ νήσῳ, Thu. i, 8. *WE*.

88. Ἀλκμαιωνίδεω] v, 62; ὁ μὲν Μεγακλῆς εὐθὺς ἔφυγε μετὰ τῶν ἄλλων Ἀλκμαιωνιδῶν, Plu. V. v, p. 95. *WE*.

89. οἰκίτης] γῆς is understood, as terra is in Latin with patria; *BO*, 46; ut armis ac virtute velint patriam defendere terram, Lucr. ii, 640.

90. Τεγεατῶν] Tegea is supposed to have been on the same spot as the modern Moklia. *LR*.

91. ἐπὶ] s. i, 5, 37. In i, 56, βασιλῆος is used for βασιλεύοντος. Ἐπὶ might be omitted. *BO*, 433.

92. Ἡγησικλέος] Agasicles, father of Aristo, i, 67. *SW*.

ἦσαν σχεδὸν πάντων Ἑλλήνων, κατὰ τε σφέας αὐτοὺς, καὶ ξεινοῖσι ἀπρόσμικτοι.⁹³ μετέβαλον⁹⁴ δὲ ὧδε ἐς εὐνομήν· Λυκούργου⁹⁵, τῶν Σπαρτιητέων δοκίμου ἀνδρός, ἐλθόντος ἐς Δελφούς ἐπὶ τὸ χρηστήριον, ὡς ἐσήϊε ἐς τὸ μέγαρον, εὐθύς ἡ Πυθίη λέγει τάδε·⁹⁶

“ ἦκεις, ὦ Λυκούργε⁹⁷, ἐμὸν ποτὶ πτόνα⁹⁸ νῆδον,

“ Ζηνὶ φίλος καὶ πᾶσιν Ὀλύμπια δώματ’ ἔχουσι.

“ διζῶ⁹⁹, ἥ σε θεὸν μαντεύσομαι¹⁰⁰, ἢ ἄνθρωπον·

“ ἀλλ’ ἔτι καὶ μᾶλλον θεὸν ἔλπομαι¹, ὦ Λυκούργε.”

οἱ μὲν δὴ τινες² πρὸς τούτοις λέγουσι καὶ φράσαι³ αὐτῷ τὴν Πυθίην τὸν νῦν κατεστεῶτα κόσμον⁴ Σπαρτιήτησι· ὡς δ’ αὐτοὶ Λακεδαιμόνιοι λέγουσι, Λυκούργον ἐπιτροπεύσαντα⁵ † Λεωβῳτέω⁶, ἀδελφιδέου μὲν ἑωυτοῦ, βασιλεύοντος δὲ Σπαρτιητέων, ἐκ Κρήτης⁷ ἀγα-

93. ἀπρόσμικτοι] ‘unsociable:’ ἔμικτοι, ἀνεμίκτοι. It is said of Britain, αὕτη τὸ μὲν παλαιὸν ἀνεμίκτος ἐγένετο ξενικαῖς δυνάμεσι, Diod. v, 21; WE. ἀπροσμίλος, Soph. CE. C. 1236.

94. μετέβαλον] ταυτοὺς understood; as in Latin *se* with *mutare*, SH. and with *vertere*; as *anpona nihil mutavit*, Liv. v, 13; *libertatem aliorum in suam vertisse servitutem conquerebantur*, ii, 3.

95. Λυκούργου] s. MT, c. iv, § 3.

96. τάδε] These verses were inserted by the Spartans ἐν ταῖς παλαιστοτάταις ἀναγραφαῖς according to Plu. M. lxxviii, p. 1116, f. WE.

97. Λυκούργε] This form occurs, Hom. II. Z, 130; H, 144; Apoll. Rh. i, 164. WE.

98. πτόνα] ‘fat,’ on account of the numerous sacrifices; or ‘rich,’ from the costly offerings and donations: D. s. v, 30, 51. πίων, ‘fat;’ πίων, ‘after drinking,’ iii, 15, 82.

99. διζῶ] *ei* is understood. STG.

100. μαντεύσομαι] The future is often used for the subjunctive in questions implying doubt: *ὅπως διαθήσεται*, i, 75; *τόν τινα στήσονται*, i, 98; *ὅπως διεκπερά*, iii, 4; *ἔτεφ τρέφω ἐπιχειρήσομεν*, iii, 72; *ἐπὶ τίνα στρατευσόμεθα*, iii, 137; MA, 515, 2; STG. *ei ναυμαχήσουσιν*... *ἔπη κομισθήσονται*, Thu. i, 52.

1. ἔλπομαι] ‘I ween.’ “Ye would ween some angel she had bene,” Spenser, Epith.

2. τινες] It was the received opinion

that Lycurgus was indebted for his laws to the Pythian oracle, Stra. xvi, p. 1105. LR. s. v, 63, 94.

3. φράσαι] Minos pretended to have received his laws from Jupiter, Numa Pompilius from the nymph Egeria, Liv. i, 19; Zoroaster, Pythagoras, and Mahomet also professed to have held intercourse with heaven. TX. s. v, 63, 94.

4. κόσμον] τὴν τάξιν τῶν νόμων, Arist. P. ii, 8.

5. ἐπιτροπεύσαντα] s. i, 64, 83; φασὶ τὸν Λυκούργον, ὅτε τὴν ἐπιτροπείαν τὴν Χαρίλλου τοῦ βασιλέως καταλιπὼν ἀπεδήμησε, τότε τὸν πλείστον διατρίψαι χρόνον περὶ τὴν Κρήτην διὰ τὴν συγγένειαν, Arist. P. ii, 8.

6. † Λεωβῳτέω] There is here a difficulty as to names, which commentators have been unable to clear up. Labotas or Leobotes, son of Echestratus and father of Doryssus, was of the Eurysthenidæ, vii, 204; Lycurgus, son of Eunomus, was of the Proclidæ. Charillus, or Charilaus, was son of another Eunomus, who was nephew to the former and son of Polydectes, which Polydectes was the son of Prytanis, viii, 131: see WE. LR. and BRR, Gen. Ant. p. 37, 38. It might lessen the difficulty if Lycurgus were great uncle to Charilaus; but the name of Leobotes is evidently out of place. *δείος, πρὸς πατρός, Χαρίλδου τοῦ βασιλεύσαντος Σπάρτης, Εὐνόμου ἀδελφός*, Suid.

γέσθαι ταῦτα· ὥς γὰρ ἐπετρόπενσε τάχιστα⁸, μετέστησε τὰ νόμιμα πάντα, καὶ ἐφύλαξε⁹ ταῦτα μὴ παραβαίνειν. μετὰ δὲ, τὰ ἐς πόλεμον ἔχοντα ἐνωμοτίας¹⁰ καὶ τριηκάδας¹¹ καὶ συσσίτια¹², πρὸς τε τοῦτοις τοὺς ἐφόρους¹³ καὶ γέροντας¹⁴ ἔστησε Λυκούργος. οὕτω μὲν μεταβαλόντες εὐνομήθησαν. (68) "Ἢδη δὲ σφί καὶ ἡ πολλὴ τῆς Πελοποννήσου ἦν κατεστραμμένη.

(69) Ταῦτα δὴ ὦν πάντα πυνθανόμενος, ὁ Κροῖσος ἔπεμπε ἐς Σπάρτην ἀγγέλους δῶρά¹⁵ τε φέροντας¹⁶, καὶ δεησομένους συμμαχίης, ἐντειλάμενός τε τὰ λέγειν χρῆν. ¹⁷ οἱ δὲ ἐλθόντες ἔλεγον· "Ἐπεμψε ἡμέας Κροῖσος ὁ Λυδῶν τε καὶ ἄλλων ἐθνέων βασιλεὺς, "λέγων τάδε· ὦ Λακεδαιμόνιοι, χρῆσαντος τοῦ θεοῦ τὸν Ἕλληνα

7. Κρήτης] ἔχει δ' ἀνάλογον ἡ Κρητικὴ τάξις πρὸς τὴν Λακωνικὴν ἢ καὶ δῆλον ὅτι ἐκείθεν ἐλήλυθεν, Arist. P. ii, 8.

8. ὥς τάχιστα] 'as soon as ever,' i, 11; 80; 141, 77; 213; s. i, 36, 79; Liv. i, 40.

9. ἐφύλαξε] ἐχρήσατο φυλακῇ περὶ τὸ μὴ τινα παραβαίνειν ταῦτα τὰ νόμιμα. STG. iii, 99. In consequence of these restrictions several Lacedaemonians migrated and settled in Italy among the Sabines; Dion. R. A. ii, 49. LR.

10. ἐνωμοτίας] The Spartans were divided into twelve μόραι. LAU. The λόχος [ix, 53, 85] was the fourth part of the μόρα, Xen. R. L. xi, 4; LR. and consisted of 512 men. ἐν ἐκάστῳ λόχῳ πεντηκοστῆς ἦσαν τέσσαρες, καὶ ἐν τῇ πεντηκοστῇ ἐνωμοτίᾳ τέσσαρες· τῆς τε ἐνωμοτίας ἐμάχοντο ἐν τῷ πρώτῳ (ζυγῷ, τέσσαρες· ἐπὶ δὲ βάθος ἐτάξαντο οὐ πάντες ὁμοίως, ... ἐπίπαν δὲ κατέστησαν ἐπὶ ὀκτώ, Thu. v, 68. The 'enomoty,' like our 'company,' appears to have been the principle of motion in the Lacedaemonian forces, and consisted on an average of thirty soldiers. MT, iv, 3. BRT, V. du J. A. c. 50.

11. τριηκάδας] Perhaps no definite body of troops, but parties of thirty each, who had their meals in common. LR.

12. συσσίτια] This word is perhaps used in explanation of the term τριηκάδας, restricting its signification to those who messed together in war. LR. Λακεδαιμόνιοι κατὰ λόχους καὶ

μοίρας, ἐνωμοτίας καὶ συσσίτια στρατοπεδεύοντες, Poly. ii, 3, 11. WE.

13. ἐφόρους] literally 'overseers; inspectors;' elected annually from the people. Their number was five. They resembled the *cosmi* of Crete, and were similar in some respects to the plebeian tribunes, in others to the censors, at Rome. LR. Theopompus either instituted the *ephoroi*, Arist. P. v, 11; Cic. de L. iii, 7; or augmented their power as *φάρμακον τῆς βασιλικῆς ἀρχῆς σωτήριον*, Pla. Ep. viii, p. 354, s; Xen. R. L. vii, 3: s. MT, iv, 4. BRT thinks that this body existed previously, but that their functions were modified by Lycurgus, and their power established by Theopompus, V. du J. A. c. 45.

14. γέροντας] Twenty-eight in number, vi, 57; LR. *apud Lacedaemonios ii, qui amplissimum magistratum gerunt, ut sunt, sic etiam nominantur senes*, Cic. de S. 6.

15. δῶρα] Hence the Messenians, in taxing the Spartans with their mercenary conduct, say *Κροῖσῳ τε αὐτοῖς δῶρα ἐπιστείλαντι ὀφεισθέντι φίλους βαρβάρων πρώτους*, Pau. iv, 5. WE. Eurybatus, an Ephesian, was sent to Greece by Croesus to hire troops; but he embezzled the money, and deserted to Cyrus, Diod. ii, p. 553. LR.

16. φέροντας] The present participle is often used, where a future might have been expected; *ἀποστέλλειν κατόπτας ὀφιομένους τε ... καὶ κατοφιομένους ...*, δῶρα δὲ φέροντας, iii, 17; *ἔπεμπε ἄνδρα ἀγγελὴν φέροντα*,

“ φίλον προσθέσθαι¹⁸, ὑμέας γὰρ πυνθάνομαι προστάναι τῆς Ἑλλά-
 “ δος, ὑμέας ὦν κατὰ τὸ χρηστήριον προσκαλέομαι, φίλος τε θέλων
 “ γενέσθαι καὶ σύμμαχος ἄνευ τε δόλου καὶ ἀπάτης.” Κροῖσος μὲν
 δὴ ταῦτα δι’ ἀγγέλων¹⁹ ἐπεκηρυκεύετο· Λακεδαιμόνιοι δὲ, ἀκηκότες
 καὶ αὐτοὶ τὸ θεοπρόπιον τὸ Κροίσῳ γενόμενον, ἥσθησάν τε τῇ
 ἀφίξει τῶν Λυδῶν, καὶ ἐποίησαντο ὄρκια ξεινίης πέρι²⁰ καὶ ξυμ-
 μαχίης· καὶ γὰρ τινες αὐτοὺς εὐεργεσίαι εἶχον ἐκ Κροίσου πρό-
 τερον ἐτι γεγονυῖαι. (70) Τούτων τε ὦν εἵνεκεν οἱ Λακεδαιμόνιοι
 τὴν συμμαχίην ἐδέξαντο, καὶ ὅτι, ἐκ πάντων σφέας προκρίνας
 Ἑλλήνων, αἰρέετο φίλους, καὶ τοῦτο μὲν²¹, αὐτοὶ ἦσαν ἐτοῖμοι²²
 ἐπαγγείλαντι· τοῦτο δὲ, ποιησάμενοι κρητῆρα χάλκεον, ζωδίων²³
 τε ἕξωθεν πλήσαντες περὶ τὸ χεῖλος, καὶ μεγάλῃ τριηκοσίους ἀμφο-
 ρέας²⁴ χωρέοντα, ἦγον²⁵, δῶρον βουλόμενοι ἀντιδοῦναι Κροίσῳ.
 (71) Κροῖσος δὲ, ἀμαρτῶν τοῦ χρησμοῦ, ἐποίεετο στρατηγὴν ἐς
 Καππαδοκίην, ἐλπίσας καταρῆσειν Κῦρόν τε καὶ τὴν Περσέων δύ-
 ναμιν. παρασκευαζομένου²⁶ δὲ Κροίσου στρατεύεσθαι ἐπὶ Πέρσας,
 τῶν τις²⁷ Λυδῶν, νομιζόμενος καὶ πρόσθεν εἶναι σοφός, ἀπὸ δὲ ταύ-
 τος τῆς γνώμης καὶ τὸ κάρτα²⁸ οὐνομα ἐν Λυδοῖσι ἔχων, συνεβού-
 ληνσε Κροίσῳ τάδε· οὐνομά οἱ ἦν Σάνδανις· “ ὦ βασιλεῦ, ἐπ’ ἄν-
 “ δρας τοιούτους στρατεύεσθαι παρασκευάζει²⁹, οἱ σκυτίνας³⁰ μὲν

iii, 122; ἔπεμπον κήρυκα δῶρα φ. iv, 131. STG.

18. προσθέσθαι] The simple verb has the same meaning; as in the message from Theseus to Creon, *Θησεύς σ’ ἀπαιτεῖ... φίλον θέσθαι πάντ’ Ἐρεχθεῖ-δων λείων*, Eur. S. 395. LR.

19. δι’ ἀγγέλων] i, 99; vii, 203. WE.

20. ξεινίης πέρι] Aristotle mentions this arrangement (by anastrophe) as unusual in common language, *Poet.* 37; *μεγέθους πέρι*, *Thu.* i, 10.

21. τοῦτο μὲν... τοῦτο δὲ] i, 30; 161, 66; iii, 106; vi, 114, 28; viii, 134; ix, 27. The same form occurs in Dem. Isoc. and Aristid. *VG.* i, 16. *MA.* 288, b. The repetition of *hoc* in *Vir. G.* ii, 351, is not analogous; but Livy uses *simul* in a like sense; *simul castra obrepnabantur, simul pars exercitus ad populandum agrum missa*, iii, 5; ii, 65; and elsewhere.

22. ἐτοῖμοι] *φιλήν τε καὶ ξυμμαχίην συνθέσθαι.* STG.

23. ζωδίων] denotes the represen-

tation not only of men and animals, but of flowers, fruits, &c. *Ath.* v, 26; *ζῶα* bears the same meaning, i, 203; iv, 88, 28; *Ath.* v, 26 twice. SW.

24. ἀμφορέας] ἀμφορεύς formed by *syncope* from ἀμφιφορεύς, which denotes ὁ ἀμφοτέρωθεν κατὰ τὰ ὄτα δυνάμενος φέρεσθαι, *Ath.* xi, 103; STE, *Th. L. G.* 1976. DAM.

25. ἦγον] iii, 47; WE. s. i, 166, 1.

26. παρασκευαζομένου] *τίς παρασκευάζεται εἰς πόλεμον*; i Corinthians xiv, 8. SS.

27. τῶν τις] i, 84, 96; τῶν τις Δελφῶν, i, 51; τῶν τις Περσέων, i, 85; τῶν τινά Ἀστυάγειος, i, 109; τῶν τις δοκίμων ἄλλος Μήδων, i, 124; SW. STG. τῶν τις στρατιωτῶν, v, 101, 64: the article is often separated from its noun by the governing word in Ionic writers, and sometimes in others. *MA.* 278.

28. καὶ τὸ κάρτα] σοφοῦ is understood. *τυγχάνει δὲ καὶ ἄλλο σφί ὕδαρ κρηναῶν ἐόν· μεσαμβρίη τέ ἐστι καὶ τὸ κάρτα γίνεται ψυχρόν*, iv, 181: SW. s. i, 191, 13.

“ἀναξυρίδας, σκυντίνην δὲ τὴν ἄλλην ἐσθῆτα φορέουσι· σιτέονται δέ,
 “οὐκ ὅσα ἐθέλουσι, ἀλλ’ ὅσα ἔχουσι, χώρην ἔχοντες τρηχέην.³¹
 “πρὸς δέ, οὐκ οἶνω³² διαχρέονται, ἀλλὰ ὑδροποτεύουσι·³³ οὐ σῦκα³⁴ δὲ
 “ἔχουσι τρώγειν, οὐκ ἄλλο ἀγαθὸν οὐδέν.³⁵ τοῦτο μὲν δὴ, εἰ νική-
 “σεις, τί σφας ἀπαιρήσεται, τοῖσί γε μὴ ἐστί μηδέν; τοῦτο δέ, ἦν
 “νικηθῆς, μάθε, ὅσα ἀγαθὰ ἀποβαλέεις. γευσάμενοι γὰρ τῶν ἡμε-
 “τέρων ἀγαθῶν, περιέξονται, οὐδὲ ἀπωστοὶ ἔσονται. ἐγὼ μὲν³⁶ νυν
 “θεοῖσι ἔχω χάριν³⁷, οἱ οὐκ ἐπὶ νόον ποιεῖουσιν Πέρσῃσι στρατεύεσθαι
 “ἐπὶ Λυδούς.” Ταῦτα λέγων, οὐκ ἔπειθε τὸν Κροῖσον. Πέρσῃσι
 γὰρ, πρὶν Λυδοὺς κατασρέψασθαι, ἦν οὔτε ἄβρὸν οὔτε ἀγαθὸν
 οὐδέν. (75) Ὡς δὲ ἀπῖκετο ἐπὶ τὸν Ἄλυν ποταμὸν ὁ Κροῖσος,
 τὸ ἐνθευτεν κατὰ τὰς ἐούσας³⁸ γεφύρας διεβίβασε τὸν στρατόν.
 (76) Κροῖσος δέ, ἐπεὶ τε διαβὰς σὺν τῷ στρατῷ ἀπῖκετο τῆς Καπ-
 παδοκίης ἐς τὴν Πτερίην³⁹ καλεομένην· ἡ δὲ Πτερίη ἐστὶ τῆς χῶ-
 ρης ταύτης τὸ ἰσχυρότατον, κατὰ Σινώπην⁴⁰ πόλιν τὴν ἐν Εὐξείνῃ
 πόντῳ μάλιστα κη⁴¹ κειμένη· ἐνθαῦτα ἐστρατοπεδεύετο, φθείρων
 τῶν Συρίων τοὺς κλήρους.⁴² καὶ εἶλε μὲν τῶν Πτερίων τὴν πόλιν,

29. παρασκευάζει] σὺν δὲ, ᾧ βασι-
 λεῦ, μέλλει ἐπ’ ἀνδρας στρατεύεσθαι
 πολλὸν ἀμείνων, vii, 10, 1. VK.

30. σκυντίνης] Garments of skin
 were very ancient and common. BLG.
 Adam and Eve were clothed with
 χιτῶνας δερματίνους, LXX, Genesis iii,
 21.

31. τρηχέην] The Persians say γῆν
 ἐκτῆμεθα ὀλίγην, καὶ ταύτην τρη-
 χέην, ix, 122, 42; Pla. L. iii, 12;
 Πέρσαι τότε πένητές τε ἦσαν, καὶ
 χώρας τραχείας οἰκητορες, καὶ νόμιμα
 σφίσιν ἦν, ὅσα ἐγγύτατα εἶναι τῇ
 Λακωνικῇ παιδεύσει, Arr. Al. v, 4;
 εἰδὼς οὖν Πέρσας τοὺς οἰκοί, κακο-
 θιωτάτους μὲν ὄντας διὰ πενίαν, ἐπι-
 πονώτατα δὲ ὄντας διὰ τὴν τῆς χώρας
 τραχύτητα, Xen. C. vii, 5, 67; WE.
 ἐν Πέρσῃσι, διὰ τὸ χαλεπὸν εἶναι καὶ
 τρέφειν ἵππους καὶ ἵππευεν, ἐν δριεῖν
 οὐστ’ τῇ χώρῃ, καὶ ἰδεῖν ἵππον πᾶν
 σπάνιον ἦν, ib. i, 3, 3. SD.

32. οἶνω] After the victories of
 Cyrus, the Persians became rich and
 luxurious, οἶνω δὲ κάρτα προσκείται, i,
 133. WE. Their drinking to excess
 is mentioned, Xen. C. viii, 8, 10. LR.

33. ὑδροποτεύουσι] οἱ παῖδες φέρονται
 ὀκθεῖν, σίτον μὲν, ἄρτον ὕψον δὲ, κάρ-
 δαμον πικρὸν δὲ, ἦν τις διψῇ, κάθωνα, ὡς

ἀπὸ τοῦ ποταμοῦ ἀρύσασθαι, Xen. C.
 i, 2, 8 and 11; Ath. iv, 46.

34. σῦκα] Magnus, speaking in
 praise of figs, quotes this passage,
 with a few slight variations, Ath. iii, 15.

35. οὐδέν] ἐν Πέρσῃσι τοῖς οἰκοῖ καὶ
 νῦν ἐτι πολλὸ καὶ ἐσθῆτες φαυλότεραι,
 καὶ δάιται εὐτελέστεραι, Xen. C. i,
 3, 2.

36. ἐγὼ μὲν] The opposite to this,
 which Sandanis from prudence sup-
 presses, would run thus: σὺν δὲ καὶ
 προκαλεῖ αὐτοὺς ἐς ἀγῶνα. STG.

37. ἔχω χάριν] Thu. i, 77; habeo,
 Neptune, gratiam magnam tibi, Plau.
 Mo. ii, 2, 1; Ter. An. i, 1, 15; Cic.
 S. 13; Liv. iii, 38.

38. τὰς ἐούσας] ‘those same bridges,
 which exist now;’ i. e. in the time of
 Herodotus. WY. s. Liv. xxv, 40, b.

39. Πτερίην] ἔστι καὶ Πτερία πόλις
 Σινώπης, Steph. WE.

40. Σινώπην] Diogenes the Cynic
 was a native of Sinope, now called
 Sinub. LR.

41. μάλιστα κη] ‘as near as may
 be;’ ii, 75; vii, 30; viii, 65, 87;
 WE. κη has a diminuent power, κε-
 κοινώνηκε πη, μάλιστα τῶν περὶ τὸ
 σῶμα, τοῦ δείου ψυχῇ, Pla. Phdr. 56.
 HGV, vi.

καὶ ἡνδραποδίσατο· εἶλε δὲ τὰς περιουκίδας αὐτῆς πάσας· Συρίους τε, οὐδὲν ἰόντας αἰτίους, ἀναστάτους ἐποίησε. Κῦρος δὲ, ἀγείρας τὸν ἑωυτοῦ στρατὸν καὶ παραλαβὼν τοὺς μεταξὺ οἰκέοντας πάντας, ἡντιοῦτο Κροίσῳ. πρὶν ⁴³ δὲ ἐξελαύνειν ὀρμῆσαι τὸν στρατὸν, πέμψας ⁴⁴ κήρυκας ἐς τοὺς Ἴωνας, ἐπειρᾶτο σφέας ἀπὸ Κροίσου ἀπιστάμεναι. Ἴωνες μὲν νυν οὐκ ἐπείθοντο. Κῦρος δὲ ὡς ἀπίκετο, καὶ ἀντεστρατοπεδεύσατο Κροίσῳ, ἐνθαῦτα ἐν τῇ Περίῃ χώρῃ ἐπειρώατο κατὰ τὸ ἰσχυρὸν ⁴⁵ ἀλλήλων. μάχης δὲ καρτερῆς γενομένης, καὶ πεσόντων ἀμφοτέρων ⁴⁶ πολλῶν, τέλος οὐδότεροι νικήσαντες διέστησαν, νυκτὸς ἐπελθούσης. καὶ τὰ μὲν στρατοπέδα ἀμφοτέρα οὕτω ἡγωνίσατο. (77) Κροῖσος δὲ, μεμφθεὶς ⁴⁷ κατὰ τὸ πλῆθος τὸ ἑωυτοῦ στράτευμα· ἦν γάρ οἱ ὁ συμβαλὼν στρατὸς πολλὸν ἐλάσσων ἢ ὁ Κῦρον· τοῦτο μεμφθεὶς, ὡς τῇ ὑστεραίῃ οὐκ ἐπειρᾶτο ἐπιῶν ⁴⁸ ὁ Κῦρος, ἀπήλαινε ἐς τὰς Σάρδεις, ἐν νόῳ ἔχων, παρακαλέσας μὲν Αἰγυπτίους ⁴⁹ κατὰ τὸ ὄρκιον, (ἐποίησατο γὰρ καὶ πρὸς Ἀμασιν βασιλεύοντα Αἰγύπτου συμμαχίην πρότερον ἥπερ πρὸς Λακεδαιμονίους,) μεταπεμψάμενος δὲ καὶ Βαβυλωνίους, (καὶ γὰρ πρὸς τούτους αὐτῷ ἐπεποίητο συμμαχίη· ἐτυράννευε δὲ τῶν Βαβυλωνίων τὸν χρόνον τοῦτον Λαβύνητος· ⁵⁰) ἐπαγγείλας δὲ καὶ Λακεδαιμονίους

42. κλήρους] 'farms'; ἀγροὺς τῶν δαστῶν... καλλίστους δύο κλήρους, ix, 94. SW.

43. πρὶν] requires, regularly, an infinitive mood; in prose, πρότερον is more usual, HGV, i, v. πρότερον ἥπερ ὀρμῆσαι στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα, vii, 150. WE. In this sense the passive ὀρμᾶσθαι is more frequently employed, vii, 1; 4; 19. SW.

44. πέμψας] s. i, 141, 88. WE.

45. κατὰ τὸ ἰσχυρὸν] 'forcibly'; i.e. 'in severe conflict', v, 62; ix, 2; MA, 581. κ. τάχος, 'expeditiously', i, 79, 59; κ. τὸ καρτερόν, i, 212, 85; κατὰ κράτος, 'vigorously', Thu. i, 64; Xen. H. iii, 1, 7; v, 3, 18; κ. μήκος, 'lengthwise', vi, 75, 54.

46. ἀμφοτέρων] i, 82; πεσόντων ἐξ ἀμφοτέρων τῶν στρατοπέδων πλήθει πολλῶν, iii, 11. WE.

47. μεμφθεὶς] 'finding fault with his army' for being deficient 'on the score of numbers,' not in point of valour. The form is passive, but the sense active; as δῶρα μεμφθεὶς, ὅτι ἦν ὀλίγα, iii, 13; vii, 146; SW. τὰς τῶν πολεμίων παρασκευὰς μεμφόμενοι, Thu. i,

84 twice; Soph. Tr. 124; 452; Eur. Rh. 327; μεμπτὸς, vii, 48, 54. A similar Latin phrase is cum jam virium praeiteret, Liv. i, 8. Compare ἦν δ' ἔρα που σφαλῶσιν, ἐπλήρωσαν τὴν χρεῖαν, Thu. i, 70; Tarquinius equitem maxime suis deesse viribus ratus, Liv. i, 36; s. Liv. xxii, 12, 16. For the construction, see MA, 383, 6, obs. 1.

48. οὐκ ἐπειρᾶτο ἐπιῶν] 'did not attempt attacking him.' After πειρᾶσθαι, either the infinitive mood is used, as v, 85; vi, 138; viii, 100; 108; or the participle, as here; κατιῶν, vi, 5, 17; ix, 26; προσθαίρων, i, 84; and also ii, 73; iv, 125, 8; 139, 88; vi, 9, 38; 50, 88; vii, 139; 148; 172; ix, 53. WE. SW. MA, 550, obs. 4. VG, vi, 1, 13. One passage occurs where both a participle and an infinitive mood are used, Λακεδαιμόνιοι ἐπειρώοντο πελάσαντες Τιταμένον ποιεῖσθαι ἡγεμόνα, ix, 33.

49. Αἰγυπτίους] The Egyptians, Babylonians, and Lacedaemonians, are mentioned among the allies of Croesus, Xen. C. vi, 2, 10 and 11.

50. Λαβύνητος] the same name as

παρεΐναι ἐς χρόνον ῥητόν, ἀλίσσας τε δὴ τούτους, καὶ τὴν ἐώυτοσὺ συλλέξας στρατιήν, ἐνένωτο⁵¹, τὸν χεიმῶνα παρείς, ἅμα τῷ ἦρι⁵² στρατεύειν ἐπὶ τοὺς Πέρσας. καὶ ὁ μὲν ταῦτα φρονέων, ὡς ἀπίκετο ἐς τὰς Σάρδεις, ἔπεμπε κήρυκας κατὰ⁵³ τὰς συμμαχίας⁵⁴, προερέοντας ἐς πέμπτον μῆνα συλλέγεσθαι ἐς Σάρδεις· τὸν δὲ παρεόντα καὶ μαχεσάμενον στρατὸν Πέρσησι, δὲ ἦν αὐτοῦ ξεινικὸς, πάντα ἀπείς, διεσκέδασε· οὐδαμὰ ἐλπίσας⁵⁵, μή κοτε ἄρα ἀγωνισάμενος οὕτω παραπλησίως Κύρος ἐλάσει⁵⁶ ἐπὶ Σάρδεις. (79) Κύρος δὲ, αὐτίκα⁵⁷ ἀπελαύνοντος Κροΐσου μετὰ τὴν μάχην τὴν γενομένην ἐν τῇ Περσῇ, μαθὼν, ὡς ἀπελάσας μέλλοι Κροΐσος διασκεδᾶν τὸν στρατὸν, βουλευόμενος εὗρισκε πρῆγμά οἱ εἶναι⁵⁸ ἐλαύνειν, ὡς δύναιτο τάχιστα, ἐπὶ τὰς Σάρδεις, πρὶν ἢ τὸ δεύτερον ἀλισθῆναι τῶν Λυδῶν τὴν

‘Nabonnedus,’ by a change of the initial liquid; so, in Attic, *λίτρον* for *νίτρον*, *πλεύμων* for *πνέμων*. *LR.* Last king of Babylon, the Belshazzar of Scripture, Daniel v, 1; *Βαλτάσαρ* of the *lxx.* Labynetus was probably an honorary title, as it is applied to several kings of Babylon. *WE.*

51. ἐνένωτο] An instance of anacoluthia: the verb should be omitted, as ἐν νόφ' ἔχων precedes; but is introduced on account of the many parentheses; so ἐντολὰς τε... τούτων μὲν τῶν ἐντολῶν, iii, 147; τῶν λοιπῶν δεραιπόντων τοὺς ἐπιτηδεωτάτους... τούτων ἂν τῶν δεηκόνων, iv, 72. *STG. MA*, 611, 3.

52. ἅμα τῷ ἦρι] So *ἄ. τ. ἦ. ἐποφαινομένην*, Thu. viii, 61; *ἄ. τ. ἦ. ἐποφαινομένην*, Xen. H. v, 3, 1; *ἄ. ἡμέρα*, ib. i, 1, 2; *ἄ. ἡμέρη διαφασκούσῃ*, iii, 86; ix, 45; *ἄ. ἡελίῳ καταδύντι*, Hom. Il. A, 592. *τῇ ἐπιφωσκούσῃ*, St Matthew xxviii, 1; *τῆς ἡμέρας ὑποφωσκούσης*, Diod. xiii, 18; *ἔωθεν*, Zon. The same form of syntax occurs in *ἄ. τῷ Ἰππῳ τοῦτο ποιήσαντι*, iii, 86; s. *MA*, 556, 6. *VK. WE. ED.*

53. κατὰ] is often used with verbs of motion, in order to show the object of them, κατὰ λήπην ἐκπλώσαντας, ‘after (i.e. in order to collect) plunder,’ ii, 152; *MA*, 581, b. κατ’ αὐτὸν, iii, 4; κατ’ ἐμπορίην, iii, 139; κατὰ τοὺς Ἀλακίδας, vii, 83; ἐς τὰς συμμαχίας occurs in nearly the same sense, i, 81; 82; *STG.* so μετὰ, i, 41, 15; ἐπὶ, i, 84, 97: s. vii, 193, 4.

55. ἐλπίσας] Ἐλπίς denotes not only ‘hope,’ but sometimes ‘expectation’ in general, and consequently even ‘fear,’ iii, 119; *STG. BF*, on Thu. i, 1; vi, 109; *κουὸν μὲν δομα ἐλπίς ἴδιον δὲ, φόβος μὲν, ἢ πρὸ λύπης ἐλπίς*, Δάριος δὲ, ἢ πρὸ τοῦ ἐναντίου, Pla. de L. i, 13; *HGV*, on *VG*, v, 7, 2. σὺ μοι φόβου μέλαθρον ἐλπίς ἐμπατεῖν, *ἔως ἂν αὐτῇ πῦρ ἐφ’ ἐστίας ἐμῆς Ἀχίλλεος, ὥς τὸ πρόσθεν εἰς φρονῶν ἐμοί· οὗτος γὰρ ἡμῶν ἀσπίς οὐ σμικρὰ θράσους*, Aesch. A. 1409; *ἔλπομαι* Ἀρηί γε πῆμα τεύχεται, Hom. Il. O, 110; Soph. O. R. 1432; *bellum spe omnium serius fuit*, Liv. ii, 3; *si genus humanum temnit, at sperate deos memores*, Vir. A. i, 546; iv, 292; *si potui tantum sperare dolorem*, 419; Juv. iv, 57: s. iii, 62, 2; vi, 109, 100.

56. ἐλάσει] The future is occasionally put, instead of the subjunctive, after verbs expressing ‘fear,’ as *δρα μὴ δεήσει*, Xen. C. iii, 1, 27. *STG.* In these cases, *μή* precedes the future. *MA*, 520, obs. 4.

57. αὐτίκα] The participle in definitions of time is often joined with such adverbs; *Διδύμιον αὐτίκα γενόμενον*, ii, 146; *περὶ τοῦ πολέμου τούτου αὐτίκα κατ’ ἀρχὰς ἐγεγρονέοντο*, vii, 220: *MA*, 556, 6. s. iii, 65, 40.

58. πρῆγμά οἱ εἶναι] ‘that it was advisable for him;’ vii, 12, 40; *WE.* i, 207, 47; *STG.* Arist. E. 670; *VK.* ἔργον εἶναι, i, 17. *SW* understands *δεόμενον*, (which is expressed in iv, 11,) and renders the phrase, ‘that circum-

δύναμιν. ὡς δὲ οἱ ταῦτα ἔδοξε, καὶ ἐποίηε κατὰ τάχος.⁵⁹ ἑλάσας γὰρ τὸν στρατὸν ἐς τὴν Λυδίην, αὐτὸς⁶⁰ ἄγγελος Κροίσῳ ἐληλύθει. ἐνθαῦτα Κροῖσος ἐς ἀπορίην πολλὴν ἀπιγμένος, ὥς οἱ παρὰ δόξαν ἔσχε τὰ πρήγματα, ἡ ὡς αὐτὸς κατεδόκεε⁶¹, ὅμως τοὺς Λυδοὺς ἐξῆγε ἐς μάχην. ἦν δὲ τοῦτον τὸν χρόνον ἔθνος οὐδὲν ἐν τῇ Ἀσίῃ οὔτε ἀνδρείωτερον οὔτε ἀλκιμώτερον τοῦ Λυδίου. ἡ δὲ μάχη σφέων ἦν ἀπ' ἵππων⁶², δούρατά τε ἐφόρεον μεγάλα, καὶ αὐτοὶ ἦσαν ἱππεύεσθαι ἀγαθοί.⁶³ (80) Ἐς τὸ πεδίον δὲ συνελθόντων τοῦτο, τὸ πρὸ τοῦ Ἀστεῖος ἔστι τοῦ Σαρδινεοῦ, ἐὼν μέγα τε καὶ ψιλὸν⁶⁴, (διὰ δὲ αὐτοῦ ποταμοὶ ῥέοντες καὶ ἄλλοι καὶ Ὑλλος⁶⁵ συμβῆγγυνσι ἐς τὸν μέγιστον, καλεόμενον δὲ Ἑρμον, ὅς, ἐξ οὐρεος ἱοῦ⁶⁶ μητρὸς Διὸς Διὸς Διὸς⁶⁷ ῥέων, ἐκδιδοῖ ἐς θάλασσαν κατὰ Φωκαίην⁶⁸ πόλιν,) ἐνθαῦτα ὁ Κῦρος, ὡς εἶδε τοὺς Λυδοὺς ἐς μάχην τασσομένους, καταβρώδηςας τὴν ἵππον, ἐποίησε, Ἀρπάγον⁶⁹ ὑποθεμένου ἀνδρὸς Μήδου, τοιόνδε· ὅσαι τῷ

stances required,' literally 'were requiring.' In that passage, however, there is no dative. In Latin the phrase is *opera pretium esse*, Hor. II E. i, 229; Liv. pr. iii, 26.

59. κατὰ τάχος] i, 152, 94; ἐν τάχει, Thu. i, 79; ἐν τάχει, καὶ παντὶ σθένει, ib. 86; s. i, 76, 45.

60. αὐτὸς] 'in person'; i, 153, 12; Hom. II. I, 106.

61. κατεδόκεε] The imperfect, and not the pluperfect, is used to signify that 'these occurrences were contrary to the opinion which,' at the time of dismissing his forces, 'he was entertaining'; so ἐναντίους λόγους ἡ ὡς αὐτὸς κατεδόκεε, i, 22; STG. viii, 4, 20. Herodotus might have said ὡς οἱ ἔσχε τὰ πρήγματα οὐκ ὡς αὐτὸς κατεδόκεε, i, 79; as οὐκ ὡς ἤθελε. VK. Such instances of pleonasm are not unfrequent in Greek; τρώψω ὁποῖω ἂν δύνωνται ἰσχυροτάτῃ, κατὰ τὸ δυνατόν, Thu. v, 47: MA, 613, iv. s. ix, 99, 82; BF, on Th. iii, 21, 6.

62. ἀπ' ἵππων] 'on horseback,' MA, 573. ἐπιστάμενοι μὲν ἀπ' ἵππων ἀνδράσι μάχασθαι, καὶ θει χρῆ πεζὸν εἶναι, Hom. O. I, 49; WE. s. vi, 38, 19.

63. ἱππεύεσθαι ἀγαθὸν] Μῆρες ἱπποκοροῦται, Hom. II. K, 431; φιλιππίδατοι, Philo. Ic. i, 17, p. 788. WE. The construction is similar to κριστος ἐνδέκεσθαι, vi, 80, 41; τιμωρεῖν οὐ

κακοῖσι, vi, 108, 79; MA, 532, 2. λέγειν σὺ δεῖνός, μαυθάνειν δ' ἐγὼ κακός σου, Soph. CE. R. 545.

64. ψιλὸν] 'bare,' i. e. with neither trees nor shrubs to impede the operations of cavalry; ψιλὴν καὶ ἀγρίαν καὶ ἡμέραν δεινῶν, iv, 21; ὁ λόφος οὗτος δασὺς Ἰησί ἐστι, ἐκδοῦς τῆς ἑλλης τῆς προκαταλεχθείσης Διένης ψιλῆς, iv, 175. GR.

65. Ὑλλος] The locality of this river is marked by Homer, Τρωάφ' ὑπὸ νιφόντι, Τῆς ἐν πτόνι δῆμψ, ... Ὑλλῳ ἐπ' ἰχθυόεντι, καὶ Ἑρμῇ διήεντι, II. T, 385; 392. LR. Of the latter river Strabo says εἰς δὲ καὶ ὁ Ὑλλος ἐμβάλλει, συμπεσόντες δ' οἱ τρεῖς καὶ ἕλλοι δαημότεροι σὺν αὐτοῖς, εἰς τὴν κατὰ Φωκαίαν ἐκδιδοῦσι θάλατταν· ὡς Ἡρόδοτος φησὶν, xiii, p. 928 or 626. Livy calls the Hyllus, *Phrygius amnis*, xxxvii, 37; 38. WE.

66. ἱοῦ] Ionic = ἱεροῦ; by crasis. This mountain was not Dindymus. LR.

67. Διὸς Διὸς] μητρὸς τῶν θεῶν, Stra. xiii, p. 576; τῆς ἐν τῷ Διὸς ὄρει τιμωμένης, Schol. on Apol. i, 1125; SW. s. DINDYMUS and CYBELE, in A.

68. κατὰ Φωκαίην] MA, 581, b. This town is supposed to be named from the number of 'seals' (*phocæ*) caught in its vicinity. It is now called Phokia. LR. A.

στρατῶ τῷ ἑωντοῦ ἔποντο σιτοφόροι τε καὶ σκευοφόροι κάμηλοι, ταύ-
τας πάσας ἀλίσας, καὶ ἀπελὼν τὰ ἄχθεια, ἀνδρας ἐπ' αὐτὰς ἀνέβησε
ἰππάδα⁷⁰ στολὴν ἐνεσταλμένους. σκευάσας δὲ αὐτοὺς, προσέταξε
τῆς ἄλλης στρατιῆς προΐεναι πρὸς τὴν Κροίσου ἵππον⁷¹, τῇ δὲ
καμήλῳ ἔπεσθαι τὸν πεζὸν στρατὸν ἐκέλευε· ὅπισθε δὲ τοῦ πεζοῦ
ἐπέταξε τὴν πᾶσαν ἵππον. ὥς δὲ οἱ πάντες διετετάχατο, παραίνεσε,
τῶν μὲν ἄλλων Λυδῶν μὴ φειδομένους, κτείνειν πάντα τὸν ἐμποδῶν
γινόμενον, Κροῖσον δὲ αὐτὸν μὴ κτείνειν, μηδὲ ἦν συλλαμβανόμενος
ἀμύνηται.⁷² ταῦτα μὲν παραίνεσε· τὰς δὲ καμήλους ἔταξε ἀντία⁷³
τῆς ἵππου, τῶνδε εἵνεκεν· κάμηλον ἵππος φοβέεται⁷⁴, καὶ οὐκ ἀνέ-
χεται⁷⁵ οὔτε τὴν ἰδέην αὐτῆς ὁρέων, οὔτε τὴν ὁδμὴν ὁσφραίνόμενος.
αὐτοῦ δὴ ὦν τούτου εἵνεκεν ἐσεσόφιστο, ἵνα τῷ Κροίσῳ ἀχρηστον ᾗ
τὸ ἱππικὸν, τῷ δὴ τι καὶ ἐπεῖχε⁷⁶ ἐλλάμψεσθαι ὁ Λυδός. ὥς δὲ καὶ
συνήεσαν ἐς τὴν μάχην, ἐνθαῦτα ὥς ὁσφραντο⁷⁷ τάχιστα τῶν καμή-
λων⁷⁸ οἱ ἵπποι, καὶ εἶδον αὐτάς, ὅπισω ἀνέστρεφον, διέφθαρτο τε
τῷ Κροίσῳ ἡ ἐλπίς. οὐ μέντοι⁷⁹ οἱ γε Λυδοὶ τὸ ἐνθεῦτεν δειλοὶ ἦσαν·
ἀλλ', ὥς ἔμαθον τὸ γινόμενον, ἀποθορόντες ἀπὸ τῶν ἵππων, πεζοὶ

69. 'Αρπάγου] s. i, 108 ff.

70. ἰππάδα] ἱππικὴν, τὴν τῶν ἱππο-
τέων.

72. συλλαμβανόμενος ἀμύνηται] 'he
should resist being taken prisoner.'

73. ἀντία] is properly a neuter plural
used adverbially; it governs a genitive:
'over against.' SW.

74. φοβέεται] οἱ ἵπποι τὰς καμήλους
ἐκ παντὸς πολλοὺ οὐκ ἐδέχοντο, ἀλλ' οἱ
μὲν ἐκφρονες γινόμενοι ἔφευγον, οἱ δ'
ἐξήλλοντο, οἱ δ' ἐνέπιπτον ἀλλήλοις·
τοιαῦτα γὰρ πάσχουσιν ἵπποι ὑπὸ κα-
μήλων, Xen. C. vii, 1, 27; Poly. St. vii,
6, 6. WE. Aristotle, H. A. vi, 18; and
Ælian, N. A. iii, 7; affirm that the
horse has an antipathy towards the
camel. M denies this from his own ob-
servation: indeed it is disproved by
daily experience and decided by the
Orientals, who are the best judges. SD.
GIB, vii, 200. TX. s. vii, 87, 44. "I
have myself seen horses manifest great
terror at the first sight of some camels
which were brought to France." LR.
s. Liv. xxi, 55, 6.

75. ἀνέχεται] ὑπομένει, Hes. v, 48;
viii, 26; ἄ. ὁρέων, v, 19; Ἀθηναῖοι,
πρῶτοι Ἑλλήνων πάντων ἀνέσχοντο
ἐσθιῆτά τε Μηδικὴν ὁρέωντες, καὶ τοὺς
ἄνδρας ταύτην ἐσθιμένους· τῶς δὲ ἦν

τοῖσι Ἑλλησι καὶ τὸ ὄνομα τὸ Μήδων
φόβος ἀκούσαι, vi, 112, 20; μόνῃ σου
κλύων ἀνέγεται, Æsch. P. 843. BL.
The author of the second book of
Maccabees, speaking of the loath-
some disease of Antiochus, says, ὑπὸ δὲ
τῆς δσμῆς αὐτοῦ πᾶν τὸ στρατόπεδον
βαρύνεσθαι τῇ σαπρίᾳ... διὰ τὸ τῆς
δσμῆς ἀφόρητον βάρος... καὶ μηδὲ
τῆς δσμῆς αὐτοῦ δυνάμενος ἀνέχεσθαι,
ix, 9; 10; 12: s. i, 169, 30; vii,
87, 44.

76. ἐπεῖχε] ἐπ. στρατηλατεῖν, i,
153, 11; ἐπ. στρατεύεσθαι, vi, 96, 5;
und. τὸν νοῦν· σκοπεῖν εἶχον, 'had it
in view,' Eust. WE. Pol. iii, 43; x,
41; xviii, 28. The same as προσέχειν.
SW. Lucian supplies the ellipsis,
τοῖς μεγίστοις ἐπέχειν τὸν νοῦν, ii,
p. 212; SH. ubi spectaculi tempus venit,
deditaque eo mentes cum oculis erant,
Liv. i, 9. SS.

77. ὁσφραντο] MA, 244.

78. καμήλων] MA, 327, obs. 2. From
the preceding construction of ὁσφραν-
όμενος, the genitive case here may be
accounted for by understanding τὴν
ὁδμὴν.

79. μέντοι] 'however;' καίπερ
τῆσδε τῆς ἐλπίδος πεσούσθαι. STG.
s. i, 96, 99; 117, 55.

τοῖσι Πέρσῃσι συνέβαλλον. χρόνῳ⁸⁰ δὲ, πεσόντων ἀμφοτέρων πολ-
λῶν, ἐτράποντο οἱ Λυδοί· κατεληθέντες δὲ ἐς τὸ τεῖχος, ἐπολιορ-
κέοντο ὑπὸ τῶν Περσέων. (81) Τοῖσι μὲν δὲ κατεστήκεε πολιορκίη.
Κροῖσος δὲ, δοκέων οἱ χρόνον ἐπὶ μακρὸν ἔσεσθαι τὴν πολιορκίην,
ἔπεμπε ἐκ τοῦ τεύχεος ἄλλους ἀγγέλους ἐς τὰς συμμαχίας. οἱ μὲν
γὰρ πρότερον διεπέμποντο, ἐς πέμπτον μῆνα προερέοντες συλλέ-
γεσθαι ἐς Σάρδις· τούτους δὲ ἐξέπεμπε, τὴν ταχίστην⁸¹ δέεσθαι
βοηθῆειν⁸², ὡς πολιορκεομένου Κροίσου. (82) Ἐς τε δὴ ὦν τὰς
ἄλλας ἔπεμπε συμμαχίας, καὶ δὴ καὶ ἐς Λακεδαίμονα. τοῖσι δὲ καὶ
αὐτοῖσι τοῖσι Σπαρτιήτῃσι κατ' αὐτὸν τοῦτον τὸν χρόνον συνεπεπ-
τώκεε ἔρις ἐοῦσα πρὸς Ἀργεῖους, περὶ χώρου καλεομένου Θυρέης.⁸³
(83) Οἱ δὲ ὅμως, ἐπεὶ τε ἐπύθοντο τοῦ κήρυκος, ὁρμέατο βοηθῆειν.
καὶ σφι ἦδη παρεσκευασμένοισι, καὶ νεῶν ἐουσέων ἐτοίμων, ἦλθε
ἄλλη ἀγγελίη, ὡς ἠλώκοι τὸ τεῖχος τῶν Λυδῶν, καὶ ἔχοιτο Κροῖσος
ζωγρηθείς. οὕτω δὴ οὗτοι μὲν, συμφορὴν ποιησάμενοι μεγάλην,
ἐπέπαντο. (84) Σάρδιες δὲ ἤλωσαν ὧδε· ἐπειδὴ τεσσερεσκαίδεκάτῃ
ἐγένετο ἡμέρῃ πολιορκεομένη Κροίσῳ, Κῦρος τῇ στρατῇ τῇ ἑωυτοῦ,
διαπέμψας ἱππέας, προεῖπε⁸⁴ 'τῷ πρώτῳ ἐπιβάντι τοῦ τεύχεος δῶρα
' δώσειν.' μετὰ δὲ τοῦτο, πειρησαμένης τῆς στρατιῆς, ὡς οὐ προεχώ-
ρει⁸⁵, ἐνθαῦτα, τῶν ἄλλων πεπαυμένων, ἀνὴρ Μάρδος⁸⁶ ἐπειράτο
προσβαίνων, τῷ οὐνομα ἦν Ὑροιάδης, κατὰ τοῦτο τῆς ἀκροπόλεως,
τῇ⁸⁷ οὐδεὶς ἐτέτακτο φύλακος·⁸⁸ οὐ γὰρ ἦν δεινὸν, κατὰ τοῦτο μὴ

80. χρόνῳ] 'after a time.' ἐπὶ τινι is understood. BHD, on BO, 270.

81. τὴν ταχίστην] und. κατὰ and ἄρα, as in σφενδονητῶν τὴν ταχίστην δει, Xen. A. iii, 3, 10: or rather βοη-
θειαν, s. i, 109, 64; as κατὰ βάδισιν or ὁδὸν (which is supplied by Xen. A. i, 2, 20;) in i, 119, 67; SH, on BO, 33. ἀπόστασιν, in i, 126, 40; συλλογὴν, (v, 105;) in vi, 7, 28. This explanation derives corroboration from the identity in sense of the two expressions βοηθῆειν and βοηθειαν ποιῆσθαι: s. viii, 68, § 2, 5.

82. βοηθῆειν] δεόμενος Κροίσῳ βο-
θῆειν πολιορκεομένου, i, 83. WE.

83. Θυρέης] part of Cynuria. LR. ἡ δὲ
Θυρέατις γῆ, μεθορία τῆς Ἀργείας καὶ
Λακωνικῆς ἐστίν, ἐπὶ δάλασσαν καθή-
κουσα, Thu. ii, 27.

84. προεῖπε] ii, 1, 2; iv, 125; vii,
12; προηγόρευε, iii, 62 twice; προ-
ερόντα, iii, 61, 99; προλέγειν, iv,
125; προφωνῶ, Soph. CE. R. 223;
Herod. Vol. I.

πρὸ in these verbs means 'by pro-
clamation, publicly;' *dictator fertur
pronunciassse militi praemia, qui primus
castra hostium intrasset*, Liv. ii, 20. VK.
ED.

85. οὐ προεχώρει] 'it did not suc-
ceed.' *πειρωμένοισι κατὰ τὸ ἰσχυρὸν
οὐ προεχώρει κάτοδος, ἀλλὰ προσέ-
πταιον μεγάλως*, v, 62; viii, 102; *εἴ τι
μὴ προχωροῖ τοῖς ἐσσηλυθόσι*, Thuc.
ii, 5; WE. i, 205, 28.

86. Μάρδος] Μάρδοι μὲν Πέρσῃσι
προσεχέες οἰκόνουσι, λησται καὶ οὔτοι,
Arr. I. 40; LR. *Mardorum gens con-
finis Hyrcaniae, cultu vitae aspera, et
latrocinii assueta; incolae, ritu ferarum
virgulta subire soliti*, Curt. vi, 5, 11 and
17. Compare the detailed account of
the taking of a castle by Marius, where
a Ligurian guide scaled the rock; Sall.
J. 97...99.

87. τῇ] μερίδι may be understood
with τῇ, as μέρος with κατὰ τοῦτο.

88. φύλακος] a poetical, and, ac-
c.

ἀλφῷ κοτέ. ἀπότομός⁸⁹ τε γάρ ἐστι ταύτη ἡ ἀκρόπολις, καὶ ἄμαχος⁹⁰ ἔστι δὲ πρὸς⁹¹ τοῦ Τμώλου⁹² τετραμμένον⁹³ τῆς πόλιος. ὁ ὢν δὴ Ὑροιάδης οὔτος⁹⁴ ὁ Μάρδος, ἰδὼν τῇ προτεραιῇ⁹⁵ τῶν τινὰ⁹⁶ Λυδῶν κατὰ τοῦτο τῆς ἀκροπόλιος καταβάντα ἐπὶ⁹⁷ κυνέην⁹⁸ ἄνωθεν κατακυλισθεῖσαν, καὶ ἀνελόμενον, ἐφράσθη καὶ ἐς θυμὸν ἐβάλετο. τότε δὲ δὴ ὁ αὐτός τε ἀναβεβήκεε, καὶ κατ' αὐτὸν ἄλλοι Περσέων ἀνέβαινον· προσβάντων δὲ συχνῶν, οὕτω δὴ Σάρδιες τε ἠλώκεσαν⁹⁹, καὶ πᾶν τὸ ἄστυ ἐπορθέετο. (85) Κατ' αὐτὸν δὲ Κροῖσον τάδε ἐγένετο. ἦν οἱ παῖς, τοῦ καὶ πρότερον ἐπεμνήσθη, τὰ μὲν ἄλλα ἐπικίχες, ἄφρωνος δέ. ἐν τῇ ὦν παρελθούσῃ εὐεστοῖ¹⁰⁰ ὁ Κροῖσος τὸ

cording to some, a Doric form of φύλαξ. It occurs frequently in Herodotus; in Hom. Il. Ω, 566. STE, Th. G. L. 1022. DAM. φύλακοι, iii, 14; so μάρτυροι, Il. B, 302.

89. ἀπότομος] κατὰ τὰ ἀποτομώτατα δοκοῦντα εἶναι τοῦ Σαρδιῶν ἐρύματος, Xen. C. viii, 2, 3.

90. ἄμαχος] 'impregnable.' "The castle (of Sardis), which is erected on a high and steep mountain, is very difficult to ascend, and almost inaccessible by force of arms;" Rycaut, quoted by WLS, ii, 5, 1. συμβαίνει τὰς ὀχυρωτάτας πόλεις ὥς ἐπὶ τὸ πολλὸν βᾶστα γίνεσθαι τοῖς πολεμίοις ὑποχειρίους διὰ τὴν ὀλγωρίαν τῶν ἐνοικούντων, Pol. vii, 15; a. viii, 53, 14; Liv. xxiv, 3, 4; xxviii, 20, 2.

91. πρὸς] in the sense of 'towards,' governs both the genitive and the accusative, as πρὸς Λιθίης, . . . πρὸς μεσαμβρίας, . . . πρὸς βορέην τε καὶ πρὸς ἐσπέριν, . . . πρὸς τὴν ἡῶ, ii, 99; πρὸς τοῦ Πάντου, . . . πρὸς τὸ Αἰγαῖον, vii, 55; πρὸς ἡῶ τε καὶ τοῦ Ταναΐδος, iv, 122, 97. HE, on VG, ix, 1, 1; VG, ix, 8, 5. MA, 590, γ; 591, α.

92. Τμώλου] now Bouz-Dag, 'the cold mountain,' or Tomolitz. LR.

93. τετραμμένον] i. e. ἔστι δὲ τὸ τῆς πόλιος μέρος τετραμμένον πρὸς τοῦ Τμώλου; so ἡ Καλὴ Ἀκτὴ ἔστι πρὸς Τυρηνίην τετραμμένη τῆς Σικελίης, vi, 22, 18. LR.

94. οὔτος] So τοῦτον δὴ ἄν τὸν Ἄτυν, i, 34; οὔτος δὴ ὁ καθαρὸς, i, 43; ὁ δὲ παῖς οὔτος ὁ ἄφρωνος, i, 85. SW.

95. τῇ προτεραιῇ] und. ἡμέρῃ, as in τῇ δευτεραιῇ καὶ ἐς τὴν ὑστεραίην, iv, 113. Thucydides supplies the ellipsis,

τῇ προτεραιᾷ ἡμέρᾳ, v, 75. SH, on BO, 106. From the ordinal numbers are derived numerals (or rather temporals, BL.) in -αῖος, which answer to the question 'On what day?' s. vi, 106, 56. MA, 144, 1. VG, iii, 2, 15.

97. ἐπὶ] 'after,' following verbs of motion, denotes the end of one's going: εἶναι ἐπὶ τὴν θήρην, i, 37; τὴν θυγατέρα ἐξέπεμπε ἐπ' ὄδω, iii, 14, 53; ἐπὶ πῦρ ἐλθὼν, Xen. CE. ii, 15; MA, 586, c. φέροντο ἐπ' ἀργυρολογίαν, Xen. H. i, 1, 8; so μετὰ, i, 41, 15; κατὰ, i, 77, 53.

98. κυνέην] is properly an adjective, agreeing with περικεφαλῆαιαν; and originally signified 'a helmet covered with the skin' of a dog, otter, or seal, δορὰ κυνὸς ποταμίου, σκέπουσα τὰς κεφαλὰς, Eust. but afterwards, by synecdoche, any 'helmet.' DAM. BO, 215, 70. PC, iii, 4.

99. ἠλώκεσαν] There are various accounts given of the capture of Sardis; see Xen. C. vii, 2, 1; Ctes. P. 4; Poly. vii, 6, 2 f; which last is least creditable to the character of Cyrus. Antiochus took the city in the same manner as here related, Pol. vii, 15. . . 18. LR.

100. εὐεστοῖ] εὐημερία, εὐετηρία, ἡ καλλίστη τῶν ἐτῶν διαγωγὴ, ΓΛ. εὐθηνία, εὐδαιμονία, Hes. derived from "Ἔστη, 'Vesta.' χαίρουσαν εὐεστοῖ πόλιν, Aesch. Ag. 630; βίον τελευτήσαντ' ἐν εὐεστοῖ φίλῃ, 902; μήτ' ἐν κακοῖσι, μήτ' ἐν εὐ. φ. Th. 171: s. ἀπεστοῖ, ix, 85, 37. BL. The correctness of the above etymology is questionable. ἔστω (derived from the second aorist ἔστην) is synonymous with οὐσία, and ἀπεστώ

πᾶν ἐς αὐτὸν ἐπεποιήκεε, ἄλλα τε ἐπιφραζόμενος, καὶ δὴ καὶ ἐς Δελφοὺς περὶ αὐτοῦ ἐπεπόμφεε χρησομένους. ἡ δὲ Πυθίη οἱ εἶπε τάδε·

“Λυδὲ γένος, πολλῶν βασιλεῦ, μέγα νήπιε Κροῖσε,
 “μὴ βούλεν πολέενκτον ἰὴν¹ ἀνὰ δώματ’ ἀκούειν
 “παιδὸς φθεγγομένου. τόδε σοι πολὺ λῳΐον² ἀμφίς³
 “ἔμμεναι· αὐδήσει γὰρ ἐν ἡματι πρῶτον ἀνόλβω.”⁴

ἀλικοκόμενον δὲ τοῦ τείχεος, ἦιε⁵ γὰρ τῶν τις Περσέων ἀλλογνώσας⁶ Κροῖσον ὡς ἀποκτενέων, Κροῖσος μὲν νυν, ὀρέων ἐπιόντα, ὑπὸ τῆς παρεούσης συμφορῆς παρημελήκεε, οὐδέ τι οἱ διέφερε⁷ πληγέντι ἀποθανέειν· ὁ δὲ παῖς οὗτος ὁ ἄφρωνος, ὡς εἶδε ἐπιόντα τὸν Πέρσην, ὑπὸ δέους τε καὶ κακοῦ ἔβρηξε⁸ φωνήν, εἶπε δέ· “Ἄνθρωπε⁹, μὴ “κτεῖνε Κροῖσον!” οὗτος μὲν δὴ τοῦτο πρῶτον ἐφθέγγετο· μετὰ δὲ τοῦτο ἤδη ἐφώνεε τὸν πάντα χρόνον τῆς ζῆς. (86) Οἱ δὲ Πέρσαι τὰς τε δὴ Σάρδις ἔσχον, καὶ αὐτὸν Κροῖσον ἐζώγρησαν, ἄρξαντα ἕτεα τεσσερεσκαίδεκα, καὶ τεσσερεσκαίδεκα ἡμέρας πολιορκηθένται κατὰ τὸ χρηστήριόν τε καταπαύσαντα τὴν ἐνωτοῦ μεγάλην ἀρχήν. λαβόντες δὲ αὐτὸν οἱ Πέρσαι ἤγαγον παρὰ Κύρον. ὁ δὲ, συννήσας πυρὴν¹⁰ μεγάλην, ἀνεβίβασε ἐπ’ αὐτήν τὸν Κροῖσόν τε ἐν πέδῳσι δεδεμένον, καὶ δις ἐπὶ Λυδῶν παρ’ αὐτὸν παῖδας, ἐν νόφ’ ἔχων

with ἀπουσία, ‘absence.’ STE, Th. L. G. 4542; 4570. εὖεστώ, literally, ‘well-being.’

1. ἰὴν] ἰά, ‘a voice;’ ἱα, ‘violets,’ and Doric = μία, ‘one.’ A word of very rare occurrence, and put for ἰωῇ according to Eust. synonymous with γῆρυς, φωνή, βοά, λακχῇ, αὐδή, s. Æsch. P. 932; Eur. Rh. 554. BNS. BL.

2. λῳΐον] MA, 134.

3. ἀμφίς] ‘far.’

4. ἀνόλβω] Idemque (deus) mittit et signa nobis ejus generis qualia permulta historia tradidit; quale . . . illud est quod scribit Herodotus; Cræsi filium, cum esset infans, locutum; quo astento regnum patris et domum funditus concidisse, Cic. de D. i, 53: s. i, 34, 71.

5. ἦιε] Similar instances of anacoluthia, caused by a sentence inserted parenthetically with γὰρ, occur in εἰς δὴ . . . διαλαβέειν, 114, 32; ἐργαζο-

μένων . . . ἔπεμπον, i, 174, 54. STG. MA, 613, vii.

6. ἀλλογνώσας] ἀγνοήσας, Hes. WE.

7. οὐδὲ . . . διέφερε] ‘nor did it make any difference to him.’ φ τὸ ἐκείνους σωθῆναι καὶ κατορθῶσαι μάλιστα διέφερον, Dem. de C. p. 520, s. LR.

8. ἔβρηξε] ἔκραξε, Hes. διάττονον καὶ ἰσχυρὸν εἶπε, Suid. ii, 2; v, 93; ἦν τὸ παῖδιον φωνὴν ῥήξῃ, Hipp. π. Έπ. 7; οὐρανομήκη ῥήξατε φωνήν, Arist. N. 356; 947; rupit hanc pectore vocem, Vir. Æ. iii, 246; ii, 129; xi, 377; Ov. M. x, 147; Sil. viii, 301. By the sacred writers φωνήν is sometimes suppressed, Galatians iv, 27; LXX, Isaiah liv, 1. SS. SH, on BO, 297.

9. ἄνθρωπε] ὁ ἄνθρωπε.

10. πυρὴν] This cruelty was the more atrocious from Cræsus being great uncle to Cyrus: Aryenis, sister of Cræsus, having married Astyages, maternal grandfather of Cyrus. Neither Ctesias nor Xenophon, however, record

εἴτε δὴ ἀκροθίνια¹¹ ταῦτα καταγιεῖν¹² θεῶν θεῶν δὴ¹³, εἴτε καὶ εὐχὴν ἐπιτελεῖσαι θέλων, εἴτε καὶ πυθόμενος τὸν Κροῖσον εἶναι θεοσεβία, τοῦδε εἵνεκεν ἀνεβίβασε ἐπὶ τὴν πυρὴν, βουλόμενος εἰδέναι, εἰ τίς μιν δαιμόνων ῥύσεται¹⁴ τοῦ μὴ¹⁵ ζῶντα κατακαυθῆναι. τὸν μὲν δὴ ποιεῖν¹⁶ ταῦτα· τῷ δὲ Κροίσῳ ἐστεῶτι ἐπὶ τῆς πυρῆς ἐσελθεῖν, καὶ περ ἐν κακῷ ὄντι τοσούτῳ, τὸ¹⁷ τοῦ Σόλωνος, ὡς οἱ εἶπεν σὺν θεῷ¹⁸ εἰρημένον τὸ 'μηδένα εἶναι τῶν ζώντων' ὄλβιον.¹⁹ ὡς δὲ ἄρα μιν προστῆναι τοῦτο²⁰, ἀνεγκάμενόν²¹ τε

the fact; and our author does not positively affirm it. *LR.*

11. ἀκροθίνια] 'first fruits;' from ἀκρον 'top,' and θίνος 'of a heap of corn': ἀπαρχὴ τῶν θινῶν θίνες δὲ εἰσιν οἱ σωροὶ τῶν πυρῶν ἢ κριθῶν σκύλα, λαφύρων ἀπαρχαί, Hes. SS. viii, 122, 55.

12. καταγιεῖν] 'to offer as a burnt sacrifice:' s. *STE*, Th. L. G. 1311.

13. θεῶν δὴ] for οὐκ οἶδα θεῶν δὴ, so ἐπὶ μισθῷ σοφὸς δὴ· οὐ γὰρ ἔχω τοῦτό γε εἰπεῖν ἀντρέκως, i, 160; θεῶν δὴ χρήματος, iii, 121; θεῶν δὴ, iii, 129. *STG.*

14. ῥύσεται] When Nebuchadnezzar told the three children, ἐμβληθήσεσθε εἰς τὴν κάμινον τοῦ πυρὸς τὴν καιομένην, and asked καὶ τίς ἐστί θεός, ὃς ἐξελεύεται ὑμᾶς ἐκ χειρὸς μου; they replied, ἔστι θεός ἡμῶν ἐν οὐρανοῖς, ὃ ἡμεῖς λατρεύομεν, δυνατὸς ἐξελεῖσθαι ἡμᾶς ἐκ τῆς καμίνου τοῦ πυρὸς τῆς καιομένης· καὶ ἐκ τῶν χειρῶν σου, βασιλεῦ, ῥύσεται ἡμᾶς, lxx, Daniel iii, 15; 17.

15. τοῦ μὴ] ἐξερυσάμην βροτοὺς τοῦ μὴ διαφραίσθέντας εἰς Αἴθου μολεῖν, Aesch. P. V. 243; τὸ σῶμα ῥύεται μὴ κατθανεῖν, Eur. H. F. 196; and with μὴ omitted, ὃν θανεῖν ἐβρύσαμην, Al.

11. After a negative or prohibitive verb, μὴ is generally annexed to the infinitive, by a pleonasm; *DE. MA*, 533, obs. 3, 1...6. To the verbs, of which instances are given by *MA*, may be added ἀποδοκέειν, i, 152, 97; (the contrary to δοκέειν, i, 172;) ἀπερεῖν, Thu. i, 29; ἀντειπεῖν, ib. 86; ἀντιλογεῖν, Soph. An. 383; ἐξομνεῖν, 550; κατέχεσθαι, Thu. i, 17; παρίεναι, C. R. 283; λείπειν, 1232; φεύγειν, An. 269; ἀποφύγειν, C. C. 1739; διαφύγειν, vii, 194, 9; [διακωλύειν, viii,

144, 33; *SH. HE*, on *VG*, vii, 12, 11.] ἀπολέσθαι, Thu. i, 95; 128; ἀποκρύπτεσθαι, Thu. ii, 53; φυλάσσειν, C. C. 667; s. i, 158, 43; iv, 125, 7; vi, 88, 64; vii, 28, 38; ix, 12, 65; id. negare augur neque mutari neque novum constitui, Liv. i, 36; officium obstantique, ... impediunt prohibentque, quo minus, Lucr. ii, 783. The reason of this construction may, in many places, be the ellipsis of λέγων, or some other participle to the same effect; ἀπεικὼν εἰργεῖ μελάρθρων, "μηκέτ' ἐσέλθης," τάδε φωνῶν, Aesch. A. 1304; Thu. i, 40: s. i, 86, 16.

16. ποιεῖν] und. λέγουσι, as before θέλειν and γενέσθαι, i, 59; εἶναι, i, 75; *STG. SH. BO*, 376. *aequi se iubeat* (*dicens se*) *cunctantem vi abstracturum*, Liv. iii, 44: s. i, 86, 15.

17. τὸ] τὸ Κλέωνος, Thu. iii, 47; τὸ σὺν, Aesch. A. 533; i. e. τὸ εἰρημένον ὑπὸ σοῦ, Schol. *MA*, 283. *BL.* und. ῥῆμα.

18. σὺν θεῷ] *VG*, ix, 5, 13.

19. ὄλβιον] *Si verum iudicium facere volumus, ac repudiata omni fortuna ambitione decernere, mortalium nemo est felix*, Plin. H. N. vii, 40. *WE.*

20. ὡς . . . τοῦτο] 'as soon as this stood before him,' i. e. 'occurred to him.' *AE.* Προστῆναι here governs an accusative, because it means the same as ἐσελθεῖν; but it is found, in a different sense, with the same case, ἡ σε πολλὰ δὴ λιπαρεῖ προσθήνη χερὶ, Soph. E. 1395. *MA.* For the use of the infinitive, s. *MA*, 537.

21. ἀνεγκάμενον] (Ionic and poetic = ἀνεγεγκάμενον, i. e. ἅμα στεναγμαῖ ὀλοφυράμενον) ἐκ βάθους ἐκδοήσας, Ael. μνησάμενος ἀδινῶς ἀνεγκάστο, φώνησέν τε, Hom. Il. T. 314; Apol. iv,

καὶ ἀνασπενάξαντα ἐκ²² πολλῆς ἡσυχίης²⁸, ἐς τρίς ὀνομάσαι
 'Σόλωνα!' ²⁴ καὶ τὸν Κῦρον, ἀκούσαντα, κελεύσαι τοὺς ἑρμηνέας
 ἐπείρεσθαι τὸν Κροῖσον, 'τίνα τοῦτον²⁵ ἐπικαλέοιτο;' καὶ τοὺς,
 προσελθόντας, ἐπειρωτᾶν. Κροῖσον δὲ τέως²⁶ μὲν σιγὴν ἔχειν ἐρω-
 τεώμενον' μετὰ δὲ, ὡς ἠναγκάζετο, εἰπεῖν "Τὸν ἂν ἐγὼ πᾶσι τυράν-
 " νοισι προετίμησα²⁷ μεγάλων χρημάτων ἐς λόγους ἐλθεῖν." Ὡς δέ
 σφι ἄσσημα ἔφραζε, πάλιν ἐπειρώτεον τὰ λεγόμενα. λιπαρέωντων δὲ
 αὐτῶν, καὶ ὄχλον παρεχόντων, ἔλεγε δὴ, ὡς 'ἦλθε ἀρχὴν²⁸ ὁ Σόλων,
 ' ἐὼν Ἀθηναῖος, καὶ θεησάμενος πάντα τὸν ἑωυτοῦ ὄλβον ἀποφλάν-
 ' ρισειε' οἷα δὴ εἶπας, ὥστε αὐτῷ πάντα ἀποθεβήκοι, τῇ περ ἐκείνος
 ' εἶπε, οὐδέν τι μᾶλλον²⁹ ἐς ἑωυτὸν λέγων, ἢ ἐς ἅπαν τὸ ἀνθρώ-
 ' πινον³⁰, καὶ μάλιστα τοὺς παρὰ σφίσι αὐτοῖσι δοκίοντας ὀλβίους
 ' εἶναι.' τὸν μὲν Κροῖσον ταῦτα ἀπηγέεσθαι' τῆς δὲ πυρῆς ἡδὴ ἀμμέ-
 νης καίεσθαι τὰ περιέσχατα.³¹ καὶ τὸν Κῦρον, ἀκούσαντα τῶν ἑρμη-
 νέων τὰ εἶπε Κροῖσος, μεταγνόντα τε καὶ ἐννόσαντα³², ὅτι καὶ

1748. φωνὴν is supplied by Mus. 172; Apol. iii, 635; μῦθον, ib. 463. SBL. SH. BO, 297. SW. s. i, 116, 44. BNS gives the sense of this passage, δεινὸν τ' οἰμῶδας, μεγάλῃν ἀνελέγκτα φωνήν " ὅ μοι ὄγόν!" Es. 627.

22. ἐκ] VG, ix, 3, 2. MA, 574. This preposition is especially used to denote change from one thing to another directly opposite; as ἐκ αἰθρίης καὶ νηνεμῆς νέφεα καὶ χειμῶνα, i, 87; vii, 188, 72; ἐκ πλουσίου πένητα, ἐκ βασιλείας ἰδυίτην, Xen. A. vii, 7, 17; γελᾶν ἐκ δακρύων C. i, 4, 28; ἐκ μὲν εἰρήνης πολεμεῖν, ἐκ δὲ πολέμου πάλιν ξυμβῆναι, Thu. i, 120; ἐν πέδῳ κοίτας βασιλικῶν ἐκ δεμνίων, Eur. T. 496; ἐξ ὀλβίων ἄζηλον βίον, Soph. T. 288; τυφλὸς ἐκ δεορκότος, Cē. R. 454; λευκὴν ἐκ μελαίνης τρίχα, An. 1104; ἐκ χρηστῶν φαῦλα... ἐκ φάυλων χρηστὰ, Dem. O. ii, 8; vilitas ex caritate, Cic. p. L. M. 15; ex favore invidia, Liv. ii, 7; xxi, 39, 1; xivii, 43, 4; fumum ex fulgore, ex fumo lucem, Hor. A. P. 143: s. i, 87, 40; 129, 58; vii, 188, 72.

23. ἡσυχίης] σιωπῆς Amm. SS. σιωπῆς γενομένης, στενάζας μέγα, εἰς τρίς ἀνακαλεῖται Σόλωνα, Nic. D. Ex. p. 461. WE.

24. Σόλωνα] ὅδεον ἔσχεν ὁ Σόλων, ἐνὶ λόγῳ τὸν μὲν σώσας, τὸν δὲ παιδεύ- σας τῶν βασιλέων, Plu. RO, iv, 1, 1, § 6.

25. τίνα τοῦτον] τίς οὗτος εἶη, ὅν. MA, 264, obs.

26. τέως] 'for some while.' Ionic = ἕως. τέως μὲν is followed by μετὰ δέ, i, 11; 86; 94; ἐπεὶ δέ, ii, 45; ἔπειτα δέ, iv, 83; τέλος δέ, i, 82; ii, 169; SW.

27. προετίμησα] i. e. ἐποιήσαμην περὶ πλείονος ἢ: s. iii, 21, 6. When a hypothetical proposition is self-evident, it is often suppressed; as εἰ δυνατόν ἦν is here; and εἰ μὴ ἐπυθόμην τοῦ θανάτου, with κατέδοξα, i, 111, 4; and εἰ ἐβουλήθημεν τοῖσι Ἕλλησι συμμαχίην συνθέσθαι, with παρασχόντες ἂν, vii, 168, 85; STG. εἴξω ἂν τὰ νῦν πεπραγμένα μᾶλλον σοὶ καταπραχθῆναι, ἢ πολλαπλάσια τοῦτων τῶν χρημάτων γενέσθαι, Xen. A. vii, 7, 16; ἦν ὅμοις ἂν πρὸ πολλῶν χρημάτων καὶ χάριτος ἐτιμήσασθε δύναμιν ὁμῶν προσγενέσθαι, Thu. i, 33; MA, 377. s. vii, 168, 85.

28. ἀρχὴν] 'formerly;' i, 140; ii, 27. WE.

29. οὐδέν τι μᾶλλον] 'not at all more;' iv, 118. STG.

30. ἀνθρώπινον] und. γένος. BO, 45. 31. περιέσχατα] 'extremities.' τὰ περὶ τὰ ἔσχατα, i, 191; καιρομένου τοῦ ὄστεος, ... τὰ περιέσχατα νεομομένου τοῦ πυρὸς, v, 101, 67. WE.

32. ἐννόσαντα] νόω, νόσας is the more ancient form of νοέω, νοήσας. BGS, on DW, p. 102.

αὐτὸς ἄνθρωπος ἔων ἄλλον ἄνθρωπον, γενόμενον ἑωυτοῦ εὐδαιμονίῃ οὐκ ἐλάσσω, ζῶντα πυρὶ διδοίη· πρὸς τε τούτοισι, δέισαντα τὴν τίσιν, καὶ ἐπιλεξάμενον, ὥς οὐδὲν εἴη τῶν ἐν ἀνθρώποισι ἀσφαλῶς ἔχον³³, κελεύει³⁴ ‘σθεννύναι τὴν ταχίστην τὸ καιόμενον πῦρ, καὶ καταβι-
 ‘βάζειν Κροῖσόν τε καὶ τοὺς μετὰ Κροίσου.’ καὶ τοὺς³⁵, πειρωμένους, οὐ δύνασθαι ἐπὶ τοῦ πυρὸς ἐπικρατῆσαι. (87) Ἐνθαῦτα λέγεται ὑπὸ Ἀνδῶν, Κροῖσον, μαθόντα τὴν Κύρου μεταγνώσιν, ὥς ὦρα πάντα μὲν ἄνδρα σθεννύντα³⁶ τὸ πῦρ, δυναμένους δὲ οὐκέτι κατα-
 λαβεῖν³⁷, ἐπιβώσασθαι τὸν Ἀπόλλωνα ἐπικαλεόμενον, ‘εἴ τί³⁸ οἱ
 ‘κεχαρισμένον ἐξ αὐτοῦ ἐδωρήθη, παραστῆναι, καὶ ῥύσασθαι μὴν
 ‘ἐκ τοῦ παρεόντος κακοῦ.’ τὸν μὲν, δακρύοντα, ἐπικαλεῖσθαι τὸν
 θεόν· ἐκ δὲ αἰθρίης τε καὶ νηνεμίας συνδραμέειν ἐξαπίνης νέφεα,
 καὶ χειμῶνά τε καταβράγῃναι καὶ ἴσαι ὕδατι λαβροτάτῃ, κατα-
 σθεσθῆναι τε τὴν πυρὴν. οὕτω δὲ μαθόντα τὸν Κῦρον, ὥς εἴη ὁ
 Κροῖσος καὶ θεοφιλὴς καὶ ἀνὴρ ἀγαθός, καταβιβάσαντα αὐτὸν ἀπὸ
 τῆς πυρῆς εἶρεσθαι τάδε· “Κροῖσε, τίς σε ἀνθρώπων ἀνέγνωσε³⁹,
 “ἐπὶ γῆν τὴν ἐμὴν στρατευσάμενον, πολέμιον ἀντὶ⁴⁰ φίλον ἐμοὶ
 “καταστήναι;” Ὁ δὲ εἶπε· “ὦ βασιλεῦ, ἐγὼ ταῦτα ἔκρηξα τῇ σῇ
 “μὲν εὐδαιμονίῃ⁴¹, τῇ ἐμεωντοῦ⁴² δὲ κακοδαιμονίῃ· αἵτιος δὲ τούτων
 “ἐγένετο ὁ Ἑλλήνων θεός, ἐπαείρας⁴³ ἐμὲ στρατευσέσθαι. οὐδεὶς γὰρ
 “οὕτω ἀνόητός ἐστι, ὅστις⁴⁴ πόλεμον πρὸ εἰρήνης αἰρέεται· ἐν μὲν
 “γὰρ τῇ, οἱ παῖδες τοὺς πατέρας θάπτουσι, ἐν δὲ τῷ, οἱ πατέρες
 “τοὺς παῖδας. ἀλλὰ ταῦτα δαίμοσί κού φίλον ἦν οὕτω γενέσθαι.”
 (88) Ὁ μὲν ταῦτα ἔλεγε· Κῦρος δὲ αὐτὸν λύσας κάτισε τε ἐγ-
 γὺς ἑωυτοῦ, καὶ κάρτα ἐν πολλῇ προμηθίῃ εἶχε, ἀπεθωύμαζέ⁴⁵ τε

33. ἀσφαλῶς ἔχον] *MA*, 604. i.e. ἀσφαλὲς ὄν, ἔχω with an adverb (i, 89, 67; v, 106, 90) being equivalent to εἰμί with the corresponding adjective, the reflexive pronoun being understood; s. vi, 39, 30: thus the verb ἔχειν is used with the adverbs φανλῶς, ἄμεινον, καλῶς, and οὐκ ὀρθῶς, *Dem. O. iii*, p. 40; but ἀσφαλῶς ἔ. occurs in its literal meaning, ‘to possess securely,’ *ibid.*

34. κελεύει] for κελεύειν, as if καὶ ὁ Κῦρος, &c. had preceded. *STG*.

35. τοὺς] οἷς ἐπέταξε τοῦτο τὸ ἐργον. *STG*.

36. σθεννύντα] ‘trying to extinguish.’

38. εἴ τι] εἴ ποτέ τοι χαρίεντ’ ἐπὶ νηὸν ἔρεψα, ἢ εἴ δὴ ποτέ τοι κατὰ πλόνα

μηρί’ ἔκρα ταύρων, ἡδ’ αἰγῶν, τότε μοι κρήνην ἐέλωρ, *Hom. Il. A.*, 39; ὁ δέσποθ’ Ἑρμῇ, εἴ τι κεχαρισμένον χοιρίδιον οἶσα παρ’ ἐμοῦ γε κατεδιδόκως, &c. *Arist. P.* 381. *WE*.

39. ἀνέγνωσεν] ἀνέπεισεν, ἀνεδίδαξεν, *ΓΛ. MA*, 227.

40. ἀντὶ] i, 129, 59; 209, 71: s. i, 86, 22.

41. εὐδαιμονίῃ] The dative is rendered by ‘owing to.’ *MA*, 403, b.

42. ἐμεωντοῦ] compounded of ἐμέο and αὐτοῦ, by crasis of οα. *MA*, 148, obs. 2.

43. ἐπαείρας] ‘by instigating.’

44. ὅστις] after οὕτω, is put with a finite verb, instead of ὥστε with an infinitive. *MA*, 479, obs. 1.

45. ἀπεθωύμαζε] Πρίαμος θαύμαζε

ὄρέων καὶ αὐτὸς, καὶ οἱ περὶ ἐκείνων ἐόντες πάντες. ὁ δὲ, συννοή⁴⁶ ἐχόμενος, ἥσυχος ἦν. μετὰ δὲ, ἐπιστραφεῖς⁴⁷ τε καὶ ἰδόμενος τοὺς Πέρσας τὸ τῶν Λυδῶν ἄστει κερατίζοντας⁴⁸, εἶπε⁴⁹ “ὦ βασιλεῦ, “κόττερα⁵⁰ λέγειν πρὸς σέ τὰ νοέων τυγχάνω⁵¹, ἢ σιγᾶν ἐν τῷ “παρεόντι⁵² χρόνῳ χρή;” Κῦρος δὲ μιν θαρσέοντα ἐκέλευε λέγειν, ὅ τι βούλοιο. ὁ δὲ αὐτὸν εἰρώτα⁵³, λέγων “Οὗτος ὁ πολλὸς ὄμιλος “τί ταῦτα σπουδῇ πολλῇ ἐργάζεται;” Ὁ δὲ εἶπε “Πόλιν τε τὴν “σὴν διαρπάζει, καὶ χρήματα τὰ σὰ διαφορέει.”⁵⁴ Κροῖσος δὲ ἀμείβετο “Οὔτε πόλιν τὴν ἐμὴν οὔτε χρήματα τὰ ἐμὰ διαρπάζει “οὐδὲν γὰρ ἐμοὶ ἔτι τούτων μέτα· ἀλλὰ φέρουσί τε καὶ ἄγουσι⁵⁵ “τὰ σά.” (89) Κύρῳ δὲ ἐπιμελές⁵⁶ ἐγένετο τὰ Κροῖσος εἶπε, μετασθησάμενος⁵⁷ δὲ τοὺς ἄλλους, εἶρετο Κροῖσον, “ὅ τι οἱ ἐνορή⁵⁸ “ἐν τοῖσι ποιευμένοισι;” ὁ δὲ εἶπε “Ἐπεὶ τέ με θεοὶ δῶκαν δοῦλόν σοι, “δικαιῶ⁵⁹, εἴ τι ἐνορέω πλέον, σημαίνειν σοι. Πέρσαι, φύσιν ἐόντες

Ἀχιλλῆα, αὐτὰρ Πρίαμον δαύμαζεν Ἀχιλλεύς, εἰσδρόων, Hom. Il. Ω, 629. WE.

46. συννοή] λύπη, ἐννοία, Hes. μή τοι χλιδῇ δοκεῖτε, μήτ' αὐθαδῆς σιγᾶν με· συννοία δὲ δάπτομαι κέαρ, Æsch. P. V. 445. BL.

47. ἐπιστραφεῖς] ὁ δὲ Ἰησοῦς ἐπιστραφεῖς καὶ ἰδὼν αὐτήν, St Matthew ix, 22.

48. κερατίζοντας] ‘pillaging;’ literally ‘butting;’ i, 159, 51; viii, 86, 77; “The beast With many heads butts me away,” Shaksp. Cor. iv, 1, 1 f; *arietare*, Acc. in Cic. Div. i, 22. The metaphor is taken from the violence with which a horned animal assaults and destroys: ἐποίησεν ἑαυτῷ Σεδεκίας κέρατα σιδηρᾶ, καὶ εἶπε “τάδε λέγει Κύριος· ἐν τούτοις κερατιεῖς τὴν Συρίαν,” lxx, i Kings xxii, 11.

49. εἶπε] The advice of Croesus was solicited by Cyrus, according to Xen. C. vii, 2, 10.

50. κόττερα] i, 91; the same as κότερον.

51. νοέων τυγχάνω] ‘I happen to be thinking: ἐτύγχανε ἀναβεβηκώς,’ ‘he happened to have gone up,’ vii, 3; ἐτύγχανε κατεγγῶτα, ‘they happened to be broken,’ vii, 224. MA, 553, 4. τυχεῖν εἶπασαν, viii, 102, 56, is the same as εἶπαι; so τυγχάνω φρονέουσα, viii, 68, 1; WE. iv, 61; RZ. HE, on VG, v, 11, 16.

52. παρεόντι] χρόνῳ is often understood, as ἐν τῷ τότε παρόντι, Thu. i, 95; θεωρεῖτε μὴ ἐκ τοῦ παρόντος ἀλλ’ ἐκ τοῦ παρεληλυθότος χρόνου, Æsch. c. Ti. p. 51: s. i, 156, 31.

53. εἰρώτα] has not an augment, but comes from the Ionic form εἰρωτάω; s. i, 11; ii, 32; vi, 3, 10; vii, 148. MA, 167, 4.

54. διαφορέει] the same as διαρπάζει; SW.

55. ἄγουσι] i, 166, 1; vi, 90, 75; ἄγειν signifies ‘to drive away’ slaves and cattle; φέρειν ‘to carry off’ other booty; ἄγειν καὶ φέρειν διαφέρει· ἔγεται μὲν γὰρ τὰ ἐμψυχα, φέρεται δὲ τὰ ἄψυχα, Amm. de D.V. p. 2; diripi ferrique, Liv. viii, 38; LR. *agere* and *ferre* in Latin have the same signification, Liv. xxii, 1, 3; 3; xxxviii, 15; xxxix, 54; xl, 49; ED. *alii rapiunt incensa feruntque Pergama*, Vir. Æ. ii, 374. VG, v, 4, 7; 13, 10. HGV.

56. ἐπιμελές] instead of ἐπιμελέα, χρήμα being understood, εἴη χρήμα κατηρημένον μοναρχίῃ, iii, 80; ἦν μέγιστον πρῆγμα Δημοκρίτης, iii, 132. STG.

57. μετασθησάμενος] In speaking of the senate at Athens, Æschines uses a similar expression, μ. τοὺς ἰδιώτας, in Ct. 40; *remotis arbitris*, Liv. ii, 4; 37; xxvii, 28, 3.

58. ἐνορή] for ἐνορδοί, or ἐνορόοι. MA, 193, 2.

“ὑβρισται, εἰσι ἀχρήματοι· ἦν ὦν σὺ τούτους περιτῶς⁶⁰ διαρπάσαν-
 “τας καὶ κατασχόντας χρήματα μεγάλα, τὰδε τοι ἐξ αὐτῶν ἐπίδοξα⁶¹
 “γενέσθαι· δὲ ἂν αὐτῶν πλείστα κατὰσχη, τοῦτον προσδέεσθαι⁶²
 “τοι ἐπαναστησόμενον.”⁶³ νῦν ὦν ποιήσον ὧδε, εἰ τοι ἀρέσκει τὰ ἐγὼ
 “λέγω. κάτισον τῶν δορυφόρων ἐπὶ πάσῃσι τῇσι πύλῃσι φυλάκους,
 “οἱ λεγόντων⁶⁴ πρὸς τοὺς ἐκφέροντας τὰ χρήματα ἀπαιρούμενοι, ‘ὥς
 “σφεα ἀναγκαίως ἔχει⁶⁵ δεκατευθῆναι τῷ Διτί.’ καὶ σὺ τέ σφι οὐκ
 “ἀπεχθήσῃ⁶⁶ βίῃ ἀπαιρούμενος τὰ χρήματα· καὶ ἐκείνοι, συγ-
 “γόντες⁶⁷ ποιέειν σε δίκαια, ἐκόντες ποιήσουσι.” (90) Ταῦτα
 ἀκούων, ὁ Κύρος ὑπερήδeto, ὥς οἱ ἐδόκεε εὐ ὑποτίθεσθαι· αἰνέσας
 δὲ πολλὰ, καὶ ἐντειλάμενος τοῖσι δορυφόροις, τὰ Κροῖσος ὑπεθήκατο,
 ἐπιτελέειν, εἶπε πρὸς Κροῖσον τὰδε· “Κροῖσε, ἀναρτημένου⁶⁸
 “σεῦ ἀνδρὸς βασιλέως⁶⁹ χρηστὰ ἔργα καὶ ἔπα ποιέειν, αἰτέο
 “δόσιν, τὴν τινα βούλει τοι γενέσθαι παραντίκα.” Ὁ δὲ εἶπε·
 “ὦ δέσποτα⁷⁰, ἔασας με χαριεῖ μάλιστα τὸν θεὸν τῶν Ἑλλήνων,
 “τὸν ἐτίμησα ἐγὼ θεῶν μάλιστα, ἐπέειρεσθαι, πέμψαντα τάσδε
 “τὰς πέδας, ‘εἰ ἔξαπατᾶν τοὺς εὐ ποιεῦντας νόμος ἐστὶ οἱ;’” Κύρος

59. δικαῖω] ‘I think it my duty.’
 νεκροὺς τοὺς θανόντας δάψαι δικαῖω.
 Eur. S. 534.

60. περιτῶς] i, 191; περιωρᾶν, Thu.
 i, 24; περιόψεσθαι, ib. 35; 39; ‘to
 overlook.’

61. ἐπίδοξα] προσδόκιμα. ΓΛ. i. e.
 προσδόκα τὰδε τοι ἐξ αὐτῶν γενήσεσθαι
 (s. i, 53, 75), ὅσα φεύγοντας ἐκ τῆς πα-
 τριδος κακὰ ἐπίδοξα καταλαμβάνειν, iv,
 11; πολλοὶ ἐπίδοξοι τῷτὸ τοῦτο πεί-
 σεσθαι εἰσι, vi, 12, 69; STG. ἀργαλέος
 Ὀλύμπιος ἀντιφέρεσθαι, Hom. Il. A,
 589: s. i, 155, 28.

63. ἐπαναστησόμενον] ‘will rebel.’
 The difference between this verb and
 ἀποστήναι is clearly marked in ἐγὼ
 γὰρ, οἵτινες μὲν μὴ δυνατοὶ φέρειν
 τὴν ὑμετέραν ἀρχὴν, ἢ οἵτινες ὑπὸ
 τῶν πολέμιων ἀναγκασθέντες, ἀπέ-
 στησαν, ἐγγυρόμην ἔχω· οἵτινες δὲ, αὐ-
 τόνμοι τε οἰκοῦντες, καὶ τιμώμενοι
 ἐς τὰ πρῶτα ὑπὸ ἡμῶν, ταῦτα εἰργά-
 σαντο· οὗτοι ἐπανάστησαν μᾶλλον ἢ
 ἀπέστησαν. ἀπάστασις μὲν τῶν βιαιῶν
 τι πασχόντων ἐστίν, Thu. iii, 39; where
 the Scholiast completes the sentence
 thus, ἐπανάστασις δὲ, ὅταν τινὲς μηδὲν
 ἀδικοῦμενοι στασιάζωσι καὶ ἐχθρεύωσι
 τοῖς μηδὲν ἀδικήσαν· and the whole
 chapter elucidates this distinction. ἐπα-

ναστήσονται τέκνα ἐπὶ γονεῖς, St Mat
 thew x, 21. SS.

64. λεγόντων] In the third person
 plural of the imperative to active, Attic
 writers prefer -όντων to -έωσαν: the
 same also occurs in the Ionic dialect,
 and even in the Doric. MA, 193, 1.
 s. vii, 16, 25 and 24.

65. ἀπεχθήσῃ] MA, 223; 178, 3.

66. συγγόντες] ‘feeling conscious.’

67. ἀναρτημένου] ἀναρτημένου ἐρδειν
 κακῶς, vi, 88; WE. ἀνάρτημαι στρα-
 τεύεσθαι, vii, 8, 60, SW. The genitive is
 here put for the nominative by anacoluthia: so προθυμομένου Λοξίω, οὐκ
 ὁλος τε ἐγένετο, i, 91; s. i, 3, 96. STG.

68. ἀνδρὸς βασιλέως] The same pleonasm occurs, Eur. S. 454; (in iii, 80, 40;) LR. MA, 430, 7. ἄνθρωπος βασιλεὺς, St Matthew xviii, 23; φῶς ἀρχηγός, Aesch. A. 250; ἄνδρες πολιταί, 828; ἄ. λρσταλ, Soph. CE. R. 842; πολλοὺς ἔχων ἄνδρας λοχίτας, οἱ ἄνθρωποι ἀρχηγῆτες, 750; ἄνθρωποι δοῦλοι, 763; ἄ. δεσπότης, Pin. O. vi, 30; ἄ. μάντις, vi, 83; ἄ. στρατηγός, vi, 92, 85; Thu. i, 74; s. i, 141, 83; Liv. xxvii, 24, c. BF considers it, not as a pleonasm, but as a relic of the verbose character of antique phraseology.

69. δέσποτα] ‘my lord and master;’

δὲ εἶρετο, 'ὅ τι οἱ τοῦτο ἐπηγορεύων παραιτέοιτο;' Κροῖσος δὲ οἱ ἐπανηλόγησε⁷⁰ πᾶσαν τὴν ἑωντοῦ διάνοιαν, καὶ τῶν χρηστηρίων τὰς ὑποκρίσεις, καὶ μάλιστα τὰ ἀναθήματα· καὶ ὥς, ἐπαρθεὶς τῷ μαντήϊ, ἐστρατεύσατο ἐπὶ Πέρσας. λέγων δὲ ταῦτα, κατέβαινε⁷¹ αὐτὶς παραιτέόμενος, 'ἐπεῖναι⁷² οἱ τῷ Θεῷ τούτων⁷³ ὀνειδίσαι.'⁷⁴ Κῦρος δὲ γελάσας εἶπε· "Καὶ τούτου τεύξεαι παρ' ἐμεῦ, Κροῖσε, " καὶ ἄλλου παντὸς, τοῦ ἂν ἐκάστοτε δέῃ." Ὡς δὲ ταῦτα ἤκουσε ὁ Κροῖσος, πέμπων τῶν Λυδῶν⁷⁵ ἐς Δελφούς, ἐνετέλλετο, τιθέντας τὰς πέδας ἐπὶ τοῦ νηοῦ τὸν οὐδὸν⁷⁶, εἰρωτᾶν, 'εἰ οὐ τι ἐπαισχύνεται ' τοῖσι μαντήϊοις ἐπάρας Κροῖσον στρατεύεσθαι ἐπὶ Πέρσας, ὥς κατα- ' παύσοντα τὴν Κύρου δύναμιν, ἀπ' ἧς οἱ ἀκροθίνια τοιαῦτα γενέ- ' σθαι;' δεικνύντας τὰς πέδας· ταῦτά τε ἐπειρωτᾶν, καὶ ' εἰ ἀχαρί- ' στοισι⁷⁷ νόμος⁷⁸ εἶναι τοῖσι Ἑλληνικοῖσι θεοῖσι;' (91) Ἀπικο- μένοισι δὲ τοῖσι Λυδοῖσι, καὶ λέγουσι τὰ ἐντεταλμένα, τὴν Πυθίην λέγεται⁷⁹ εἰπεῖν τάδε· "Τὴν πεπρωμένην⁸⁰ μοῖραν⁸¹ ἀδύνατά⁸² " ἔστι ἀποφυγῆεν καὶ Θεῷ. Κροῖσος δὲ πέμπτον⁸³ γονέος⁸⁴ ἄμαρ-

LAU. vii, 5, 22; χῆρε, & δέσποτα, τοῦτο γὰρ ἡ τύχη καὶ ἔχειν τὸ ἀπὸ τοῦδε δίδωσί σοι, καὶ ἐμοὶ προσαγορεύειν. Xen. C. vii, 2, 9. The Greeks called their kings ἄνακτες, and the gods δέσποται (i, 212, 89); οὐδένα ἄνθρωπον δεσπότην, ἀλλὰ τοὺς θεοὺς προσκυνεῖτε, Xen. A. iii, 2, 8. LR. ED.

70. ἐπανηλόγησε] 'recounted, detailed.' The former η is either a double augment, as in ἤθελον, &c. or used for α, as κατηλογεῖν for καταλογεῖν, iii, 121. SW.

71. κατέβαινε] 'he went on.' This verb, with a participle, frequently forms a periphrasis; κ. κελεύων, i, 116, 48; κ. λέγων, i, 118; κατέβαινον συλλυπεύμενοι, ix, 94; SW. ἦτε αἰνέων, i, 122, 4; MA, 559, c. cogunt me preces descendere in omnes, Vir. AE. v, 782; s. i, 5, 31.

72. ἐπεῖναι] Ionic = ἐφεῖναι, i. e. ἐπιτρέπειν, 'to permit.' AE.

73. τούτων] The genitive expresses the cause; and may be rendered 'because of; on account of.' MA, 345, a.

74. ὀνειδίσαι] τὸν πρῶτον ἀδύκσαντα ὁ ἀποτίνου δέον, Eur. I. 972.

75. τῶν Λυδῶν] *tyrds*, FI. BO, 267.

76. οὐδὸν] They were to stop at the threshold, out of reverence; *dum consulta petis nostraque in limine pendes*, Vir. AE. vi, 151. LR.

77. ἀχαρίστοισι] ὁ Κροῖσε, ἀχαρίστος ἔστιν, ὃν προσκυνεῖς, &c. Clem. A. Pro. p. 38. WE. s. i, 36, 79; viii, 10, 46.

78. νόμος] und. εἴη. STG.

79. λέγεται] BO, 376.

80. πεπρωμένη] X. τίς οὖν ἀνάγκης ἔστιν οἰακοστρόφος; Π. μοῖρα τρίμορφοι, μῆμονές τ' Ἑρινύες. X. τούτων ἔρα Ζεὺς ἔστιν ἀσθενέστερος; Π. οὐκ οὖν ἂν ἐκφύγοι γε τὴν πεπρωμένην, Aesch. P. V. 524. (BUR.)

81. μοῖραν] The substantive is often suppressed, and πεπρωμένη put alone to signify 'destiny'; as in Eur. Hec. 43; sometimes the noun expressed is αἶσα, Aesch. P. V. 104; or συμφορά, as πεπρωμένης οὐκ ἔστι θνητοῖς ξυμφορᾷς ἀπαλλαγῇ, Soph. An. 1339. SH, on BO, 177.

82. ἀδύνατα] for ἀδύνατον (s. i, 4, 16), v, 124; vi, 13; 106, 61; Thuc. i, 1; 125; iii, 88; iv, 1; v, 14; vii, 43; viii, 60. This enallage is more rare in the Attic poets, but occurs in Eur. Hip. 269; 373; (YK.) Hec. 1089; 1222; Ph. 1008; H. F. 582; M. 491; 701; Soph. An. 688; Arist. Pl. 1085. BA. ED.

83. πέμπτον] The Pythian oracle had before declared "Ἡρακλείδῃσι τίσις ἤξει ἐς τὸν πέμπτον ἀπὸγονον Γύγεια," τούτου τοῦ ἔπεος Λυδοὶ τε καὶ οἱ βασι- λείες αὐτῶν λόγον οὐδένα ἐποιεῦντο,

“τάδα ἐξέπλησε”⁸⁵ δς, ἐὼν δορυφόρος Ἡρακλείδων, δόλῳ γυναικῆτ’
 “ἐπισπόμενος”⁸⁶, ἐφόνευσε τὸν δεσπότεα⁸⁷, καὶ ἔσχε τὴν ἐκείνου
 “τιμὴν οὐδέν οἱ προσήκουσαν. προθυμομένου δὲ Λοξίῳ, ὅκως
 “ἂν κατὰ⁸⁸ τοὺς παῖδας τοὺς Κροῖσου γένοιτο”⁸⁹ τὸ Σαρδίῳ πάθος
 “καὶ μὴ κατ’ αὐτὸν Κροῖσον, οὐκ οἶόν τε”⁹⁰ ἐγένετο παραγαγεῖν
 “Μοίρας. ὅσον δὲ ἐνέδωκαν αὐται, ἡνύσατο, καὶ ἐχαρίσατό οἱ· τρία
 “γὰρ ἔτεα ἐπανεβάλετο τὴν Σαρδίῳ ἄλωσιν· καὶ τοῦτο ἐπιστά-
 “σθω Κροῖσος, ὥς ὕστερον τοῖσι ἔτεσι τοῦτοισι ἄλλους”⁹¹ τῆς πε-
 “πρωμένης. δεύτερα δὲ τούτων, καιομένης αὐτῷ ἐπῆρκεσε. κατὰ δὲ τὸ
 “μαντήιον τὸ γενόμενον, οὐκ ὀρθῶς Κροῖσος μέμφεται· προηγόρευε
 “γὰρ οἱ Λοξίης, ἣν στρατεύηται ἐπὶ Πέρσας, μεγάλην ἀρχὴν αὐτὸν
 “καταλύσειν. τὸν δὲ πρὸς ταῦτα χρῆν, εὐ μέλλοντα βουλεύεσθαι,
 “ἐπείρεσθαι πέμψαντα, κότερα τὴν ἑωντοῦ ἢ τὴν Κύρου λέγοι ἀρχήν.
 “οὐ συλλαβῶν δὲ τὸ ῥήθην, οὐδ’ ἐπανειρόμενος, ἑωυτὸν αἷτιον ἀπο-
 “φαινέτω. φ’ καὶ τὸ τελευταῖον χρηστηριαζομένης εἶπε, τὰ εἶπε”⁹², Λο-

πρὶν δὴ ἐπετελέσθη, i, 13. The Greeks, in reckoning generations, included the two extremes; for instance, (1) Gyges, (2) Ardyx, (3) Sadyattes, (4) Alyattes, (5) Croesus. The latter, not knowing this, might have considered the oracle as accomplished by the fate of his son Atys, *BLG. LR.* s. Liv. xxiv, 7, 8.

84. γονέος] i, 146; iii, 109; ‘father’ or ‘progenitor;’ ἔσθαι γονέτω, viii, 137. *GR.*

85. ἐξέπλησε] *dicitis eam vim deorum esse, ut, etiam si quis morte pœnas sceleris effugerit, expetantur eæ pœnæ a liberis, a nepotibus, a posteris. O mirum equitatem deorum! ferretne ulla civitas latorem istiusmodi legis, ut condemnaretur filius, aut nepos, si pater, aut avus deliquisset?* Cic. *N. D.* iii, 38. It was declared by the Mosaic law, οἱ υἱοὶ οὐκ ἀποθανοῦνται ὑπὲρ πατέρων· ἕκαστος ἐν τῇ ἑαυτοῦ ἁμαρτίᾳ ἀποθανεῖται, lxx, Deut. xxiv, 18; and by Ezekiel, ἡ ψυχὴ ἣ ἁμαρτάνουσα ἀποθάνει· οὐ δὲ υἱὸς οὐ λήψεται τὴν ἀδικίαν τοῦ πατρὸς· ἀνομία ἀνόμῳ ἐπ’ αὐτὸν ἔσται, xviii, 20; *LR.* s. *GRO*, de J. B. et P. ii, 21, 13 f. *PK.*

86. ἐπισπόμενος] vi, 85, 59; ἀκολουθῶν καὶ πειθόμενος. ἐπισπόμενοι θεοῦ ὁμῶς, Hom. *O. Γ.* 215; ἣν ἐπίσπῃ τοῖς ἑμοῖς βουλευέμασι, Soph. *E.* 973. *WE.*

87. δεσπότεα] “Had Zimri peace,

who slew his master?” *II Kings* ix, 31.

88. κατὰ] ‘during or in the time of;’ κατὰ μὲν τὸν πρότερον πόλεμον, κατὰ δὲ τὸν κατὰ Κροῖσον χρόνον, i, 67. *MA*, 581, b.

89. γένοιτο] Similar instances of the optative, instead of the subjunctive, after ὅκως ἂν occur, i, 75; 99; 110; ii, 126; iii, 44; *Æsch. A.* 357. *STG.* *BL.*

90. οἶόν τε] ii, 44; vi, 130; *WE.* s. οὐ δύναται, vii, 141, 92; *Jupiter dixit* “tantumne sibi quis posse videtur, fata quoque ut superet? me quoque fata regunt: quæ si mutare valerem, &c.” *On. M.* ix, 426. *TX.*

91. ἄλλους] ἐπίστασθαι admits of a twofold construction, viz. ὥς ὕστερον ἦλω, or ὕστερον ἄλλους, as ἴστω ἀποθάνων: Herodotus has here combined the two. So after verbs of ‘saying,’ there is often a transition from the construction in which ὥς or ὅτι is employed, followed by a nominative with the indicative, to an accusative with the infinitive mood. *MA*, 538, l. ὥς τὸν κρητῆρα ἀπέδοντο, ἰδιώτας δὲ πριαμένους ἀναβείναι μιν, i, 70; iii, 32; *STG.* s. iv, 137, 86; viii, 118, 35.

92. εἶπε] i, 206, 33; ii, 49. This form the Greeks used, when the particulars were of such a nature as they were either unwilling or unable to de-

“ ξίης περί ἡμίονου, οὐδὲ τοῦτο ⁹³ συνέλαβε. ἦν γὰρ δὴ ὁ Κύρος οὗτος
 “ ἡμίονος” ⁹⁴ ἐκ γὰρ δυοῖν οὐκ ὁμοεθνέων ἐγεγόνεε, μητρὸς ἀμείνωνος,
 “ πατρὸς δὲ ὑποδεστέρου· ἡ μὲν γὰρ ἦν Μηδὶς, καὶ Ἀστυάγειος θυ-
 “ γάτηρ τοῦ Μήδων βασιλέως· ὁ δὲ, Πέρσης τε ἦν, καὶ ἀρχόμενος ὑπ’
 “ ἐκείνοισι ⁹⁵, καὶ, ἔνερθε ἐὼν τοῖσι ἀπασι, δεσποίνῃ τῇ ἑωντοῦ συν-
 “ οίκεε.” Ταῦτα μὲν ἡ Πυθίη ὑπεκρίνατο τοῖσι Λυδοῖσι· οἱ δὲ ἀνῆναι-
 καν ἐς Σάρδεις, καὶ ἀπήγγειλαν τῷ Κροίσῳ. ὁ δὲ, ἀκούσας, συνέγνω
 ἑωντοῦ εἶναι τὴν ἀμαρτάδα, καὶ οὐ τοῦ Θεοῦ. (94) Λυδοὶ μὲν δὴ ὑπὸ
 Πέρσῃσι δεδούλωντο.

(95) Ἐπιδίδεται δὲ δὴ τὸ ἐνθεῦτεν ἡμῖν ὁ λόγος τόν τε Κύρον,
 ὅστις ἐὼν τὴν Κροίσου ἀρχὴν κατεῖλε· καὶ τοὺς Πέρσας, ὅτεφ
 τρόφῃ ἡγήσαντο τῆς Ἀσίης. Ἀσσυρίων ἀρχόντων τῆς ἀνω Ἀσίης
 ἐπ’ ἔτα εἴκοσι καὶ πεντακόσια ⁹⁶, πρῶτοι ἀπ’ αὐτῶν Μῆδοι ἥρξαντο
 ἀπίστασθαι· καὶ κως οὗτοι, περὶ τῆς ἐλευθερίας μαχεσάμενοι
 τοῖσι Ἀσσυρίοισι, ἐγένοντο ἄνδρες ἀγαθοὶ ⁹⁷, καὶ, ἀπώσάμενοι
 τὴν δουλοσύνην, ἡλευθερώθησαν. μετὰ δὲ τούτους, καὶ τὰ ἄλλα
 ἔθνεα ἐποίησε τῶντὸ τοῖσι Μῆδοισι. (96) Ἐόντων δὲ αὐτονόμων
 πάντων ἀνὰ τὴν ἡπειρον, ὦδε αὖτις ἐς τυραννίδας περιῆλθον.
 ἀνὴρ ἐν τοῖσι Μῆδοισι ἐγένετο σοφὸς, τῷ οὐνόματι ἦν Δηϊόκης,
 παῖς δὲ ἦν Φραόρτεω. οὗτος ὁ Δηϊόκης, ἐρασθεὶς ⁹⁸ τυραννίδος,
 ἐποίησε τοιάδε· κατοικημένων τῶν Μήδων κατὰ κώμας, ἐν τῇ ἑωντοῦ
 ἐὼν καὶ πρότερον δόκιμος, καὶ μᾶλλον τι καὶ προθυμότερον δικαιο-
 σύνην ἐπιθέμενος ἤσκει· καὶ ταῦτα μέντοι ⁹⁹, εὐούσης ἀνομίας

tail. HE, on VG, ii, 2. Numerous examples of this mode of expression are given in the glossary, *Æsch. A.* 66; *BL.* to which may be added from prose authors, *ἔπραξαν & ἔπραξαν*, *Pla. R.* i, 23; *ἐχόντων*, *ὡς ἔχουσι*, *Θηβαίων ἡμῶν*, *Dem. O.* iii, p. 34.

93. τοῦτο] refers to ‘the response itself,’ τὸ τελευταῖον ρηθὲν χρηστήριον; the τὰ τοῖς ἔτεα understood, ‘the words’ in which that response was delivered. *STG.*

94. ἡμίονος] ὁ μὲν ἡμίμηδος ἢ ἡμι-
 πέσης Κύρος, ἢ ὁ μητρόθεν μὲν ἐκ τυ-
 ραννικοῦ, πατρόθεν δὲ ἐξ ἰδιωτικοῦ γέ-
 νους, ἡμίονος ὡν ἐν τῷ ἀνίγματι, (*Enom.*
in Eus. P. E. v, 21; *Cyrus major gene-
 re mixto fuit, semimedus ac semipersu*,
Apul. A. p. 289. *WE.*

95. ὑπ’ ἐκείνοισι] ὡπὸ, after passives, has often the same sense with the dative, as with the genitive; but frequently conveys an idea of subordination. *MA,*

593, b; 392, B, *ὁδε*. Λυδοὶ ὑπὸ Πέρσῃσι δεδούλωντο, i, 94. *STG.*

96. πεντακόσια] As to this period ancient authors widely differ. *LR* supposes Herodotus is speaking of the duration of the great Assyrian empire over Upper Asia; and not of the previous monarchy, limited to Assyria Proper. *RO*, iii, 3.

97. ἀγαθοὶ] ‘brave;’ i, 169, 33. *STG.*

98. ἐρασθεὶς] The passive of this verb is put by enallage for the active, which voice also occurs, as *Ξέρξης ἦρα τῆς Μασίας γυναικός*: ... ἦρα τῆς Δαρείου γυναικός, ix, 108. A genitive is governed by verbs signifying ‘to love,’ not only with the collateral idea of a wish to possess, as above; but also with the notion of actual possession, as *ἡράσθη τῆς ἑωντοῦ γυναικός*, i, 8. *MA*, 328.

99. μέντοι] here refers to ἐπιστάμε-
 ν 6

πολλῆς ἀνὰ πᾶσαν τὴν Μηδικὴν¹⁰⁰, ἐποίεε, ἐπιστάμενος, ὅτι τῷ δικαίῳ τὸ ἀδικον πολέμιόν ἐστι. οἱ δ' ἐκ τῆς αὐτῆς κώμης Μῆδοι, ὀρώντες αὐτοῦ τοὺς τρόπους, δικαστὴν μιν ἐωυτῶν αἰρέοντο.¹ ὁ δὲ δὴ, οἷα μνεώμενος² ἀρχὴν, ἰθύς³ τε καὶ δίκαιος ἦν. ποιέων τε ταῦτα, ἔπαινον εἶχε οὐκ ὀλίγον πρὸς τῶν πολιτῶν οὕτω, ὥστε πυνθανόμενοι οἱ ἐν τῇσι ἁλλήσι κώμησι, 'ὥς Δηϊόκης εἶη ἀνὴρ 'μοῦνος κατὰ τὸ ὀρθὸν δικάζων,' πρότερον περιπίπτοντες ἀδίκοισι γνῶμησι, τότε, ἐπεὶ τε ἤκουσαν, ἄσμενοι ἐφοίτεον⁴ παρὰ τὸν Δηϊόκεα καὶ αὐτοὶ δικασόμενοι· τέλος δὲ, οὐδενὶ ἄλλῳ ἐπετράποντο. (97) Πλεῦνος δὲ αἰεὶ γινομένου τοῦ ἐπιφοιτέοντος⁵, οἷα πυνθανομένων⁶ τὰς δίκας ἀποβαίνειν κατὰ τὸ ἐὸν, γνοὺς ὁ Δηϊόκης ἐς ἐωυτὸν πᾶν ἀνακείμενον, οὔτε κατίζειν ἔτι ἤθελε, ἔνθα περ πρότερον προκατίζων⁷ ἐδίκαζε, οὐτ' ἔφη δικᾶν⁸ ἔτι· 'οὐ γὰρ οἱ 'λνυτιτελείν, τῶν ἐωυτοῦ ἐξημεληκότα, τοῖσι πέλας δι' ἡμέρης⁹ δικάζειν.' εὐσσης ὦν ἀρπαγῆς καὶ ἀνομίης ἔτι πολλῶ μᾶλλον ἀνὰ τὰς κώμας, ἢ πρότερον ἦν, συνελέχθησαν οἱ Μῆδοι ἐς τωὐτό, καὶ ἐδίδουσαν σφίσι λόγον, λέγοντες περὶ τῶν κατηκόντων.¹⁰ ὥς δ' ἐγὼ δοκέω, μάλιστα ἔλεγον οἱ τοῦ Δηϊόκεω φίλοι· "Οὐ γὰρ δὴ, τρόπῳ τῷ παρεόντι χρεώμενοι, δυνατοὶ εἶμεν οἰκέειν τὴν χώραν" φέρε, "στήσωμεν¹¹ ἡμέων¹² αὐτῶν βασιλέα· καὶ οὕτω ἦ τε χώρα εὐνομή-

vos; 'although' he knew how many enemies he should make by such a line of conduct: s. i, 80, 79.

100. Μηδικὴν] und. χώρην, i, 103.

1. αἰρέοντο] *ad fastigium hujus majestatis, non ambitio popularis, sed spectata inter bonos moderatio provehebat*, Jus. i. 1; RO, pr. p. xxviii. *justitiæ fruendæ causa videntur olim bene morati reges constituti*, Cic. Of. ii, 12.

2. μνεώμενος] 'courting,' i, 205, 27; much the same as καταφρονήσας τὴν τυραννίδα, i, 59.

3. ἰθύς] 'upright.'

4. ἐφοίτεον] 'used to resort.'

5. ἐπιφοιτέοντος] The neuter of the participle is often put in a collective sense; τὸ ἐπιφωτῆον, i. e. πλῆθος, is the same as οἱ ἐπιφωτῆοντες; s. ix, 61, 18; so τὸ ὑποκείμενον, vii, 209, 62; βουλούμενον τι, Thu. vii, 48; τὸ ζυνεστηκὸς, Thu. viii, 66; MA, 269; *cum premeretur inopæ multitudo ad unum aliquem confugiebant*, Cic. Of. ii, 12.

6. πυνθανομένων] as if τοῦ ἀριθμοῦ τῶν ἐπιφοιτέοντων had preceded. STG.

7. προκατίζων] 'sitting in public,' i, 14.

8. δικᾶν] The Attics often contract the future in -άσειν into -ᾶν: MTT, 47, v. so καταδικᾶν for καταδικάσειν, Eus. fr. in Sto. xliii, p. 310; WE. ἐλξ, Soph. Œ. R. 418.

9. δι' ἡμέρης] 'all day;' HE, on VG, ix, 2, 6. s. vi, 12, 62; ii, 173; vii, 210; Eub. in Ath. x, 11; δια νυκτὸς, 'all night long,' Ion in Ath. xi, 8; und. δλης, Hes. and Harp. Compare CS, on A. vii, 3; VK. and BO, 200. MA, 580, a.

10. τῶν κατηκόντων] 'the present state of affairs, iv, 136, 73; v, 49, 27; and with πρήγματα expressed, viii, 19. WE.

11. στήσωμεν] i, 98; iii, 84, 87; v, 42, 21; Soph. Œ. R. 940; An. 677. MV. The connexion in the latter passage would be better preserved, if the four lines, καὶ τοῦτον... παραστάτην, immediately followed δίκαιος ἐν. *perspicuum est eos ad imperandum deligi solitos, quorum de justitia magna*

“σεται, καὶ αὐτοὶ πρὸς ἔργα¹³ τρεψόμεθα, οὐδὲ ὑπ’ ἀνομίας ἀνά-
 “στατοί¹⁴ ἐσόμεθα.” Ταῦτά κη λέγοντες πείθουσι ἑωνυτοὺς βασι-
 λεύεσθαι. (98) Αὐτίκα δὲ προβαλλομένων¹⁵ τὸν τινα στήσονται
 βασιλεία, ὁ Δηϊόκης ἦν πολλὸς¹⁶ ὑπὸ παντὸς ἀνδρὸς καὶ προβαλ-
 λόμενος καὶ αἰνεόμενος, ἐς δὲ τοῦτον καταινέουσι βασιλεία σφίσι εἶναι.
 ὁ δ’ ἐκέλευε αὐτοὺς οἰκία τε ἑωνυτῶ ἄξια τῆς βασιλῆτης οἰκοδομῆσαι,
 καὶ κρατῦναι αὐτὸν δορυφόροις. ποιεῦσι δὲ ταῦτα οἱ Μῆδοι· ὁ δέ,
 ὡς ἔσχε τὴν ἀρχὴν, τοὺς Μήδους ἠνάγκασε ἐν πόλισμα ποιήσασθαι,
 καὶ τοῦτο περιστέλλοντας τῶν ἄλλων ἦσσαν ἐπιμέλεσθαι.¹⁷ Πειθο-
 μένων δὲ καὶ ταῦτα τῶν Μήδων, οἰκοδομεῖ τείχεα μεγάλα τε καὶ
 καρτερά ταῦτα, τὰ νῦν Ἀγβάτανα¹⁸ κέκληται. (99) Οἰκοδομηθέν-
 των δὲ πάντων, κόσμον τόνδε Δηϊόκης πρῶτος ἔστι ὁ καταστη-
 σάμενος· ‘μή τε εἰέναι παρὰ βασιλεία μηδένα, δι’ ἀγγέλων¹⁹
 ‘δὲ πάντα χρεέσθαι, ὁρᾶσθαι²⁰ τε βασιλεία ὑπὸ μηδενός· πρὸς
 ‘τε τοῦτοις ἐπι, γελᾶν τε καὶ πτύειν²¹ ἀντίον καὶ ἅπασι εἶναι
 ‘τοῦτό γε αἰσχρόν.’ ταῦτα δὲ περὶ ἑωνυτὸν ἐσέμνυνε τῶνδε εἵνε-
 κεν, ὅκως ἂν μὴ ὀρῶντες οἱ ὁμήλικες, ἑόντες σύντροφοί τε ἐκείνῳ,
 καὶ οἰκίῃ οὐ φλαυροτέρῃ, οὐδὲ ἐς ἀνδραγαθίην λειπόμενοι, λυπε-
 οῖατο²² καὶ ἐπιβουλεύοιεν, ἀλλ’ ἑτεροῖς σφὶ δοκέοι εἶναι μὴ ὀρῶσι.
 (100) Ἐπεὶ τε δὲ ταῦτα διεκόσμησε, καὶ ἐκράτυνε²³ ἑωνυτὸν τῇ
 τυραννίδι, ἦν τὸ δίκαιον φυλάσσων χαλεπός. καὶ τὰς τε δίκας

esset opinio multitudinis, Cic. Of. ii, 12.

12. ἡμέων] ἕνα is understood; which is more frequently expressed, as ἕνα σφέων αὐτέων, iii, 25; ἕνα ἡμέων μόνον αὐτῶν γενέσθαι, iii, 80; δεῖ ἕνα γέ τινα ἡμέων βασιλεία γενέσθαι, iii, 83. VK.

13. ἔργα] ‘agricultural labours.’ LR. s. i, 36, 68.

14. ἀνάστατοι] ‘compelled to emigrate.’ s. iv, 204, 21.

15. προβαλλομένων] is middle; προβαλλόμενος, passive.

16. πολλός] π. ἐνέκειτο λέγων, vii, 158; π. ἦν λισσόμενος, ix, 91; MA, 554. s. iv, 126, 11; viii, 59, 39.

17. ἐπιμέλεσθαι] ἐπεὶ δὲ Θησεὺς ἐβασίλευσε (s. i, 127, 76), ἐν βουλευτηρίῳ ἀποδείξας, πάντα ἠνάγκασε μὴ πόλει χρῆσθαι, Thu. ii, 15. Gelon enlarged Syracuse by similar means, vii, 156. VK.

18. Ἀγβάτανα] Æsch. P. 16; 541; 953. Ecbatana was the more recent name, and occurs several times in Aris-

tophanes. BL. Its site was near Hamadan. REN.

19. δι’ ἀγγέλων] i, 69; (s. i, 141, 88;) WE. παρίεναι ἐς τὰ βασιλῆα πάντα τὸν βουλούμενον τῶν ἐπὶ ἀνεῦ ἰσαγγελίος, iii, 84. In the present passage also πάντα may be singular, i. e. πάντα τὸν βουλούμενον χρηματίζασθαι τῷ βασιλεῖ δι’ ἰσαγγελέος. STG. i, 114, 30; GR. iii, 77, 15; 118. δι’ ἐμεῦ, ‘through my instrumentality or agency,’ i, 109, 72; εἶδε διὰ τούτων, i, 113, 22; 117, 58.

20. ὁρᾶσθαι] αὐτὸς ἴδρυτο ἐν Σούσοις ἢ Ἐκβατάνοις παντὶ ἄρπατος, Arist. π. Κόσ. αὐτοῖς ἔθος σπανίως ὁρᾶσθαι, καὶ δυσπροσόδους εἶναι, Xen. BNS. major ex longinquo reverentia, Tac. [A. i, 47;] RO, iii, 3. Thu. vi, 11.

21. πτύειν] was considered a mark of contempt among oriental nations, LR.

23. ἐκράτυνε] fines imperii tueri magis, quam proferre, mos erat: intra suam cuiusque patriam regna finiebantur, Jus, i, 1. RO, pr. p. xxix.

γράφοντες, εἴσω παρ' ἐκείνον ἐσπέμπεσκον, καὶ ἐκείνος, διακρίνων τὰς ἐσφερομένας, ἐκπέμπεσκε. ταῦτα μὲν κατὰ τὰς δίκας ἐποίησε· τὰ δὲ δὴ²⁴ ἄλλα ἐκεκοσμέατο οἱ. εἴ²⁵ τινα πυνθάνοιτο ὑβρίζοντα, τοῦτον ὅκως μεταπέμψαιτο, κατ' αἴξην ἐκάστου ἀδικήματος ἐδικαίεν· καὶ οἱ κατὰσκοποι τε καὶ κατήκοι²⁶ ἦσαν ἀνὰ πᾶσαν τὴν χώραν, τῆς ἤρχε. (101) Δηϊόκης μὲν νυν τὸ Μηδικὸν ἔθνος συνέστρεψε²⁷ μῶνον, καὶ τούτου ἤρξε. (102) Δηϊόκω δὲ παῖς γίνεται Φραόρτης²⁸, δς, τελευτήσαντος Δηϊόκω, βασιλεύσαντος τρία καὶ πεντήκοντα ἔτα, παρεδέξατο τὴν ἀρχήν. παραδεξάμενος δὲ, οὐκ ἀπεχρᾶτο μόνων ἄρχειν τῶν Μήδων, ἀλλὰ στρατευσάμενος ἐπὶ τοὺς Πέρσας, πρώτοισι τε τούτοις ἐπεθήκατο, καὶ πρώτους Μήδων ὑπηκόους ἐποίησε. μετὰ δὲ, ἔχων²⁹ δύο ταῦτα ἔθνεα καὶ ἀμφοτέρα ἰσχυρὰ, κατεστρέφετο τὴν Ἀσίην, ἀπ' ἄλλου ἐπ' ἄλλο ἰὼν ἔθνος· ἐς δ, στρατευσάμενος ἐπὶ τοὺς Ἀσσυρίους, καὶ³⁰ Ἀσσυρίων³¹ τούτους, οἱ Νῖνον³² εἶχον, καὶ ἤρχον πρότερον πάντων, τότε δὲ ἦσαν μεμυνωμένοι μὲν συμμάχων, ἄτε ἀπεστεώτων³³, ἄλλως μέντοι ἐωντῶν εὖ ἤκοντες·³⁴ ἐπὶ τούτους δὴ στρατευσάμενος ὁ Φραόρτης αὐτός

24. δὴ] 'then.' HGV, iv, 3.

25. εἰ] followed by the optative, denotes 'as often as,' and is similar in sense to ὅκως. εἴ τινας ἀσθοῖτο δεόμενον τὸν πάππον, Xen. C. i, 3, 12; εἴ τινας δέοιτο Ἀστυάγης, i, 4, 2. STG.

26. κατήκοι] is generally used as synonymous with ὑπήκοοι, but here as ὠτακουσταί, 'listeners, eaves-droppers.' κατὰσκοποι σφῶν καὶ κατήκοι πολλοὶ περιενόστων, D. Cas. xlii, 17; inter eos 'aures regiae' et 'imperatoris oculi' quidam homines vocabantur: per quae officiorum genera rex ille ab hominibus deus esse credebatur, cum omnia, quaecumque ibi gererentur, ille otacustarum delatione disciebat, Apu. de M. WE.

27. συνέστρεψε] 'collected into one.' VK.

28. Φραόρτης] supposed to be the Arphaxad mentioned in Judith, i, 1. RÖ, iii, 3.

29. ἔχων] This participle is often used by the Greek historians (and especially by Xenophon in the Anabasis) where in English we should use 'with'; i, 157, 38; iii, 14, 54; 79, 23; v, 34, 89; Xen. H. ii, 1, 11; Liv. xxvii, 26, 9. ED. MA, 853, p. Justin says of Ninus, domitis proximis, cum accessione

virium fortior ad alios transiret, et proxima quaeque victoria instrumentum sequentis esset, totius orientis populos subegit, i, 1. RÖ, pr. p. xxix.

30. καὶ] 'namely:' ἐν Θάβρησι, καὶ Θηβαίων ἐν τῇ ρηφ, i, 52; STG. s. Liv. xxii, 48, 1.

31. Ἀσσυρίων] Herodotus takes Assyria in a wide acceptation, including Babylon as well as Nineveh, i, 106; 178; &c. WE. It is now Kurdistan. A.

32. Νῖνον] 'Nineveh' on the Tigris, now the village of Nunia, opposite Mosul. REN. see A.

33. ἀπεστεώτων] Besides ἐστεῶς, the following forms are met with, ἐστηῶς, Hes. ἐσταῶς, Hom. ἐστῶς, Thu. MA, 205, 3.

34. εὖ ἤκοντες] i.e. εὖ ἔχοντες: it is generally accompanied with a genitive, as i, 30 twice; v, 62, 90; viii, 111; ἐωντῶν denotes 'as far as they themselves were concerned.' SW. ὠρέων ἤκουσαν οὐκ ὁμοίως, i, 149; MG. ῥώμης καὶ ἀλκῆς εὖ ἤκοντας, AEL. H. A. ii; JC. καλῶς ἤκον βίον, Eur. A. 302; GAI. εὖ χαρίτων ἔχουσιν πόλιν, id. Hr. 380; κάρτ' εἰ εὖ φρενῶν, Hi. 464; EE. MA. 315, 1. μορφῆς εὖ ἠκούσας, Luc. Im. 11; εὐτόκιος, γένους εὖ ἤκων, Suid.

τε διεφθάρη, ἄρξας δύο καὶ εἴκοσι ἔτεα, καὶ ὁ στρατὸς αὐτοῦ ὁ πολλός. (103) Φραόρτεω δὲ τελευτήσαντος, ἐξεδέξατο Κναζάρης ὁ Φραόρτεω τοῦ Δηϊόκω παῖς. οὗτος λέγεται πολλὸν ἔτι γενέσθαι ἀλκιμώτερος τῶν προγόνων· καὶ πρῶτός τε ἐλόχισε³⁵ κατὰ τέλεα³⁶ τοὺς ἐν τῇ Ἀσίῃ, καὶ πρῶτος διέταξε χωρὶς ἐκάστους εἶναι, τοὺς τε αἰχμοφόρους καὶ τοὺς τοξοφόρους καὶ τοὺς ἰππείας· πρὸ τοῦ δὲ, ἀναμῖξ³⁷ ἦν πάντα ὁμοίως ἀναπεφυρμένα. οὗτος ὁ τοῖσι Λυδοῖσι ἐστὶ μαχεσάμενος, ὅτε νύξ³⁸ ἡ ἡμέρῃ ἐγένετό σφι μαχομένοισι· καὶ ὁ τὴν Ἄλνος ποταμοῦ ἦν Ἀσίην πᾶσαν συστήσας ἑωυτῷ. συλλέξας δὲ τοὺς ὑπ' ἑωυτῷ ἀρχομένους πάντας, ἐστρατεύετο ἐπὶ τὴν Νίνον, τιμωρέων τε τῷ πατρὶ, καὶ τὴν πόλιν ταύτην θέλων ἐξελεῖν. καὶ οἱ, ὡς συμβαλὼν ἐνίκησε τοὺς Ἀσσυρίους, περικατημένῳ τὴν Νίνον ἐπῆλθε Σκυθέων³⁹ στρατὸς μέγας· ἄγε δὲ αὐτοὺς βασιλεὺς ὁ Σκυθέων Μαδύνης, Πρωτοθύεω παῖς· οἱ ἐσέβαλον μὲν ἐς τὴν Ἀσίην, Κιμμερίους⁴⁰ ἐκβαλόντες ἐκ τῆς Εὐρώπης, τούτοις δὲ ἐπισπόμενοι φεύγουσι, οὕτω ἐς τὴν Μηδικὴν χώραν ἀπίκοντο. (104) Ἐνθαῦτα οἱ μὲν Μηδοί, συμβαλόντες τοῖσι Σκύθησι καὶ ἐσσωθέντες τῇ μάχῃ, τῆς ἀρχῆς κατελύθησαν· οἱ δὲ Σκύθαι τὴν Ἀσίην πᾶσαν ἐπέσχον. (106) Ἐπὶ μὲν νυν ὀκτῶ καὶ εἴκοσι ἔτεα ἤρχον τῆς Ἀσίας οἱ Σκύθαι, καὶ τὰ πάντα σφι ὑπὸ τε ὕβριος καὶ ὀλιγωρίας ἀνάστατα ἦν. χωρὶς μὲν γὰρ φόρων, ἔπρησσαν⁴¹ παρ' ἐκάστων, τὸ ἐκάστοισι ἐπέβαλλον· χωρὶς δὲ τοῦ φόρου⁴², ἥρπαζον περιελαύνοντες⁴³ τοῦτο, ὅ τι ἔχοιεν ἕκαστοι. καὶ τούτων μὲν τοὺς πλεῖνας Κναζάρης τε καὶ

φύσεως εἰς ἡ. Philos. V. A. viii, 18; ἀτάκτως, συγκεχυμένως, ἀναμῖξ, ἀναμειψιμότητος εἰς ἡκει, Hyper. in D. H. t. ii, p. 179, 40. VK. s. vii, 157, 93.

35. ἐλόχισε] εἰς λόχους κατέταξεν. ΓΛ.

36. κατὰ τέλεα] 'by companies,' &c. SW. τὰ στρατιωτικὰ τάγματα, Thom. M. Z. Thu. ii, 22. HGV, on VG, iii, 11, 2. The τέλος appears to have been a large body, probably corresponding with our 'regiment'; BF. ix, 42, 37; οἱ λοιποὶ τῶν βαρβαρικῶν τελῶν ἄρχοντες, ix, 59. The Israelites, from the time of Moses, were formed into military divisions, with distinct officers and banners. LR. s. BF, on Th. i, 48, 5; ii, 22, 8; 81, 1.

37. ἀναμῖξ] vii, 41, Thu. iii, 107; Xen. Con. 4, 28; στρατὸς παντοίων ἐθνῶν ἀναμῖξ, οὐ διακεκριμένοι, vii, 40, 11 f; σύμμικτος στρατὸς παντοίων ἐθνῶν, vii, 55; VK. WE. πάμμικτος δχλος φόρην, Æsch. P. 53; φόρην

ἀτάκτως, συγκεχυμένως, ἀναμῖξ, ἀναμειψιμότητος, Hes. BL.

38. νύξ] This battle, which was fought during an eclipse of the sun, 603 B. C. is called νυκτομαχίη, i, 74.

39. Σκυθέων] iv, 11; 12. SW. The Gog and Magog of Ezekiel. REN. s. LW, on Ez. xxxviii, 2.

40. Κιμμερίους] This people occupied the Tauric Chersonesus, now called from them the Crimea.

41. ἐπρησσαν] πρᾶσσειν λαμβάνειν, ἀπαιτεῖν, Hes. 'they used to exact:' more frequently used in the middle voice. BL.

42. φόρου] The exactions of the Scythians were threefold; (1) φόροι, 'regular tribute'; (2) ὁ φόρος, 'the arbitrary impost'; (3) τὸ ἥρπαζόμενον, 'the plunder they took.' STG.

43. περιελαύνοντες] 'scouring the country.'

Μῆδοι ξεινίσαντες καὶ καταμεθύσαντες κατεφόνευσαν. καὶ οὕτω ἀνέ-
σώσαντο τὴν ἀρχὴν Μῆδοι, καὶ ἐπεκράτεον τῶν περ καὶ πρότερον.
καὶ τὴν τε Νῖνον εἶλον, καὶ τοὺς Ἀσσυρίους ὑποχειρίους ἐποίησαντο,
πλὴν τῆς Βαβυλωνίης μοίρης. μετὰ δὲ ταῦτα, Κναζάρης μὲν,
βασιλεύσας τεσσεράκοντα ἔτεα, σὺν τοῖσι⁴⁴ Σκύθαι ἤρξαν, τελευτᾷ.

(107) Ἐκδέκεται δὲ Ἀστυάγης⁴⁵ ὁ Κναζάρει παῖς τὴν βασι-
λητήν. καὶ οἱ ἐγένετο θυγάτηρ, τῇ οὖνομα ἔθετο Μανδάνην. μετὰ δὲ,
τὴν Μανδάνην ταύτην, ἐᾶσαι ἤδη ἀνδρὸς ὥραιην⁴⁶, Μῆδων μὲν
τῶν ἐωυτοῦ ἀξίων οὐδενὶ διδοῖ⁴⁷ γυναικί, δεδοικώς ὅψιν· ὁ δὲ⁴⁸
Πέρσῃ διδοῖ, τῷ οὖνομα ἦν Καμβύσης· τὸν εὗρισκε οἰκίης⁴⁹ μὲν
ἔοντα ἀγαθῆς, τρόπου δὲ ἡσυχίου·⁵⁰ πολλῶν ἔνερθε ἄγων αὐτὸν μέσου
ἀνδρὸς Μῆδου. (108) Συνικοεύσης δὲ τῷ Καμβύσῃ τῆς Μανδάνης,
ὁ Ἀστυάγης τῷ πρώτῳ ἔτεϊ εἶδε ἄλλην ὅψιν·⁵¹ ἰδὼν δὲ τοῦτο, καὶ
ὑπερβέμενος τοῖσι ὀνειροπόλοισι⁵², μετεπέμψατο ἐκ τῶν Περσέων
τὴν Θυατέρα. ἀπικομένην δὲ ἐφύλασσε, βουλόμενος τὸ γεννῶ-
μενον ἐξ αὐτῆς διαφθεῖραι· ἐκ γάρ οἱ⁵³ τῆς ὀψιος οἱ τῶν μάγων
ὀνειροπόλοι ἐσήμαινον, ὅτι μέλλοι ὁ τῆς Θυγατρὸς αὐτοῦ γόνος
βασιλεύσειν ἀντὶ ἐκείνου. ταῦτα δὴ ὦν φυλασσόμενος ὁ Ἀστυάγης,
ὥς ἐγένετο ὁ Κῦρος, καλέσας Ἀρπαγον, ἀνδρα οἰκτίριον⁵⁴ καὶ πι-
στότατόν τε Μῆδων καὶ πάντων ἐπίτροπον τῶν ἐωυτοῦ, ἔλεγέ οἱ
τοιαύδε· “Ἀρπαγε, πρῆγμα, τὸ ἂν τοι προσθῶ, μηδαμῶς παρα-

44. σὺν τοῖσι] ‘including those during which.’

45. Ἀστυάγης] A proper name, explained by another substantive, generally stands without an article: Κναζάρης ὁ τοῦ Ἀστυάγου παῖς, Xen. C. i, 5, 2. MA, 273.

46. ἄ. ὥραιην] The more exact definition of the idea contained in the adjective is conveyed by a noun in the genitive; ἐπὶ κλοπῶς μύθων, Hom. Il. X, 281; γάμων ὥραιαι, i, 196; Xen. C. iv, 6, 9. MA, 317, 2.

47. διδοῖ] contracted from διδδει, from διδδω, an Ionic and poetic form of διδωμι: Ἄε. ἐδίδου, i, 163, 83. MA, 205, 1.

48. ὁ δὲ] Herodotus often repeats the subject of the former part of a sentence, in which μὲν is, in the latter part with δὲ, adding an article by way of emphasis. Ἀρκάδων μὲν τῶν ἄλλων ἀπείχοντο· οἱ δὲ ἐπὶ Τεγεῆτας ἐστρατεύοντο, i, 66; STG. i, 163, 81; εἶχον τὰς νῆσους φόρον μὲν οὐδένα ὑποτελέον-

τες· οἱ δὲ ἐπλήρουν τὰς νέας, i, 171; τῶν μὲν ἔλεγε οὐδέν· ὁ δὲ, vii, 6: αὐτὰρ ὁ is used in the same manner, Hom. Il. Γ, 18; Π, 732. This construction does not occur in Attic. MA, 606, II, 1.

49. οἰκίης] so ἔοντα οἰκίης οὐκ ἐπιφανέος, ii, 172; ἔοντες οἰκίης οὐ φλαυροτέρης, i, 99; ἔων οἰκίης τεθριπποτρόφου, vi, 35. VK.

50. ἡσυχίου] neque claro viro, neque civi filiam, ne paterna maternaque nobilitas nepoti animos extolleret; sed ex gente, obscura tunc temporis, Persarum, Cambysi mediocri viro in matrimonium tradidit, Jus. i, 4. WE.

51. ὅψιν] ἐνύπνιον, δνειρον.

52. ὀνειροπόλοισι] ἐνυπνίων κριτής, Aesch. P. 231; ὀνειράτων κρ. Ch. 34; ὀνειρόμαντις, 30; ὀνειροκριτής, Theoph. E. 16; τεράτων καὶ ἐνυπνίων ἐξηγητής, Pau. v, p. 438. BL.

53. οἱ] In such turns of expression, οἱ is placed as the third word; ἐκ δὲ οἱ, v, 92, 2. ἐν δὲ οἱ, vi, 63. GAI.

54. οἰκτίριον] συγγενέα.

"χρήσῃ" μηδὲ ἐμέ τε παραβάλη⁵⁵, καὶ, ἄλλους ἐλόμενος⁵⁶, ἐξ
 "ὕστερης⁵⁷ ἑωυτῷ περιπέσης. ⁵⁸ λάβε τὸν Μανδάνη ἔτεκε παῖδα,
 "φέρων δὲ ἐς σεωυτοῦ, ἀπόκτεινον" μετὰ δὲ, θάψον τρόπῳ ὅτε αὐτὸς
 "βούλειαι." Ὁ δὲ ἀμείβεται. "ὦ βασιλεῦ, οὔτε ἄλλοτὲ κω παρῆδες
 "ἀνδρὶ τῷδε⁵⁹ ἄχαρι οὐδὲν, φυλασσόμεθα ⁶⁰ δὲ ἐς σέ καὶ ἐς τὸν
 "μετέπειτα χρόνον μηδὲν ἐξαμαρτεῖν. ἀλλ', εἰ τοι φίλον⁶¹ τοῦτο
 "οὕτω γίνεσθαι, χρὴ δὴ, τό γε ἐμὸν⁶², ὑπηρετέεσθαι ἐπιτηδέως."
 (109) Τοῦτοισι⁶³ ἀμειψάμενος ὁ Ἄρπαγος, ὥς οἱ παρεδόθη τὸ
 παιδίον κεκοσμημένον τὴν ἐπὶ θανάτῳ⁶⁴, ἥϊε κλαίων ἐς τὰ οἰκία⁶⁵
 παρελθὼν δὲ, ἔφραζε τῇ ἑωυτοῦ γυναικὶ τὸν πάντα Ἄστυάγεος⁶⁶
 ῥηθέντα λόγον. ἡ δὲ πρὸς αὐτὸν λέγει. "Νῦν ὦν τί σοι ἐν νόφ
 "ἐστὶ ποιέειν;" Ὁ δὲ ἀμείβεται. "Οὐκ ἔ⁶⁷ ἐνετέλλετο Ἄ-
 "στυάγης· οὐδ' εἰ παραφρονήσει τε καὶ μαρεῖται κάκιον, ἢ νῦν

55. παραβάλη] 'expose to danger by deceiving me.' ἐξαπατήσης, Suid. ὡς οὐδὲν πῶποτε αὐτὸν ἐν ταῖς πρὸς βασιλέα διακονίαις παραβάλοιτο, Thu. i, 133. WY.

56. δ. ἐλόμενος] 'choosing, or siding with, others;' 'taking up the party (ἀρεσῶν) of others;' 'favouring other rulers.' Κύρον ἀντ' ἐκείνου ῥημέναι ἦσαν, Xen. H. iii, 1, 2. WY. It is equivalent to τὰ ἄλλων ἐλόμενος, as αἰρούμενος τὰ βασιλείας, Plu. V. vii, 12. STG.

57. ἐξ ὕστερης] for ὕστερον. STG. s. i, 60, 23; 111, 94.

58. περιπέσης] 'bring down ruin.' A metaphor taken from a building falling in from its own weight. Æ. s. vi, 16, 95. The construction also may be πέσης περὶ σεωυτῷ, s. ix, 101, 91; 120, 41.

59. τῷδε] It was customary among the orientals to speak thus of themselves in the presence of a superior. STG. Harpagus in speaking placed his hand upon his breast. DAL. In the tragedies this periphrasis is very frequent; μὴ θνήσκῃ ὑπὲρ τοῦδ' ἀνδρός, οὐδ' ἐγὼ πρὸ σοῦ, Eur. A. 706.

60. φυλασσόμεθα] for φυλαξόμεθα. The present put for the future denotes the absolute certainty of that future event; ἦν ἀποδεχθῶ στρατηγός, ἔστι τοι τὰ σὺ βούλειαι, i, 124, 21; (because the plans of Harpagus were so well laid, and in such a state of forwardness; GR.) βουλομένοισι πείθεσθαι ἔστι μῦρία ἀγαθὰ, ... μὴ βουλομένοισί εἰσι

πόννοι, i, 126; ἔφη οἱ πείθεσθαι, i, 156, 33; προσπολλύεις, i, 207; STG. iii, 155, 100; v, 43; vi, 82; Æsch. A. 124; Soph. Ph. 114. EE. BL.

61. φίλον] und. ἐστὶ: sic placitum, Vir. Æ. i, 287.

62. τό γε ἐμὸν] und. κατὰ μέρος: 'for my part at least.' BO, 157.

63. τοῦτοισι] und. ἔπει: the ellipsis of *verbis* in Latin is very frequent, *his aliusque interpretando*, Liv. i, 47.

64. τὴν ἐπὶ θανάτῳ] As verbs admit after them an accusative case of cognate signification, it is best to supply here κόσμησιν: so ἐγεφύρουν τὴν μὲν..., τὴν δ' ἐτέραν..., i. e. γέφυραν, vii, 34, 65; 25, 18; τὴν αὐτὴν ταύτην ἔσταλμένοι, i. e. στολὴν, vii, 62; τὴν αὐτὴν ἐσκευασμένοι, i. e. σκευὴν, vii, 84; ἔδρασε (σφάας) τὴν ἐπὶ θανάτῳ, i. e. δέσιν, iii, 119; νευαμμάχηκε τὴν περὶ κρείων, i. e. μάχην, Arist. R. 191; SW. see θάνατος, Æ. συλλέγεσθαι τὴν ταχίστην, i. e. συλλογὴν, vi, 7, 28; v, 105; s. i, 60, 23; 81, 81; Liv. xxvii, 36, 5.

65. οἰκία] The same expression ἥϊε ἐς τὰ οἰκία occurs twice, i, 119. This substantive is understood in the expression ἐς τὰ ἴδια, Æl. V. H. iii, 24. SS.

66. Ἄστυάγεος] ὑπὸ is understood; ἀνδρῶν ἀλαζόνων εἰρημέναι, Pau. vi, 8. SH, on BO, 470.

67. οὐκ ἔ] οὐκ ἐν τῇ ὁδῳ ἔ. DAL. οὐκ ἔστι μοι ἐν νῷ ποιεῖν τῷδε τῷ τρόπῳ, ἔ κτλ. STG.

“μαίνεται, οὐ οἱ ἔγωγε προσθήσομαι τῇ γνώμῃ, οὐδὲ ἐς φόνον τοι-
 “οὔτοκ ὑπηρετήσω.⁶⁸ πολλῶν δὲ εἵνεκα οὐ φονεύσω μιν” καὶ ὅτι
 “αὐτῷ μοι⁶⁹ συγγενὴς ἐστὶν ὁ παῖς, καὶ ὅτι Ἀστυάγης μὲν ἐστι
 “γέρων, καὶ ἄπαις ἔρσηνος⁷⁰ γόνου” εἰ δὲ θελήσει⁷¹, τούτου τελευ-
 “τήσαντος, ἐς τὴν θυγατέρα ταύτην ἀναβῆναι ἢ τυραννίς, ἥς νῦν
 “τὸν υἱὸν κτείνει δι’ ἐμεῦ⁷², ἄλλο τί⁷³ ἢ λείπεται τὸ ἐνθεῦτεν ἐμοὶ κιν-
 “δύνων ὁ μέγιστος; ἀλλὰ τοῦ μὲν ἀσφαλὲς⁷⁴ εἵνεκα ἐμοί, δεῖ τοῦ-
 “τον τελευτᾶν τὸν παῖδα· δεῖ μέντοι τῶν⁷⁵ τινὰ Ἀστυάγεος αὐτοῦ
 “φονέα γενέσθαι, καὶ μὴ τῶν ἐμῶν.” (110) Ταῦτα εἶπε, καὶ αὐτίκα
 ἄγγελον ἔπεμπε ἐπὶ⁷⁶ τῶν βουκόλων τῶν Ἀστυάγεος, τὸν ἡπίστατο
 νομάς τε ἐπιτηδεωτάτας⁷⁷ νέμοντα καὶ οὔρεα θηριωδέστατα, τῷ
 οὐνομα ἦν Μιτραδάτης.⁷⁸ συνοίκεε δὲ ἑωυτοῦ συνδούλῳ. οὐνομα δὲ
 τῇ γυναικὶ ἦν, τῇ συνοίκεε, Κυνῶ, κατὰ τὴν Ἑλλήνων γλῶσσαν, κατὰ
 δὲ τὴν Μηδικὴν, Σπακῶ· τὴν γὰρ κύνα καλέουσι σπάκα⁷⁹ Μῆδοι. αἱ
 δὲ ὑπώρεαι εἰσι τῶν οὔρεων⁸⁰, ἔνθα τὰς νομάς⁸¹ τῶν βοῶν εἶχε οὗτος
 δὴ ὁ βουκόλος, πρὸς βορέω⁸² τε ἀνέμου τῶν Ἀγβατάνων καὶ πρὸς τοῦ
 πόντου τοῦ Εὐξείνου. ταύτῃ μὲν γὰρ ἡ Μηδικὴ χώρα πρὸς Σασπει-
 ρων⁸³ ὀρεινὴ ἐστὶ κάρτα καὶ ὑψηλὴ τε καὶ ἴδῃσι συνηρεφής, ἡ δὲ
 ἄλλη Μηδικὴ χώρα ἐστὶ πᾶσα ἄπεδος.⁸⁴ ἐπεὶ ὦν ὁ βουκόλος σπουδῇ
 πολλῇ καλεόμενος ἀπίκετο, ἔλεγε ὁ Ἀρπαγος τάδε· “Κελεύει⁸⁵ σε

68. *ὑπηρετήσω*] ‘will I be instrumental.’

69. *αὐτῷ μοι*] *MA*, 148, obs. 1. s. iv, 134, 61; vi, 12, 67; *TR*, on *H. II. A.*, 271; *E*, 884; *Z*, 91.

70. *ἔρσηνος*] Ionic = *ἔρσηνος*, *MTT*, 100, a.

71. *θελήσει*] ‘should.’ This periphrasis is often used after *ei*, and with regard to inanimate objects; i, 32; ii, 11; 14; vii, 10, 4; 49, 2. *STG.* s. vi, 37, 12.

72. *ἄλλο τί*] v, 49, 56. *MA* here considers *τι* as an enclitic; perhaps the more simple construction is *τί ἄλλο λείπεται μοι τὸ ἐνθεῦτεν*, ἢ ὁ μέγιστος κυδόνων; as *ἄλλο τί ἢ σιγῶντα δεήσει Χαρίδημον ἔαν αὐτὸν ὑβρίσει*; *Dem.* c. *Ar.* p. 411, 85; *LR.* but s. *MA*, 487, 8; *VG*, iii, 11, 8; *HU*, on *X. A.* v, 4, 6.

73. *τοῦ ἀσφαλὲς*] i. e. *τῆς ἀσφαλείης*, iii, 7.

74. *τῶν*] *δούλων* understood.

75. *ἐπὶ*] *τινὰ* understood. Compare this narrative with that of *Jus.* i, 4; and with the history of *Oedipus* in

Soph. *CE. R.* 1110 ff; and of *Romulus* and *Remus* in *Liv.* i, 4.

77. *ἐπιτηδεωτάτας*] ‘best suited to the purpose.’ *SW.*

78. *Μιτραδάτης*] derived from *Mitras*, a Persian deity. *BL.*

79. *σπάκα*] It is not known whether the language of the Medes and of the Persians was the same. In the remains of the latter no word resembling this is found. *WE.* The Hyrcanians still call a dog *spu c.* *FB.*

80. *οὔρεων*] now called the Caragan, or ‘murderous,’ mountains. *ΒΛΗΚΕ’.*

81. *νομάς*] *ποιμνίων νομάς*, *Soph.* *CE. R.* 761.

82. *βορέω*] *βορῆς*, *βορέω*, Ionic, = *borās*, *βορού*, which is formed by crasis from *boréas*. *DAL.*

83. *Σασπειρών*] Their country included part of Georgia. *LR.*

84. *ἄπεδος*] *ισόπεδος*, *ὁμόπεδος*, *ὁμαλὸς*, ‘a level plain.’ *SW.*

85. *κελεύει*] “We enjoin thee that thou carry This female hence; and that thou bear it To some remote and desert

“ Ἀστυάγης τὸ παιδίον τοῦτο λαβόντα θείναι ἐς τὸ ἐρμύτατον τῶν
 “ ούρεων, ὅπως ἂν τάχιστα διαφθαρείη. καὶ τὰδε τοι ἐκέλευσε εἰπεῖν,
 “ ἢν μὴ ἀποκτείνῃς αὐτὸ, ἀλλὰ τεφρὸν τρόπον περιποιήσῃ, ὁλέθρῳ τῷ κακί-
 “ σθ' σε διαχρήσεσθαι.”⁸⁶ ἐπορᾶν δὲ ἐκκείμενον διατέταγμαί⁸⁷ ἐγώ.”
 (111) Ταῦτα ἀκούσας ὁ βουκόλος, καὶ ἀναλαβὼν τὸ παιδίον, ἤτε
 τὴν αὐτὴν ὁπίσω ὁδὸν, καὶ ἀπικνέεται ἐς τὴν ἔπαυλιν. τῷ δ' ἄρα⁸⁸
 καὶ αὐτῷ ἡ γυνὴ τότε κως κατὰ δαίμονα⁸⁹ τίκτει⁹⁰, οἰχομένου τοῦ
 βουκόλου ἐς πόλιν. ἦσαν δὲ ἐν φροντίδι ἀμφοτέροι⁹¹ ἀλλήλων πέρα,
 ὁ μὲν τοῦ τόκου⁹² τῆς γυναικὸς ἀρρώδεων, ἡ δὲ γυνὴ, ὅτι οὐκ ἐωθὼς
 ὁ Ἄρπαγος μεταπέμψαιτο αὐτῆς τὸν ἄνδρα. ἐπεὶ τε δὲ ἀπονοστήσας
 ἐπέστη⁹³, οἷα ἐξ ἀέλπτου⁹⁴ ἰδοῦσα, ἡ γυνὴ εἴρετο προτέρη, ὅ τι⁹⁵ μιν
 οὕτω προθύμως Ἄρπαγος μεταπέμψαιτο. ὁ δὲ εἶπε· “ ὦ γυναῖκα, εἰδὼν
 “ τε, ἐς πόλιν ἔλθων, καὶ ἤκουσα, τὸ μήτε ἰδεῖν ὄφελον⁹⁶, μήτε⁹⁷
 “ κοτὲ γενέσθαι ἐς δεσπότης τοὺς ἡμετέρους. οἶκος μὲν πᾶς Ἀρπάγου
 “ κλαυθμῷ κατείχετο.”⁹⁸ ἐγὼ δὲ ἐκπλαγείς ἦια ἔσω. ὥς δὲ τάχιστα

place; ... and that there thou leave it
 Without more mercy: ... take it up.”
 Shakspeare, W. T. ii, 3.

86. διαχρήσεσθαι] ‘that he will de-
 stroy;’ the same as καταχρήσεσθαι, i,
 117, 51; and διεργάσεσθαι, v, 92.

87. διατέταγμαί] προστέταγμαί· ὁ
 βασιλεὺς διατάττεται τοῖς ὑφ' αὐτοῦ
 ὑπηκόοις, Phav. SS. With regard to the
 command itself, s. i, 112 ff. SW.

88. ἄρα] ‘now.’

89. κατὰ δαίμονα] ‘as fortune would
 have it;’ σὺν θεῷ, iii, 153, 83; κατὰ
 θεόν τινα, Pla. Eud. 5; Eur. I. A. 411;
 κ. συγκυρίαν, St Luke x, 31; Cyrus
 calls himself δαίμων τύχης γεγονώς, i, 126;
 iv, 8; v, 92, 3; κατὰ συντυχίην, Θεοῦ
 ποιούντος, ix, 91; κ. τύχην τινὰ καὶ
 δαίμονα, Dem. p. 652, 31; σὺ δὲ μοι
 κατὰ δαίμονα καὶ συντυχίαν ἀγαθὴν
 ἦκεις ἐμοὶ σωτήρ, Arist. A. 545; κατὰ
 δαίμονα, E. 146; ἐξαίφνης, εὐκαίρως, κατὰ
 Θεοῦ πρόνοιαν, κατὰ τύχην, ἀπὸ τύχης,
 Schol. δαιμονίησι τύχαις, Pyth. G. V.
 17; μηχαναῖς Διὸς, Aesch. A. 660;
 μηδ' ἄνευ Διὸς μόρας, Pla. Phdo, 5;
 δαιμονίᾳ τινὶ καὶ Διὶ εὐεργεσίᾳ, Dem.
 O. ii, 1; οὐκ ἄβελ, Hom. O. 2, 352.
 To express which the Fathers used
 οὐκονομούντος τοῦ Θεοῦ, non hæc sine
 numine divini eveniunt, Vir. A. ii, 777;
 casu quodam an divinitus, Suet. v, 13;
 quis deus obijcit hanc ante ostium no-
 strum? quanti dedita opera, in tempore

ipso, Plau. Ci. iv, 1, 16; divinitus, Liv.
 i, 4; forte quadam utili ad tempus
 evenit, iii, 64, HR. CS. VK. H.D.F. E.D.

90. τότε... τίκτει] The latter half
 of an hexameter line: so ἐπὶ γήραος
 οὐδὲ, iii, 14, 72; καὶ δώρα φέροντας
 (et dona ferentes, Vir. A. ii, 49), iii,
 20. With the exception of the short
 syllable Πe-, the following is a complete
 hexameter, ἡ κε μέγ' οἰμώξεν ὁ Πελο-
 πίδης Ἀγαμέμνων, vii, 159.

91. ἐν φροντίδι ἀμφοτέροι] ‘in mu-
 tual anxiety.’

92. τοῦ τόκου] ἔνεκα understood: ‘on
 account of the confinement.’

93. ἐπέστη] ‘he suddenly made his
 appearance:’ s. i, 34, 69.

94. ἐξ ἀέλπτου] ‘unexpectedly,’ αὐ-
 τὸν μακρόθεν ἰδοῦσα ἐξ ἀ. περισσεωσμέ-
 νον, App. viii, 104; 116; ἐξ ἀέλπτων,
 Aesch. S. 369; Soph. Aj. 727; ἐξ
 ἀελπίτης, Archil. W.E. ἀέλπτα, Soph.
 OE. C. 1120; ἀέλπτως: so ἐξ ἀπροσ-
 δοκῆτου, vii, 204, 39; MA, 574. s. i,
 108, 57; Liv. xxii, ep. i; xxvii, 26, 1.
 95. ὅ τι] und. διὰ; STG. iv, 127,
 19; ‘why.’

96. ὄφελον] ‘would that;’ has the
 same force as εἴθε, VG, v, 9, 6. MA,
 513, obs. 3. s. iii, 65, 24.

97. μήτε] und. ὄφελε. STG.

98. κατείχετο] οἰμωγῇ δ' ὁμοῦ κω-
 κύμασιν κατεῖχε πελαγίαν ἄλα, Aesch.
 P. 432. BL.

“ ἐσθλὸν, ὁρῶ παῖδ' ἰόν προκείμενον, ἀσπαῖρον ⁹⁹ τε καὶ κραυγαῶ-
 “ μνον, κεκοσμημένον χρυσῷ ¹⁰⁰ τε καὶ ἐσθῆτι ποικίλῃ. “ Ἄρπαγος δέ,
 “ ὡς εἶδ' ἐμε, ἐκέλευε ‘ τὴν ταχίστην, ἀναλαβόντα τὸ παῖδιον, οἷχε-
 “ σθαι φέροντα, καὶ θείναι ἔνθα θηριωδέστατον ¹ εἴη ² τῶν οὐρέων ’ φās
 “ ‘ Ἀστυάγεια εἶναι τὸν ταῦτα ἐπιθέμενόν μοι, ’ πόλλ’ ἀπειλήσας, εἰ
 “ μὴ σφεα ³ ποιήσαιμι. καὶ ἐγὼ ἀναλαβὼν ἔφερον, δοκέων τῶν τινὸς
 “ οἰκετέων εἶναι ’ οὐ γὰρ ἂν κοτε κατέδοξα ⁴, ἔνθεν γε ἦν. ἐθάμβεον
 “ δέ, ὁρέων χρυσῷ τε καὶ εἵμασι κεκοσμημένον, πρὸς δέ, καὶ κλανυμὸν
 “ κατεστεῶτα ⁵ ἔμφανέα ἐν Ἀρπάγου. ⁶ καὶ πρόκα ⁷ τε δὴ κατ’ ὁδὸν
 “ πυνθάνοναι τὸν πάντα λόγον θεράποντος ⁸, δς, ἐμέ προπόμενων
 “ ἕξω πόλιος, ἐνεχείρισε τὸ βρέφος ’ ὡς ἄρα ⁹ Μανδάνης τε εἴη παῖς,
 “ ‘ τῆς Ἀστυάγους θυγατρὸς, καὶ Καμβύσεω τοῦ Κύρου ’ καὶ μιν Ἀ-
 “ στυάγης ἐντέλλεται ¹⁰ ἀποκτείνει. νῦν τε ὅδε ἐστὶ. ’ ¹¹ (112) Ἀμα
 “ δὲ ταῦτα ἔλεγε ὁ βουκόλος καὶ, ἐκκαλύψας, ἀπεδείκνυε. ἡ δέ, ὡς
 “ εἶδε τὸ παῖδιον μέγα ¹² τε καὶ εὐειδὲς ἔδν, δακρύσασα, καὶ λαβομένη
 “ τῶν γουνάτων τοῦ ἀνδρὸς, ἔχρηζε ‘ μηδεμὴ τέχνη ¹³ ἐκθεῖναι
 “ μιν. ’ ὁ δὲ οὐκ ἔφη ‘ οἷός τ’ εἶναι ἄλλως αὐτὰ ποιέειν ’ ἐπιφοιτήσειν
 “ γὰρ κατασκόπους ἐξ Ἀρπάγου ἐποψομένους ’ ἀπολέεσθαι τε κά-
 “ τα, ἣν μὴ σφεα ποιήσῃ. ’ ὡς δὲ οὐκ ἔπειθε ἄρα τὸν ἄνδρα, δεύ-
 “ τερα λέγει ἡ γυνὴ τάδε ’ “ Ἐπεὶ τοίνυν οὐ δύναμαι σε πείθειν μὴ
 “ ἐκθεῖναι, σὺ δὲ ¹⁴ ὥδε ποιήσον, εἰ δὴ πᾶσά γε ¹⁵ ἀνάγκη ὀφθῆναι

99. ἀσπαῖρον] viii, 5; ix, 120, 38; ἀσπαίροντα τὸν παῖδα ἰδὼν ἐπὶ τοῦ πυρὸς, Apollod. B. iii, 13, 6; Aesch. P. 970; Eur. I. A. 1586; WE. ἔκοσμον τινα δηλοῦ κίνησιν ὃ τινὲς ἐν ἰχθύσι καὶ τῷ δεδεμένῳ βοῦ λαμβάνουσι, Schol. Ven. on Il. Σ, 572; οὐ σέ γ’ ἔπειτ’ ἴσχον χρύσειοι στρόφοι ἀσπαίροντα οὐδέ τι δέσματ’ ἔρκε λύνοντο δὲ πείρατα πάντα, Hom. H. to Ap. 128; τὸν διήσκοντα καὶ ἀσπαίροντα, O. Θ, 526; BL. Il. Γ, 293. (TR.) A shorter form occurs in εἰσένθησε παῖδα φίλον σπαίροντα διὰ φλογὸς, Apollon. iv, 873. WE.

100. χρυσῷ] iii, 1, 8; χρ. τε καὶ εἵμασι, just below; ‘ with cloth of gold.’ By the figure hendiadys: LR. so pallam signis auroque rigentem, Vir. A. i, 652; pateris et auro, G. ii, 192.

1. θηριωδέστατον] μέρος understood. DAL.

2. εἴη] The optative is used because these were the words of Harpagus himself: δς εἴη, iii, 1; τὸ μὴ εἴη, iv, 166. STG.

3. σφέα] Ionic = αὐτά. A.

4. κατέδοξα] εἰ μὴ ἐπυθόμην τοῦ θεράποντος; s. i, 86, 27. STG.

5. κατεστεῶτα] i, 65; Ionic = καθεστῶτα and καθεστηκότα. SW.

6. Ἀρπάγου] BO, 196.

7. πρόκα] εὐθὺς, παραχρῆμα, ἐξαίφνης, Hes. SW. Apoll. Rh. i, 688; A. vi, 134, 69.

8. θεράποντος] und. εκ. DAL.

9. ἄρα] ‘ in fact.’

10. ἐντέλλεται] MA, 507, 3.

11. ἐστὶ] τὸ βρέφος, or παῖδιον.

12. μέγα] ‘ great ’ for its age. LR. The ancients considered ‘ size ’ as essential to ‘ beauty,’ see i, 60, 35 f; and Arist. P. note 61. TG.

13. μηδεμὴ τέχνη] ‘ by no means; ’ μηχανῇ, iii, 83, 83; μήτε τ. μήτε μ. μηδεμῶς occurs often in Lys. WE.

14. δέ] is often used in the apodosis or latter part of a sentence, where ἐπεὶ occurs in the protasis or former part; ἐπεὶ ἄν... ταύτην δέ, ii, 32. STG.

15. εἰ γε] ‘ at least if: ’ ἐστὶ is un-

“ἐκκείμενον” τέτοκα γὰρ καὶ ἐγὼ, τέτοκα δὲ τεθνεός·¹⁶ τοῦτο μὲν
 “φέρων πρόθεσ, τὸν δὲ τῆς Ἀστυάγεος θυγατρὸς παῖδα ὡς ἐξ ἡμέων
 “έόντα τρέφωμεν” καὶ οὕτω οὔτε σὺ ἀλώσσαι ἀδικέων τοὺς δεσπότας,
 “οὔτε ἡμῖν κακῶς βεβουλευμένα¹⁷ ἔσται. ὃ τε γὰρ τεθνεὼς βασι-
 “λήτης ταφῆς κυρήσει, καὶ ὁ περιεὼν οὐκ ἀπολείει τὴν ψυχὴν.”
 (113) Κάρτα τε ἔδοξε τῷ βουκόλῳ πρὸς τὰ παρεόντα εὖ λέγειν ἢ
 γυνή, καὶ αὐτίκα ἐποίησε ταῦτα. τὸν μὲν¹⁸ ἔφερε θανατώσων παῖδα,
 τοῦτον μὲν παραδίδοι τῇ ἑωυτοῦ γυναικί· τὸν δὲ ἑωυτοῦ, έόντα
 νεκρὸν, λαβὼν ἔθηκε ἐς τὸ ἄγγος, ἐν τῷ ἔφερε τὸν ἕτερον· κοσμήσας
 δὲ τῷ κόσμῳ παντὶ τοῦ ἑτέρου παιδός, φέρων ἐς τὸ ἐρημότατον τῶν
 οὐρέων τιθεῖ.¹⁹ ὡς δὲ τρίτῃ ἡμέρῃ τῷ παιδίῳ ἐκκειμένῳ ἐγένετο²⁰,
 ἦϊε ἐς πόλιν ὁ βουκόλος, τῶν τινὰ προβόσκων²¹ φύλακον αὐτοῦ
 καταλιπών. ἐλθὼν δὲ ἐς τοῦ Ἀρπάγου, ‘ἀποδεικνύναι’ ἔφη ‘ἐτοῖ-
 ‘μος εἶναι τοῦ παιδίου τὸν νέκυν.’ πέμψας δὲ ὁ Ἀρπαγος τῶν
 ἑωυτοῦ δορυφόρων τοὺς πιστοτάτους, εἶδὲ τε διὰ²² τούτων καὶ ἔθαψε
 τοῦ βουκόλου τὸ παιδίον. καὶ τὸ μὲν ἐτέθαπτο· τὸν δὲ, ὕστερον
 τούτων Κῦρον²³ ὀνομασθέντα, παραλαβούσα ἔτρεφε ἡ γυνὴ τοῦ
 βουκόλου, οὐνομα ἄλλο κού τι καὶ οὐ Κῦρον θεμένη. (114) Καὶ
 ὅτε διὴ ἦν δεκαέτης ὁ παῖς, πρῆγμα ἐς αὐτὸν²⁴ τοιούτῳ γεγόμενον
 ἐξέφηνέ μιν. ἔπαιζε ἐν τῇ κώμῃ ταύτῃ, ἐν τῇ ἦσαν καὶ αἱ βου-
 κολῖαι αὐταί, ἔπαιζε δὲ μετ’ ἄλλων ἡλίκων ἐν ὁδῷ. καὶ οἱ παῖδες
 παίζοντες εἶλοντο ἑωυτῶν βασιλέα²⁵ εἶναι²⁶ τοῦτον δὴ τὸν τοῦ
 βουκόλου ἐπὶ κλησιν²⁷ παῖδα. ὁ δὲ αὐτῶν διέταξε τοὺς μὲν, οἰκίας

derstood; *pāsa* ἀνάγκη occurs with the verb, ii, 22; iv, 179; without it, ii, 35; v, 52; [s. i, 189, 73;] *Æsch.* P. V. 16; *Soph.* *CE.* R. 1305; E. 1529; *Eur.* M. 1009; 1058; Ph. 1688. *WE.* *ED.* *pāsa* for πάντας. *VG.* iii, 10, 4.

16. *τεθνεός* ‘a still-born child:’ und. τέκνον, παιδίον, or βρέφος; there is the same ellipsis in τὸ γεννώμενον, i, 108. *τεθνεός* is similar in form to ἀπεστεφάνων, i, 102. *MA.* 183, 7.

17. *βεβουλευμένα* for *βεβουλευμέ-
νον*.

18. *τὸν μὲν* μὲν is often put twice, especially when a proposition beginning with a pronoun demonstrative is referred to a preceding one with the relative: τὸν μὲν καλεῖται θέρος, τοῦτον μὲν...τὸν δὲ χειμῶνα..., ii, 121; iii, 65, 33; 75, 98. *MA.* 606, 3.

19. *παραδίδοι...τιθεῖ* In Ionic the forms -έω, -άω, -όω, occur, in the singular of the present and imperfect,

with the reduplication; see *διδόι*, i, 107; so *ιστά*, iv, 103. *MA.* 205, 1.

20. *ἐγένετο* This is a poetical turn, which occurs more than once; as *τεσσερεσκαίδεκάτῃ ἔγ. ἡμέρῃ πολιορκου-
μένῳ Κροίσῳ*, i, 84; *ὡς διέτης χρόνος ἐγεγόνεε ταῦτα τῷ ποιμένι πρήσσοντι*, ii, 2. *STG.*

21. *προβόσκων* ‘of the under herds-
men;’ *Æ.* *πρόδουλος*, *Æsch.* A. 918; is a similar compound. *BL.*

23. *Κῦρον* a Persian word signifying ‘fire.’ *BNS.*

24. *ἐς αὐτὸν* ‘with respect to him;’ *μακάριος πλὴν εἰς θυγατέρας*, *Eur.* O. 533. *MA.* 578.

25. *Βασιλέα* *rex inter ludentes sorte delectus*, *Jus.* i, 5; *pueri ludentes “rex eris” aiunt*, *Hor.* i E. i, 59.

26. *εἶναι* might be omitted; so *διαπέμψας, τοὺς μὲν ἐς Δελφοὺς ἵεναι*, i, 46. *STG.*

27. *ἐπὶ κλησιν* κατὰ und.

οικοδομείν²⁸ τοὺς δὲ, δορυφόρους εἶναι· τὸν δὲ κού τινα αὐτῶν, ὀφθαλμὸν²⁹ βασιλέως εἶναι· τῷ δὲ τινι τὰς ἀγγελίας³⁰ ἐσφένειν ἐδίδου γέρας· ὡς³¹ ἐκάστω ἔργον προστάσων. εἰς³² δὲ τούτων τῶν παιδίων συμπαίζων, ἔων Ἀρτεμβάρεος παῖς, ἀνδρὸς δοκίμου ἐν Μῆδοισι· οὐ γὰρ δὴ ἐποίησε τὸ προσταχθὲν ἐκ τοῦ Κύρου· ἐκέλευε αὐτὸν τοὺς ἄλλους παῖδας διαλαθεῖν. πειθομένων δὲ τῶν παίδων, ὁ Κύρος τὸν παῖδα τρηχέως κάρτα περιέσπε μαστιγέων· ὁ δὲ, ἐπεὶ τε μετείθη³³ τάχιστα, ὥς γε δὴ ἀνάξια ἔωντοῦ παθῶν, μᾶλλον τι περιημέκτεε. κατελθὼν δὲ ἐς πόλιν, πρὸς τὸν πατέρα ἀποικτίζετο τῶν ὑπὸ Κύρου ἡντησε, λέγων δὲ οὐ Κύρου, (οὐ γὰρ κω ἦν τοῦτο τοῦνομα,) ἀλλὰ πρὸς τοῦ βουκόλου τοῦ Ἀστυάγεος παιδός. ὁ δὲ Ἀρτεμβάρης ὀργῇ³⁴, ὡς εἶχε, ἐλθὼν παρὰ τὸν Ἀστυάγεα, καὶ ἅμα ἀγόμενος τὸν παῖδα, ἀνάρσια³⁵ πρήγματα ἔφη πεπονθέναι, λέγων· “ὦ βασιλεῦ, ὑπὸ τοῦ σου δούλου, βουκόλου “ δὲ³⁶ παιδός, ὧδε περιϋβρίσμεθα” δεικνὺς τοῦ παιδὸς τοὺς ὤμους. (115) Ἀκούσας δὲ καὶ ἰδὼν ὁ Ἀστυάγης, θέλων τιμωρῆσαι τῷ παιδί τιμῆς τῆς Ἀρτεμβάρους εἵνεκα, μετεπέμπετο τὸν τε βουκόλον καὶ τὸν παῖδα. ἐπεὶ τε δὲ παρήσαν ἑμφοτέροι, βλέψας πρὸς τὸν Κύρον, ὁ Ἀστυάγης ἔφη· “Σὺ δὴ, ἔων τοῦδε τοιοῦτον ἐόντος παῖς, “ ἐτόλμηςας τὸν τοῦδε παῖδα, ἐόντος πρώτου παρ’ ἐμοί, ἀεικέλῃ τοιῇδε “ περισπεῖν;” Ὁ δὲ ἀμείβετο ὧδε· “ὦ δέσποτα, ἐγὼ δὲ³⁷ ταῦτα “ τοῦτον ἐποίησα σὺν δίκῃ· οἱ γὰρ με ἐκ τῆς κώμης παῖδες, τῶν καὶ “ ὧδε ἦν, παίζοντες, σφένων αὐτῶν ἐστήσαντο βασιλέα· εἰδόκειον γὰρ “ σφι εἶναι ἐς τοῦτο ἐπιτηδεώτατος. οἱ μὲν νυν ἄλλοι παῖδες τὰ “ ἐπιτασσόμενα ἐπετέλεον· οὗτος δὲ ἀνηκούστεέ τε καὶ λόγον

28. οικοδομείν] *aedificare casas*, Hor. II S. iii, 247. WE.

29. ὀφθαλμὸν] the same as κατάσκοπος, i, 100. STG. By this metaphor the orientals designated a king's minister, σὺν πιστὸν πάντ' ὀφθαλμὸν, *Æsch.* P. 973; ὁ βασιλέως ὀφθαλμὸς, *Arist.* Ach. 92; 94; 124; οὕτω ἐκάλουν τοὺς σατράπας, δι' ὧν πάντα ὁ βασιλεὺς ἐπισκοπεῖ· ὡς βασιλέως ὅτα οἱ ὠταυσται, δι' ὧν ἀκούει τὰ πραττόμενα ἐκαστῶ πανταχοῦ, *Schol.* The same metaphor is adopted in the laws of Peter the Great. LR. ἐπισκοπὸς τις, ὃς ἐφευράτο τὰ πράγματα, Hes. εἰ δὲ τις οἴεται ἔνα αἰρετὸν εἶναι ὀφθαλμὸν βασιλεί, οὐκ ὀρθῶς οἴεται· ὀλίγα γὰρ εἰς γ' ἂν ἴδῃ καὶ εἰς ἀκούσει· οὕτω δὴ πολλὰ μὲν βασιλέως ὅτα, πολλοὶ δὲ ὀφθαλμοὶ νομίζονται, *Xen.* C. viii, 2,

11 f; ὀφθαλμοὺς πολλοὺς οἱ μόναρχοι ποιοῦσιν αὐτῶν, καὶ ὅτα, καὶ χεῖρας, καὶ πόδας, *Arist.* P. iii, 12; SY. BNS, Es. 1362. *Æsch.* Ch. 921; ED. στρατιάς ὀφθαλμὸν ἐμῆς, *Pin.* O. vi, 26. The Germans call a minister “the king's right hand.” STZ.

31. ὡς] i. e. ἥθελε, ‘just as he chose.’

33. μετείθη] first aorist passive of μετίζω; as ἀπέλθω (vi, 112, 12; vii, 122, 94) of ἀπέρημι, the Ionic forms of μεθίημι and ἀφίημι. MA, 209, 1.

35. ἀνάρσια] iii, 10, 32; 74, 87; v, 89, 7; ix, 37; & οὐκ ἔν τις ἄραιτο, *Tim.* L. P. p. 30. BL. SW. It is derived from ἄρω by STE.

36. δὲ] ‘namely,’ STG. iii, 65, 25.

37. δὲ] ‘This boy has, as you say, suffered; yet I, &c.’

“εἶχε³⁹ οὐδένα, ἐς ὃ³⁹ ἔλαβε τὴν δίκην. εἰ ὦν δὴ τοῦδε εἵνεκα “ἀξίός τευ κακοῦ εἰμὶ, ὧδέ τοι πάρεμι.” (116) Ταῦτα λέγοντος τοῦ παιδός, τὸν Ἀστυάγεα ἐσῆει⁴⁰ ἀνάγνωνσις αὐτοῦ· καὶ οἱ ὁ τε χαρακτήρ⁴¹ τοῦ προσώπου προσφέρεσθαι ἐδόκεε ἐς ἑωυτὸν, καὶ ἡ ὑπόκρισις ἐλευθεριωτέρη⁴² εἶναι· ὁ τε χρόνος τῆς ἐκθέσιος τῇ ἡλικίᾳ τοῦ παιδός ἐδόκεε συμβαίνειν. ἐκπλαγεὶς δὲ τούτοις, ἐπὶ χρόνον⁴³ ἀφθογγος ἦν· μόγις δὲ δὴ κοτε ἀνενειχθεὶς⁴⁴, εἶπε, θέλων ἐκπέμψαι τὸν Ἀρτεμβάρεα, ἵνα τὸν βουκόλον μούνον λαβὼν βασανίσῃ⁴⁵, “Ἀρτέμβαρεις, ἐγὼ ταῦτα ποιήσω, ὥστε σὲ καὶ “τὸν παῖδα τὸν σὸν μηδὲν ἐπιμέμφεσθαι.” Τὸν μὲν δὴ Ἀρτεμβάρεα πέμπει· τὸν δὲ Κύρον ἦγον ἔσω οἱ θεράποντες, κελεύσαντος τοῦ Ἀστυάγεος. ἐπεὶ δὲ ὑπελέλειπτο ὁ βουκόλος μούνος, μουνωθέντα δὲ αὐτὸν εἶρετο ὁ Ἀστυάγης, ‘κόθεν λάβοι τὸν παῖδα καὶ τίς ‘εἴη ὁ παραδούς;’ ὁ δὲ ‘ἐξ ἑωυτοῦ τε’ ἔφη ‘γεγονέναι, καὶ τὴν ‘τεκούσαν αὐτὸν ἔτι εἶναι παρ’ ἑωυτῷ.’ Ἀστυάγης δὲ ‘μιν οὐκ εὖ ‘βουλεύεσθαι’⁴⁶ ἔφη, ‘ἐπιθυμούντα ἐς ἀνάγκας⁴⁷ μεγάλας ἀπικνέεσθαι’ ἅμα τε λέγων ταῦτα, ἐσήμαινε τοῖσι δορυφόροις λαμβάνειν αὐτόν. ὁ δὲ, ἀγόμενος ἐς τὰς ἀνάγκας, οὕτω δὴ ἔφαινε τὸν ἐόντα λόγον. ἀρχόμενος δὴ ἀπ’ ἀρχῆς διεξήει, τῇ ἀληθείᾳ χρεώμενος, καὶ κατέβαινε⁴⁸ ἐς λιτὰς τε καὶ συγγνώμην ἑαυτῷ κελεύων ἔχειν αὐτόν. (117) Ἀστυάγης δὲ, τοῦ μὲν βουκόλου τὴν ἀληθείην ἐκφάναντος, λόγον ἤδη καὶ ἐλάσσω ἐποιέετο· Ἀρπάγῃ δὲ καὶ μεγάλως μεμφόμενος, καλέειν αὐτὸν τοὺς δορυφόρους ἐκέλευε. ὥς⁴⁹ δὲ οἱ παρῆν

39. ἐς δ] ‘on which account,’ ii, 116; VG, ix, 2, 9. STG. MA, 578. ἐς αὐτὸ, Thu. i, 138; but s. i, 158, 44.

40. ἐσῆει] ἐσῆλθέ με λογισάμενον, vii, 46. WE.

41. χαρακτήρ] τῆς οὐραίας χαρακτῆρας, Diod. i, p. 58. SS.

42. ἐλευθεριωτέρη] ἡ κατὰ δούλου παῖδα, STG. Several incidents in the plot of Home’s Douglas resemble this story. Lady Randolph is at first struck by the free answer and noble bearing of young Norval; and the examination of the old shepherd is very similar to that of the herdsman by Astyages. TX.

43. ἐπὶ χρόνον] ‘for a while,’ sometimes with the addition of an adjective, ἐ. χ. πολλὰν, ‘for a long while,’ v, 119, 21; sometimes the substantive stands alone, χ. ‘a while,’ i, 175, 59; MA, 424, b; 586, c. ED.

45. βασανίσῃ] βασανίζειν is properly ‘to try metals by the touch-stone,’ hence it comes to signify ἀνακρίνειν καὶ δοκιμάζειν καὶ ἐλέγχειν τὸ ἀληθὲς διὰ λόγων, Etym. M. SS.

46. εὖ βουλεύεσθαι] ‘to act advisedly;’ the same as καλῶς βουλεύεσθαι, Eur. S. 259.

47. ἀνάγκας] ‘straits;’ ἀγόμενος ἐς τὰς ἀνάγκας, ‘reduced to straits.’ It also means ‘torture,’ as τὰ πρὸς τὰς ἀνάγκας ὄργανα, Pol. xv, 28. WE. Compare with this narrative the following passages of Sophocles: ἀγρούς σφε πέμψαι κατὰ ποιμνίων νομάς, (E. R. 761; κλάων δ’ ἐρεῖς, 1152; οὐχ ὡς τάχος τις τοῦδ’ ἀποστρέψει χέρας; 1154; πόθεν λαβὼν...τὸν παῖδα, 1156...1162. s. Liv. xxvii, 43, 1.

48. κατέβαινε] s. i, 90, 71. This verb is understood again before κελεύων. SW.

49. ὥς] VG, v, 3, 8.

ὁ Ἄρπαγος, εἰρετό μιν ὁ Ἀστυάγης· “Ἄρπαγε, τέφ⁵⁰ δὴ μόρῳ τὸν
 “παῖδα κατεχρήσαο⁵¹, τόν τοι παρέδωκα, ἐκ θυγατρὸς γεγονότα τῆς
 “ἐμῆς;” Ὁ δὲ Ἄρπαγος, ὡς εἶδε τὸν βουκόλον ἔνδον ἑόντα, οὐ
 τρέπεται ἐπὶ ψευδέα ὁδόν, ἵνα μὴ ἐλεγχόμενος ἀλίσκηται· ἀλλὰ λέγει
 τάδε· “ὦ βασιλεῦ, ἐπεὶ τε παρέλαβον τὸ παιδίον, ἐξούλευον σκο-
 “πῶν⁵², ὅπως⁵³ σοὶ τε ποιήσω κατὰ νόον, καὶ ἐγὼ, πρὸς σέ γεγό-
 “μενος ἀναμάρτητος, μήτε θυγατρὶ τῇ σῇ μήτε αὐτῷ σοὶ εἴην αὐθ-
 “έντης.⁵⁴ ποιέω δὴ ὧδε· καλέσας τὸν βουκόλον τόνδε, παραδίδωμι
 “τὸ παιδίον, φᾶς ‘σέ τε εἶναι τὸν κελεύοντα ἀποκτείνειν αὐτό.’ καὶ
 “λέγων τοῦτό γε, οὐκ ἐψευδόμην· σὺ γὰρ ἐνετέλλεο οὕτω. παραδί-
 “δωμι μέντοι⁵⁵ τῷδε κατὰ τάδε, ἐντειλόμενος θείναι μιν ἐς ἐρήμον
 “οὗρος, καὶ παραμένοντα φυλάσσειν, ἄχρι οὗ τελευτήσῃ· ἀπειλήσας
 “παντοῖα τῷδε, ἣν μὴ τάδε ἐπιτελία⁵⁶ ποιήσῃ. ἐπεὶ τε δὲ, ποιήσαντος
 “τὸν τοῦτὰ κελενόμενα, ἐτελεύτησε τὸ παιδίον, πέμψας τὸν εὐνούχων
 “τοὺς πιστοτάτους, καὶ εἶδον δι’⁵⁸ ἐκείνων, καὶ ἔθαψά μιν. οὕτως
 “ἔσχε, ὦ βασιλεῦ, περὶ τοῦ πρήγματος τούτου· καὶ τοιοῦτῳ μόρῳ
 “ἐχρήσατο⁵⁷ ὁ παῖς.” (118) Ἄρπαγος μὲν δὴ τὸν ἰθὺν⁵⁸ ἔφαινε
 λόγον. Ἀστυάγης δὲ, κρύπτων⁵⁹ τὸν οἱ ἐνείχεε⁶⁰ χόλον διὰ τὸ γε-
 γονός, πρῶτα μὲν, κατὰ περ⁶¹ ἤκουσε αὐτὸς πρὸς τοῦ βουκόλου τὸ
 πρήγμα, πάλιν ἀπηγγέτο τῷ Ἄρπάγῳ μετὰ δὲ, ὡς οἱ ἐπαλλό-
 γητο⁶², κατέβαινε λέγων, ὡς “περίεστί τε ὁ παῖς, καὶ τὸ γεγονός ἔχει
 “καλῶς. Τῷ τε γὰρ πεποιημένῳ,” ἔφη λέγων⁶³, “ἐς τὸν παῖδα

51. κατεχρήσαο] s. i, 110, 86; 117, 57. The preposition quite alters the signification of the word, as in *conficere*, *interficere*.

52. σκοπῶν] This verb is often suppressed before ὅπως. BO, 385.

53. ὅπως] ποιήσω, ‘I should act;’ εἴην, ‘I might be,’ VG, vii, 10, 6; viii, 10, 1. STG.

54. αὐθέντης] from αὐτοάντης· ὁ αὐτόχειρ φονεὺς, Phryn. ‘the actual perpetrator of a murder.’ STE, Th. l. G. 2421.

55. μέντοι] ‘Though I myself did not execute your orders, yet I fulfilled them by delivering the infant to this herdsman with strict injunctions, &c.’ STG. s. i, 80, 79; 96, 99.

56. ἐπιτελία] ὄρκον οὖν μοι τόνδε ἐπιτελία ποιῶντι εἴη ἐπαύρασθαι βίον, Hipp. Ju. WE.

57. ἐχρήσατο] The use of this verb somewhat resembles that of *defungor* in Latin; *agregia morte defuncti*, Curt.

iii, 11, 9; *neque sua morte defunctus est*, Suet. i, 89; *multis casibus defuncta*, Curt. iv, 4, 21. The conduct of Harpagus illustrates the moral of the fable of “the Lark and her young.”

58. ἰθὺν] ‘straight forward.’

59. κρύπτων] ‘dissembling.’

60. ἐνείχεε] As Herodotus uses *συμβαλλέω* for *συμβάλλω*, i, 68; *ἀγέομαι* for *ἐγγομαι*, iii, 14, 62; *σινέομαι* for *σύνομαι*, v, 81; &c. so he might use *ἐνεχέω* for *ἐνέχω*. SW. ED.

61. κατὰ περ] ‘just as:’ for καθ’ ὅπερ; so κατὰ for καθ’ ὅ, i, 208, 60; ii, 6.

62. ἐπαλλόγητο] πάλιν ἐλέεκτο, und. τὸ πρήγμα. This verb occurs in App. R. xi, 14; C. iii, 35. SW.

63. ἔφη λέγων] ‘he proceeded to say;’ i, 125; iii, 156, 13; v, 36, 6; 49; Soph. Aj. 768. STG. BL. ED. MA, 558; 613, iv. When Herodotus adopts this mode of expression, it is generally in a transition from indirect

“ τοῦτον ἔκαμνον μεγάλως, καὶ θυγατρὶ τῇ ἐμῇ διαβεβλημένος
 “ οὐκ ἐν ἐλαφρῷ⁶⁴ ἐποιεύμην. ὥς ὢν τῆς τύχης εὖ μετεστρώσης,
 “ τοῦτο μὲν, τὸν σεωντοῦ παῖδα ἀπόπεμψον παρὰ τὸν παῖδα τὸν
 “ νεήλυδα· τοῦτο δέ, σῶστρα⁶⁵ γὰρ τοῦ παιδὸς μέλλω θύειν, τοῖσι
 “ θεῶν τιμὴ αὕτη προσκίεται, παρίσθι μοι ἐπὶ⁶⁶ δεῖπνον.” (119)
 “ Ἀρπαγος μὲν, ὥς ἤκουσε ταῦτα, προσκυνήσας, καὶ μεγάλα ποιη-
 “ σάμενος, ὅτι τε ἡ ἀμαρτὰς οἱ ἐς δέον ἐγεγόνεε, καὶ ὅτι ἐπὶ τύχησι
 “ χρηστῇσι ἐπὶ δεῖπνον κέκλητο, ἥϊε ἐς τὰ οἰκία. ἐσελθὼν δὲ τὴν
 “ ταχίστην⁶⁷, ἣν γάρ οἱ παῖς εἰς μούνος, ἔτεα τρία καὶ δέκα κου
 “ μάλιστα γεγωνῶς, τοῦτον ἐκπέμπει, ἵνα τε κελεύων ἐς Ἀστυάγεος
 “ καὶ ποίειν ὅ τι αὖν ἐκείνος κελεύῃ. αὐτὸς δὲ, περιχαρὴς ὢν, φρά-
 “ ζει τῇ γυναικὶ τὰ συγκυρήσαντα. Ἀστυάγης δὲ, ὥς οἱ ἀπῖκετο ὁ
 “ Ἀρπάγου παῖς, σφάξας⁶⁸ αὐτὸν, καὶ κατὰ μέλεα⁶⁹ διελθὼν, τὰ μὲν
 “ ὥπησε, τὰ δὲ ἔψησε τῶν κρεῶν· εὐτυχτα⁷⁰ δὲ ποιησάμενος, εἶχε
 “ ἐτοῖμα.⁷¹ ἐπεὶ τε δὲ, τῆς ὥρης γινομένης τοῦ δείπνου, παρήσαν οἱ
 “ τε ἄλλοι δαιτυμόνες καὶ ὁ Ἀρπαγος, τοῖσι μὲν ἄλλοισι καὶ αὐτᾶ
 “ Ἀστυάγῃ παρетиθέατο⁷² τράπεζαι ἐπιπλέαι μηλείων κρεῶν, Ἀρ-

to direct speech; and when, after reporting the substance of what was said, he proceeds to give the conclusion in the speaker's own words. WEI. SW. s. i, 122, 1.

64. οὐκ ἐν ἐλαφρῷⁱⁱⁱ, 154, 90; Theoc. xxii, 212; i. e. οὐκ ἐλαφρῶς, χαλεπῶς, βαρέως. Thus οὐκ ἐν ἐ. τὸ πρᾶγμα ἐποίησατο, D. Cas. xxxix, p. 141; Iviii, p. 714; ἐν εὐμαρεῖ, Eur. Hel. 1226; I. A. 969; οὐκ ἐν εὐ. The. fr. v, 10; ἐν ἀσφαλεῖ, Hec. 967; οὐκ ἐν ἀ. Hi. 785; ἐν Ἰσφ, I. A. 1199. VK. WE. MV. s. vi, 13, 80.

65. σῶστρα^{iv}, 9; ‘acknowledgements for the preservation.’ Other verbal nouns ending in -τρον have a like meaning. ἱατρῷ μὲν, σῶστρα· τῷ δὲ παιδεύοντι, διδάσκρα· (Theoc. viii, 86;) καὶ τῷ φέροντι, κόμιστρα· (Æsch. A. 938;) καὶ τῷ μνηστάντι, μῆνυστρα· (Thu. vi, 27;) καὶ τροφεῖ, θρέπτρα· (Hom. Il. P, 302;) Poll. vi, 186. BL.

66. ἐπὶⁱ ‘to.’

68. σφάξας^j τὰ βρέφη, σφαγὰς, ὁππᾶς τε σάρκας πρὸς πατρὸς βεβρωμένας, Æsch. A. 1065; ξένια δὲσ-θεος Ἀτρεὺς, προθύμως μᾶλλον ἢ φίλως, πατρὶ τῷ μῶ, κρουσγὼν ἡμᾶρ εὐθύμως ἔγειν δοκῶν, παρέσχε δαῖτα παι-

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δείων κρεῶν, τὰ μὲν ποδῆρη καὶ χερῶν ἄκρους κτένας ἐνθρυπτ’ ἀνευθεν ἀνδρά-κας καθήμενος’ ὥσημα δ’ αὐτῶν αὐ-τίκ’ ἀγνοῖα λαβὼν, ἔσθει, 1580. BL. “ Your mother means to feast with me; I will grind your bones to dust, And with your blood and it, I’ll make a paste; And of the paste a coffin I will rear, And make two pasties of your shameful heads; And bid your dam swallow her own increase. This is the feast that I have bid her to; And this the banquet she shall surfeit on.”... “ There they are both, baked in that pye; Whereof their mother daintily hath fed, Eating the flesh that she herself hath bred.” Shakspeare. T. A. v, 2 and 3. TX.

69. κατὰ μέλεα^j ‘limb from limb;’ δδατος πυρὶ ζέουσιν ἀμφ’ ἄκμᾶν, μαχαίρα τάμον κατὰ μέλη, τραπέζισι τ’ ἄμφι δεύτατα κρεῶν σθένει διεδάσαντο, καὶ φάγον, Pin. O. i, 77.

70. εὐτυχτα^j ἔτοιμα, ῥῆδια, εἰργασμένα, ΓΛ. καλῶς κατεσκευασμένα, Suid. WE.

71. ἐτοῖμα^j καταδῆσας τὰς λάρνακας εἶχε ἐτοίμας, iii, 123; WE. κατεργασμένον τούτου καὶ ἐόντος ἐτοίμου, i, 123, 12; SW. ἐ. τοῦ γῆ ἐνθάδε ἐ. i, 124. WE.

πάγῃ δὲ, τοῦ παιδὸς τοῦ ἑωυτοῦ, πλὴν κεφαλῆς τε καὶ ἄκρων χειρῶν τε καὶ ποδῶν, τᾶλλα πάντα· ταῦτα δὲ χωρὶς ἔκειτο, ἐπὶ κανέῳ κατακεκαλυμμένα. ὥς δὲ τῷ Ἀρπάγῃ ἔδοκεε ἄλις ἔχειν τῆς βορῆς⁷³, Ἀστυάγης εἶρετό μιν, ‘εἰ ἡσθεῖι τι τῇ θοίνῃ;’ φαμένον δὲ Ἀρπάγου ‘καὶ κάρτα ἡσθῆναι,’ παρέφερον, τοῖσι προσέκειτο, τὴν κεφαλὴν τοῦ παιδὸς κατακεκαλυμμένην καὶ τὰς χεῖρας καὶ τοὺς πόδας. Ἀρπαγον δὲ ἐκέλευον προστάντες ἁποκαλύπτειν τε καὶ λαβεῖν τὸ βούλεται αὐτῶν. πειθόμενος δὲ ὁ Ἀρπαγος, καὶ ἀποκαλύπτων, ὁρᾷ τοῦ παιδὸς τὰ λείμματα· ἰδὼν δὲ, οὐ τε⁷⁴ ἐξεπλάγη, ἐντὸς τε ἑωυτοῦ γίνεται.⁷⁵ εἶρετο δὲ αὐτὸν ὁ Ἀστυάγης, ‘εἰ γινώσκοι, ὅτεν θηρίου κρέα βεβρώκοι;’ ὁ δὲ ‘καὶ γινώσκειν’ ἔφη, ‘καὶ ἀρεστὸν⁷⁶ εἶναι πᾶν τὸ ἂν βασιλεὺς⁷⁷ ἔρδῃ.’ τούτοις δὲ ἀμειψάμενος, καὶ ἀναλαβὼν τὰ λοιπὰ τῶν κρεῶν, ἦγε εἰς τὰ οἰκία. ἐνθεύτεν δὲ ἔμελλε, ὡς ἐγὼ δοκέω, ἀλίσσας θάψειν τὰ πάντα. (120) Ἀρπάγῃ μὲν Ἀστυάγης δίκην ταύτην ἐπέθηκε. Κύρου δὲ πέρι βουλευόν, ἐκάλεσε

72. παρεπιθέατο] τράπεζαν ἐπιπλήν αγαθῶν πάντων παραθέντες, vi, 139; WE. παρέθηκαν αὐτῷ μόνῳ, καὶ αὐτοῖς καθ’ ἑαυτοὺς, καὶ τοῖς Αἰγυπτίοις τοῖς συνδειπνοῦσι μετ’ αὐτοῦ καθ’ ἑαυτοὺς, lxx, Genesis xliii, 32.

73. τῆς βορῆς] ‘of the food.’ Such genitive cases may be construed by ‘with regard to;’ and serve to restrict, and render more definite, the general notion conveyed by an adjective, or adverb, preceding: STG. καλῶς ἔχοντας μέθης, v, 20; ὡς ποδῶν εἶχον, vi, 116, 38; ὡς π. ε. ἔκαστος, ix, 59; ὡς τάχεος εἶχε ἔ. viii, 107, 62; ὡς ε. τάχους καὶ δυνάμεως ἔ. Plu. t. ii, p. 610, c; Thu. ii, 90; it is said of the eagle, ὥσπερ οὖν ὁρμῆς τε διμα καὶ πτερῶν εἶχεν ἐμπηδᾶ, AEl. N. A. vii, 11; σπουδῆς ἔχοντα, ix, 66, 42. WE. VK. MA, 315, 1.

74. οὐ τε] is followed by τε, v, 49, 36; Eur. S. 337; as neque by et in Latin: MR. οὐ τε ἐκεῖνος κατενόησε, τό τε μαντεῖον οὐκ ἐδήλου, Thu. i, 126; μή τε ..., πάντες τε, 141; vide quid agas, ne neque illi prois, et tu peras, Ter. Eu. v, 5, 22; Liv. xxiii, 23, 3.

75. ἐντὸς ἑ. γίνεται] ‘retains his self-possession:’ οὐδ’ ἐντὸς ἑμειωτοῦ, ‘and almost beside myself,’ vii, 47, 53; ἔδον γενοῦ χαρὰ δὲ μὴ κπλαγῆς φρένας, Aesch. Ch. 227. For the pro-

noun Euripides uses σὼν φρενῶν, Her. 709. The contrary is expressed by ἑωυτοῦ γίνεσθαι, tu fac, apud te ut sis, Ter. An. ii, 4, 5. BL.

76. ἀρεστὸν] ὁ δὲ τὴν γνῶμην οὐδαμῶς ἡλλοιώθη τῇ θέᾳ, πᾶν εἰρηκὸς ἀρεστὸν ὑπάρχειν αὐτῷ τὸ δοκοῦν τῷ βασιλεῖ, Chor. O. in Proc. Ga. 31; quidquid dicunt, laudo: imperavi ego met mihi, omnia assentari, Ter. Eu. ii, 2, 20. WE.

77. βασιλεὺς] Seneca fancies Harpagus had given advice to Astyages, quo offensus, liberos illi epulandos apposuit, et subinde quaesivit, ‘an placeret conditura?’ deinde, ut satis illum plenum malis suis vidit, afferri capita illorum iussit, et ‘quomodo esset acceptus?’ interrogavit: non defuerunt misero verba; non os concurrit: ‘apud regem’ inquit ‘omnis cæna jucunda est,’ de I. iii, 15; the preceding chapter refers to the servility of Prexaspes, iii, 34. ‘When Edgar, king of England, had killed Ethelwold in the forest of Harewood; the son of that nobleman came shortly afterwards to the spot. On which the king, showing him his father’s corpse, inquired what he thought of the game: the young man coolly replied, that nothing, which pleased the king, could displease him.’ William of Malm. Ant. Ec. Gl. LR.

τοὺς αὐτοὺς τῶν μάγων, οἳ τὸ ἐνύπνιον οἱ ταύτῃ ἔκριναν. ἀπικο-
μένους δὲ εἶρετο ὁ Ἀστυάγης, τῇ ἔκρινάν οἱ τὴν ὄψιν. οἱ δὲ κατὰ
ταυτὰ εἶπαν⁷⁸, λέγοντες, 'ὥς βασιλεύσαι χρῆν τὸν παῖδα, εἰ
ἐπέζωσε καὶ μὴ ἀπέθανε πρότερον.' ὁ δὲ ἀμείβεται αὐτοὺς τοῖσδε·
"Ἔστι τε ὁ παῖς, καὶ περίεστι· καὶ μιν, ἐπ' ἀγροῦ διαιτῶμενον,
"οἱ ἐκ τῆς κώμης παῖδες ἐστήσαντο βασιλέα. ὁ δὲ πάντα, ὅσα
"περ οἱ ἀληθεῖ λόγῳ βασιλέες, ἐτελέωσε ποιήσας·"⁷⁹ καὶ γὰρ δορυ-
"φόρους καὶ θυρωροὺς καὶ ἀγγελιφόρους καὶ τὰ λοιπὰ πάντα δια-
"τάξας εἶχε.⁸⁰ καὶ νῦν ἐς τί ὑμῖν ταῦτα φαίνεται φέρειν;"⁸¹ Εἶπαν
οἱ μάγοι· "Εἰ μὲν περίεστί τε, καὶ ἔβασίλευσε ὁ παῖς μὴ ἐκ προ-
"νοίης⁸² τινός, θάρσει τε τοῦτου εἵνεκα καὶ θυμὸν ἔχε ἀγαθόν· οὐ
"γὰρ ἔτι τὸ δεύτερον ἄρξει. παρὰ σμικρὰ⁸³ γὰρ καὶ τῶν λογίων ἡμῖν
"ἓνα κεχώρηκε· καὶ τά γε τῶν ὄνειράτων ἐχόμενα⁸⁴, τελέως ἐς
"ἀσθενὲς ἔρχεται."⁸⁵ Ἀμείβεται Ἀστυάγης τοῖσδε· "Καὶ αὐτός, ὦ
"μάγοι, ταύτῃ πλείστος γνώμην⁸⁶ εἰμι, βασιλέος ὀνομασθέντος τοῦ
"παῖδος, ἐξήκειν τε τὸν ὄνειρον, καὶ μοι τὰ παῖδα τοῦτον εἶναι δει-
"νὸν οὐδὲν ἔτι. ὅμως μὲν γέ τοι συμβουλευσάτε μοι, εὖ περισκεψά-
"μενοι, τὰ μέλλει ἀσφαλέστατα εἶναι οἶκῳ τε τῷ ἐμῷ καὶ ὑμῖν."
Εἶπαν πρὸς ταῦτα οἱ μάγοι· "Ὡ βασιλεῦ, καὶ αὐτοῖσι ἡμῖν περὶ
"πολλοῦ ἐστὶ κατορθοῦσθαι ἀρχὴν τὴν σὴν. κείνως μὲν γὰρ ἄλλο-

78. εἶπαν] *MA*, 188, ods. 7.

79. *ἐτ. ποιήσας*] ἐποίησε τελείως.
STG.

81. φέρειν] 'to tend.'

82. *ἐκ προνοίης*] i, 159, 48; 'with premeditation,' τραῦμα ἐκ π. 'a wound inflicted with malice prepense,' *Æsch.* in *Ct.* 74; *Lys. Poll. O.* viii, 6; *LR*, ἀπὸ παρασκευῆς, *Thu.* i, 133; *ex industria, ex composito*, *Liv.* i, 9; *dedicta opera*, ii, 29; xxii, 4, 4.

83. *σμικρὰ*] Such was the Harpy's prediction, "vos dira fames, nostræque injuria cædis, ambasque subiget malis absumere mensas," *Vir. Æ.* iii, 256; and that of Anchises, "te, nate, fames ignota ad litora vectum accisis coget dapibus consumere mensas," vii, 124; of which Helenus says, "nec tu mensarum morsus horresce futuros: fata viam inveniunt," iii, 394; what this way was, is shown, *Æ.* vii, 197 ff.

84. τὰ... ἐχόμενα] 'things connected with or relating to,' i, 193; iii, 25, 19; 66, 41; v, 49, 53; viii, 142, 22; *πλησιον, ἐγγυτάτω, ἐγγίζοντα*, *Hes.* τὰ

ἐχόμενα τῆς σωτηρίας, *Hebrews* vi, 9. *SS. WE* considers the participle to be redundant in the above passages. *MA*, 442, 4.

85. *ἔρχεται*] 'come to an end'; *ἐξέρχεται*, vi, 82; 107; *ἐξήκει*, just below. The three phrases *παρὰ σμικρὰ κεχώρηκε, ἐς ἀσθενὲς ἔρχεται*, and *ἀποσκήψαντος ἐς φλαῦρον*, are equivalent. *SW*.

86. *γνώμην*] governed by *κατὰ* understood, has the same meaning as the dative; (i, 1, 32; 61, 45;) ταύτῃ καὶ μᾶλλον τῇ γνώμῃ πλείστος εἰμι, vii, 220, 7; *SW*. *πλείων* εἰμι τὴν γνώμην πρὸς Ὀμήρου τετάχθαι, *Luc. Dem. En.* t. iii, p. 494. It would be more usual to have said ταύτῃ κ. μ. τῇ γ. προστίθεμαι or τίθεμαι. *VK.* καὶ νῦν ἐθ' αὐτός εἰμι τῷ βουλευμάτι, *Soph. E. R.* 557; *WE.* ἐγὼ μὲν οὖν ὁ αὐτός εἰμι τῇ γ. *Thu.* iii, 38; *EE.* κρείσσους ὄντες ἅπαντες λογισμῷ, ib. 83. *AO.* Compare ib. 31; vii, 15; 72; with v, 126, 42; *Xen. C.* i, 6, 11; *A.* i, 3, 6; *BF.* and i, 207, 49. s. vii, 158, 98.

“ τριοῦται, ἐς τὸν παῖδα τοῦτον περιϋοῦσα⁸⁷, ἐόντα Πέρσῃν” καὶ ἡμεῖς, “ ἐόντες Μῆδοι, δουλούμεθά τε, καὶ λόγου οὐδενὸς⁸⁸ γινόμεθα πρὸς “ Περσέων, ἐόντες ξεῖνοι” σέο δ’ ἐνεστεῶτος⁸⁹ βασιλέος, ἐόντος πο-
 “ λιήτεω, καὶ ἀρχομεν τὸ μέρος, καὶ τιμὰς πρὸς σέο μεγάλας ἔχομεν.
 “ οὕτω ὦν πάντως ἡμῖν σέο τε καὶ τῆς σῆς ἀρχῆς προσπτόεν ἐστὶ,
 “ καὶ νῦν, εἰ φοβερόν τι ἐωρῶμεν, πᾶν ἂν σοι προεφράζομεν. νῦν
 “ δέ, ἀποσκήψαντος τοῦ ἐννυνίου ἐς φλαῦρον, αὐτοὶ τε θαρσέομεν,
 “ καὶ σοὶ ἕτερα τοιαῦτα⁹⁰ παρακελεύομεθα” τὸν δὲ παῖδα τοῦτον ἐξ
 “ ὀφθαλμῶν⁹¹ ἀπόπεμψαι ἐς Πέρσας τε καὶ τοὺς γειναμένους.”⁹²
 (121) Ἀκούσας ταῦτα, ὁ Ἀστυάγης ἐχάρη τε, καὶ, καλέσας τὸν
 Κύρον, ἔλεγε οἱ τάδε· “ ὦ παῖ, σὲ γὰρ⁹³ ἐγὼ δι’ ὅψιν ὀνείρου οὐ
 “ τελέην⁹⁴ ἡδίκειον, τῇ σεωντοῦ δὲ μοίρῃ περίεις” νῦν ὦν ἴθι χαίρων
 “ ἐς Πέρσας” πομποὺς⁹⁵ δ’ ἐγὼ ἅμα πέμψω. ἐλθὼν δὲ ἐκεῖ⁹⁶, πα-
 “ τέρα τε καὶ μητέρα εὐρήσεις, οὐ κατὰ⁹⁷ Μιτραδάτην τε τὸν βου-
 “ κολον καὶ τὴν γυναῖκα αὐτοῦ.” (122) Ταῦτα εἶπας, ὁ Ἀστυάγης
 ἀποπέμπει τὸν Κύρον. νοστήσαντα δέ μιν ἐς τοῦ Καμβέσσεω τὰ
 οἰκία⁹⁸ ἐδέξαντο οἱ γεινόμενοι· καὶ δεξάμενοι, ὥς ἐπύθοντο, μέγας
 ἀσπάζοντο⁹⁹, οἷα δὲ ἐπιστάμενοι¹⁰⁰ αὐτίκα τότε τελευτήσαι, ἰστό-
 ρεόν τε, “ ὅτεψ τρόψω περιγένοιτο;” ὁ δὲ σφι ἔλεγε, φᾶς¹ “ πρὸ τοῦ

87. περιϋοῦσα] ‘devolving.’ Sovereignty or command is said ἐς τινα περιέναι, ii, 120; περιελθεῖν, i, 7; 187; iii, 65; 140; vi, 111; περιχωρεῖν, i, 210; περιήκειν, Xen. C. iv, 6, 6; VK. περιτίθεσθαι, περιβάλλεσθαι, i, 129, 64f; δύναμιν and δυναστείαν περιβεβλημένοι, Chrys. S. iii, 9; ED. ἀναχωρεῖν, vii, 4, 19; ἀναβαίνειν, i, 109; vii, 205. SW.
 88. λόγου οὐδενός] λ. οὐδ. μεγάλου, iii, 139; λ. συμκροῦ, iii, 4, 14; Soph. CE. C. 1163. s. i, 4, 12.

89. ἐνεστεῶτος] Either understand τῷ θρόνῳ, VK. or take it as synonymous with κατεστεῶτος, i. e. ἐόντας. SW.

90. ἕτερα τοιαῦτα] ‘the like;’ or, adverbially, ‘likewise;’ i, 191, 100; iii, 79, 24. WY.

91. ἐξ ὀφθαλμῶν] ‘out of sight:’ v, 24, 28; ἐν ὀφθαλμοῖσι, Hom. Il. A, 587; Γ, 306; ‘in my sight:’ Liv. xxv, 16.

92. τοὺς γειναμένους] i, 122; i. e. τοὺς γονέας, or τοὺς τοκέας, i, 122; participles, with the article, being used as substantives. MA, 570.

93. σὲ γάρ] i, 124, 17; Hom. Il. H, 327. WY. s, i, 30, 39. This construction occurs in Latin; Mercuri,

nam te, Hor. III O. xi, 1; sed enim audierat, id metuens, Vir. AEn. i, 23. STG here understands a preceding clause to the following effect: δίκαιός τοι εἰμι ἀπὸ τοῦ νῦν γε εὖ σε ποιεῖν.

94. οὐ τελέην] ‘which came to nothing.’

95. πομποὺς] ‘guides;’ ὁδηγοὺς, Hes. Aesch. P. 632; A. 122; 290; Ch. 141; Soph. CE. C. 70. BL.

96. ἐκεῖ] ‘there,’ used for ἐκεῖσε ‘thither;’ τοὺς ἐκεῖ καταφευγόντας, Thu. iii, 71; ἐκεῖ ἀπελθεῖν, St Matthew ii, 22. SS.

97. οὐ κατὰ] ‘not at all after the fashion of; of a very different stamp from;’ οὐχ ὁμοίους, Hes. ποταμοὶ οὐ κατὰ τὸν Νεῖλον ἐόντες μεγάβη, ii, 10; iv, 95; οὐ κατὰ τοὺς ἄλλους βαρβάρους πολιτεύοντες, Arr. Al. iii, 27, 10. SS. BL. MA, 581, b. s. viii, 38, 50.

98. οἰκία] BO, 197.

99. ἀσπάζοντο] ἡγάπων, ἐφιλοφρονοῦντο, Suid. τῶν φίλων τοὺς προθυμωτάτους μάλιστα ἡσπάζετο, Xen. Ag. 11, 3. SS.

1. ἔλεγε, φᾶς] s. i, 118, 63; SW. εἶπε φ. vi, 67, 20; HGV, on VG, v, 7,

‘ μὲν οὐκ εἰδέναι, ἀλλὰ ἡμαρτηκέναι² πλείστον, κατ’ ὁδὸν δὲ πυ-
 ‘ θέσθαι πᾶσαν τὴν ἑωυτοῦ πάθην. ἐπίστασθαι μὲν γὰρ, ὡς βουκόλου
 ‘ τοῦ Ἀστυάγεος εἶη παῖς· ἀπὸ δὲ τῆς κείθεν ὁδοῦ³ τὸν πάντα λόγον
 ‘ τῶν πομπῶν πυθέσθαι. τραφῆναι δὲ’ ἔλεγε ‘ ὑπὸ τῆς τοῦ βουκόλου
 ‘ γυναικός.’ ἥϊε τε ταύτην αἰνέων⁴ διὰ παντὸς⁵, ἦν τέ οἱ ἐν τῷ λόγῳ
 τὰ πάντα⁶ ἡ Κυνώ. οἱ δὲ τοκέες, παραλαβόντες τὸ οὖνομα τοῦτο, ἵνα
 Θειοτέρως δοκῇ τοῖσι Πέρσῃσι περιεῖναι σφί ὁ παῖς, κατέβαλλον φά-
 τιν, ‘ ὡς ἐκκείμενον Κύρον κύων⁷ ἐξέθρεψε.’ ἐνθεῦτεν μὲν ἡ φάτις αὕτη
 κεχωρήκει. (123) Κύρῳ δὲ ἀνδρευμένῳ, καὶ ἔοντι τῶν ἡλικίων ἀνδρειο-
 τάτῳ καὶ προσφιλεστάτῳ, προσέκειτο⁸ ὁ Ἀρπαγος, δῶρα πέμπων,
 τίσασθαι Ἀστυάγεα ἐπιθυμένον. ἀπ’ ἑωυτοῦ γὰρ, ἔόντος ἰδιώτεω,
 οὐκ ἐνέωρα τιμαρίην ἐσομένην ἐς Ἀστυάγεα· Κύρον δὲ, ὄρεων ἐπι-
 τρεφόμενον⁹, ἐποιέετο¹⁰ σύμμαχον, τὰς πάθας τὰς Κύρου τῇσι ἑων-
 τοῦ ὁμοιούμενος· πρὸ δ’ ἔτι τούτου τάδε οἱ κατέργαστο· ἔόντος τοῦ
 Ἀστυάγεος πικροῦ¹¹ ἐς τοὺς Μῆδους, συμμίσγων ἐνὶ ἐκάστῳ ὁ Ἀρ-
 παγος τῶν πρώτων Μῆδων, ἀνέπειθε, ὡς χρῆ, Κύρον προσθησαμέ-

1. λέγει φ. v, 50, 64; a pleonasm, *MA*, 558. or periphrasis; as βῆ δ’ ἔμην, *Hom. Il. E*, 167; *A*, 343 note. *TR*.

2. ἡμαρτηκέναι] δόξης or γνώμης being understood; ἦν ἐγὼ γν. μὴ ἀμάρτω, i, 207; εἰ τις μὴ οἴεται ..., γν. ἀμαρτάνει, καὶ οὐκ αἰσθάνεται, &c. *Thu. i*, 33; δ. ἀμαρτίᾳ, *ib.* 32.

3. ἀπὸ... ὁδοῦ] i. e. ἀφ’ οὗ δὲ τὴν ἐκείθεν ὁδὸν διανόσκει. *STG*.

5. διὰ παντὸς] und. χρόνου [*s. ix*, 13, 67]; ‘for ever,’ *HE*, on *VG*, iii, 10, 4. *Æsch. P. V*. 291; *WE. Ch.* 849; 1006; *Eur. Al.* 909; *I. T.* 1118; *Thu. i*, 85; vii, 61. *BL*.

6. τὰ πάντα] ‘every thing, all in all.’ ἦσαν ἅπαντα αἱ Συρήκουσαι, vii, 156; πάντα ἦν τοῖς Βαβυλωνίοις Ζώπυρος, iii, 157; *HE*, on *VG*, iii, 10, 4. *MA*, 438, 5. ἵνα ᾗ ὁ Θεὸς τὰ π. ἐν πᾶσι, i *Corinthians* xv, 28; σωτήρ καὶ εὐεργέτης καὶ πάντα ἦν ἐγὼ, *Luc. Abd.* p. 722; τὸ δλον αὐτοῖς ἦν καὶ τὸ πᾶν Ἀπελλῆς, *Pol. v*, 26; *SS. s. iii*, 132, 20.

7. κύων] A story somewhat similar was told with respect to Romulus and Remus being suckled by a she-wolf: *sunt qui Larentiam lupam vocatam putent; inde locum fabule ac miraculo datum*, *Liv. i*, 4.

8. προσέκειτο] προσώργετο, προσ-εφέρετο, vii, 6; πρὸς, in composition, to

mark with more precision the direction of an object, governs the dative; out of composition, the accusative. *MA*, 394, b.

9. ἐπιτρεφόμενον] τιμαρίων is understood from the preceding noun τιμαρίην; ‘growing up as his avenger.’ Aristodemus Malacus wished to put to death the sons of the citizens he had slain, οὐ μικρὸν αὐτῷ δέος ἐπιτρέφεσθαι νομίσας, *Dion. A. R.* vii, 9: ὑποτρέφεσθαι is more usual, *ib.* iv, 81. Charo was requested to leave his son, ὅπως αὐτὸς γέ τῃ πόλει καὶ τοῖς φίλοις τιμαρίως ὑποτρέφοιτο περισσώθεις καὶ διαφυγὼν τοὺς τυράννους, *Plut. V. xv*, p. 282, ε; *M. xlviii*, p. 595, c. *WY*. ἐκτρέφεσθαι is also used, *παισὶ δ’ Ἀργείοις λέγω, πορθήσεθ’ ἡβήσαντες Ἰσμηνοῦ πόλιν, κατέρων δανόντων ἐκδικάζοντες φόνον πικροὶ γὰρ αὐτοῖς ἤξετ’ ἐκτεθραμμένοι, σκύμνοι λεόντων, πόλεος ἐκπορθήτορες*, *Eur. S.* 1219.

10. ἐποιέετο] ‘tried or wanted to make.’ The imperfect often denotes an attempt or a wish; as ἐμυσθοῦτο, i, 68; ὠνόεοντο, i, 69; 165, 91; κατέβαλλον, i, 122; *STG.* v, 70, 41; vi, 70, 30; ix, 2, 6; 77, 92.

11. πικροῦ] He is said to have lost his kingdom διὰ τὴν πικρότητα, i, 130. *WE*.

νους, τὸν Ἀστυάγεα παῦσαι τῆς βασιλείης. κατειργασμένον δὲ οἱ τούτου, καὶ ἐόντος ἐτοίμου¹², οὕτω δὴ τῷ Κύρῳ, διαιτωμένῳ ἐν Πέρσῃσι, βουλόμενος ὁ Ἄρπαγος δηλώσαι τὴν ἐνωτοῦ γνώμην, ἄλλως¹³ μὲν οὐδαμῶς εἶχε, ἅτε τῶν ὁδῶν φυλασσομένων ὁ δὲ ἐπιτεχνᾷται τοιόνδε· λαγὸν¹⁴ μηχανησάμενος, καὶ ἀνασχίσας τούτου τὴν γαστέρα, καὶ οὐδὲν ἀποτίλας¹⁵, ὥς δὲ εἶχε, οὕτω ἐσέθηκε βιβλίον, γράψας τὰ οἱ ἐδόκεε· ἀπορράψας δὲ τοῦ λαγοῦ τὴν γαστέρα, καὶ δίκτυα δούς, ἅτε θηρευτῇ, τῶν οἰκετῶν τῷ πιστοτάτῳ, ἀπέστειλε ἐς τοὺς Πέρσας· ἐντειλάμενός οἱ ἀπὸ γλώσσης¹⁶, διδόντα τὸν λαγὸν Κύρῳ ἐπειπεῖν, ἄντοχειρή μιν διελεῖν καὶ μηδὲνα οἱ ταῦτα ποιεῦντι ‘παρεῖναι.’ (124) Ταῦτα δὲ δὴ ὧν ἐπιτελέα ἐγίνετο, καὶ ὁ Κύρος παραλαβὼν τὸν λαγὸν ἀνέσχισε. εὐρὼν δὲ ἐν αὐτῷ τὸ βιβλίον ἐνέον, λαβὼν ἐπελέγετο. τὰ δὲ γράμματα ἔλεγε τάδε· ‘ὦ παῖ Καμ· ἐύσεω, σὲ γὰρ¹⁷ θεοὶ ἐπορέωσι· οὐ γὰρ ἂν κοτε ἐς τοσοῦτον τύχης ἀπύκειν· σύ νυν¹⁸ Ἀστυάγεα τὸν σεωυτοῦ φονέα τίσαι. κατὰ μὲν γὰρ τὴν τούτου προθυμίην τέθνηκας·¹⁹ τὸ δὲ κατὰ θεοῦς τε καὶ ἐμὲ περίεις. τὰ σε καὶ πάλοι δοκέω πάντα ἐκμεμαθηκέναι, σέο τε αὐτοῦ πέρι ὥς ἐπρήχθη, καὶ οἷα ἐγὼ ὑπὸ Ἀστυάγεος πέπονθα, ὅτι σε οὐκ ἀπέκτεινα, ἀλλὰ ἔδωκα τῷ βουκόλῳ. σύ νυν, ἣν βούλῃ ἐμοὶ πείθεσθαι, τῆς περ Ἀστυάγης ἀρχεῖ χώρης, ταύτης ἀπάσης ἀρξῆεις. Πέρσας γὰρ ἀναπείσας ἀπίστασθαι, στρατηλάτῃ ἐπὶ Μήδους. καὶ ἦν τε ἐγὼ ὑπὸ Ἀστυάγεος ἀποδεχθῶ²⁰ στρατηγὸς ἀντία σεῦ, ἔστι²¹ τοι τὰ σὺ βούλειαι, ἦν τε τῶν τις δοκίμων ἄλλος Μήδων. πρῶτοι γὰρ οὗτοι ἀποστάντες ἀπ’ ἐκείνου, καὶ γενόμενοι πρὸς σέο²²,

13. ἄλλως] A passage almost the same as this, word for word, occurs v, 35, 95 f; where our author relates a method adopted by Histiaeus on a like occasion: in vii, 239, he mentions a different contrivance, by which Demaratus eluded the vigilance of these guards — τῶν ὁδοφυλάκων.

14. λαγὸν] ἔστι τὸ μὲν Ἰακὸν λ α γ ὁ ς· τὸ δὲ λα γ ὁ ς Ἀττικόν λέγουσι δὲ καὶ Ἀττικοὶ λα γ ὁ ς, ὡς Σοφοκλῆς. λα γ ὁ α δὲ λέγεται κρεα, Tryph. in Ath. ix, 62. WE.

15. οὐδὲν ἀποτίλας] ‘not tearing off any of the fur.’ WE.

16. ἀπὸ γλώσσης] ‘by word of mouth;’ ἥκοντες ἐς τὰς Ἀθήνας, ὅσα ἀπὸ γλώσσης εἶρητο αὐτοῖς εἶπον, Thu. vii, 10. BL.

17. γὰρ] ‘since,’ refers to τίσαι which follows (s. i, 30, 39); the next γὰρ,

‘for,’ to ἐπορέωσι; the third, to φονέα. s. iv, 97, 43; MA, 615. ED. HE renders it ‘for I address thee, whom, &c.’ VG, viii, 3, 4. STG supplies σὺ οἷός τε εἰ τίσασθαι Ἀστυάγην, σὲ γὰρ, &c. but to me neither of the latter explanations appears satisfactory.

18. νυν] σύ νυν διάφερε τῶν κακῶν, Eur. O. 245; πιθοῦ νυν, 1100. HGV, i, 8 or 5. s. iv, 97, 45.

19. τέθνηκας] ἀπέθανες ἂν would have been more correct: but the use of the perfect, and of the word φονέα just before, is better calculated to excite revenge in the breast of Cyrus. STG. s. vii, 158, 5.

20. ἀποδεχθῶ] ‘I shall be appointed.’ Δαρείος Κύρον στρατηγὸν ἀπέδειξε, Xen. A. i, 1, 1. s. i, 208, 61.

22. πρὸς σέο] ‘on thy side.’ MA, 590, 6, a.

“ Ἀστυάγεα καταφρίειν πειρήσονται. ὡς ὢν ἐτοίμου τοῦ γε ἐνθάδε
 “ ἔοντος, ποίει ταῦτα, καὶ ποίει κατὰ τάχος.”²³ (125) Ἀκούσας
 ταῦτα, ὁ Κῦρος ἐφρόντιζε, ὅτεφ τρόπῳ σοφωτάτῳ Πέρσας ἀναπείσει
 ἀπίστασθαι· φροντίζων δὲ, εὐρίσκεται ταῦτα καιριώτατα εἶναι· ἐποίησε
 δὴ τάδε· γράψας ἐς βιβλίον τὰ ἐβούλετο, ἄλλην²⁴ τῶν Περσέων
 ἐποίησατο· μετὰ δὲ, ἀναπτύξας²⁵ τὸ βιβλίον καὶ ἐπιλεγόμενος, ἔφη
 ‘ Ἀστυάγέα μιν στρατηγὸν Περσέων ἀποδεικνύναι.’ “ Νῦν,” ἔφη τε
 λέγων, “ ὦ Πέρσαι, προαγορεύω ὑμῖν, παρεῖναι ἕκαστον ἔχοντα
 “ δρέπανον.” Κῦρος μὲν ταῦτα προηγόρευσε. (126) Ὡς δὲ παρ-
 ῆσαν ἅπαντες ἔχοντες τὸ προειρημένον, ἐνθαῦτα ὁ Κῦρος· ἦν γάρ
 τις χώρος τῆς Περσικῆς ἀκανθώδους ὅσον τε ἐπὶ ὀκτωκαίδεκα στα-
 δίους ἡ εἴκοσι πάντῃ²⁶ τοῦτόν σφι τὸν χώρον προεῖπε ἐξημερώσαι
 ἐν ἡμέρῃ. ἐπιτελεσάντων δὲ τῶν Περσέων τὸν προκείμενον ἄεθλον,
 δευτέρᾳ σφι προεῖπε, ἐς τὴν ὑστεραίην παρεῖναι λελουμένους. ἐν
 δὲ τούτῳ τὰ τε αἰπόλια καὶ τὰς ποίμνας καὶ τὰ βουκόλια ὁ Κῦρος
 πάντα τοῦ πατρὸς συναλίσας²⁷ ἐς τῷτό, ἔθνε, καὶ παρσκεύαζε,
 ὡς δεξόμενος²⁸ τῶν Περσέων τὸν στρατόν· πρὸς δὲ, οἶνφ τε καὶ
 σιτίοιςι ὡς ἐπιτηδεωτάτοιςι. ἀπικομένους δὲ τῇ ὑστεραίῃ τοὺς Πέρ-
 σας, κατακλίνας²⁹ ἐς λειμῶνα, εὐώχεε. ἐπεὶ τε δὲ ἀπὸ δείπνου
 ἦσαν³⁰, εἰρετό σφεας ὁ Κῦρος, ‘ κότερα τὰ τῇ προτερῇ εἶχον, ἡ
 ‘ τὰ παρεόντα σφι εἴη αἰρετώτερα;’ οἱ δὲ ἔφασαν, ‘ πολλὸν εἶναι
 ‘ αὐτῶν τὸ μέσον’³¹ τὴν μὲν γὰρ προτέρην ἡμέρην πάντα σφι κακὰ
 ‘ ἔχειν, τὴν δὲ τότε παρεούσαν πάντα ἀγαθὰ.’ παραλαβὼν δὲ

23. τάχος] ὁ ποιεῖς, ποίησον τάχιον, St John xiii, 27.

25. ἀναπτύξας] ‘unrolling.’ The oriental books resembled our charts or maps on rollers: hence the words roll and volume are derived; and ἐν ταῖς βιβλιοθήκαις, lxx, Ezra vi, 1; according to the English version, is “in the house of rolls.” ἀναπτύξας and πτύξας τὸ βιβλίον occur in St Luke iv, 18; 20. SS.

26. πάντῃ] ‘every way,’ i.e. ‘square;’ ἱρὸν δύο σταδίων πάντῃ, ἐν τετράγωνον, i, 181; ἡ ἀρουρα ἑκατὸν πηχέων ἐστὶ πάντῃ, ii, 168; SW. μέτωπον ἕκαστον, i, 178, 68.

28. δεξόμενος] παρασκευασόμενος δείπνον μεγαλοπρεπές, ἐδέκετο τοὺς Πέρσας· ὡς δὲ ἀπὸ δείπνου ἐγένοντο, v, 18; viii, 119. WE.

29. κατακλίνας] κελύσας τοὺς δὲ χλοὺς ἀνακλιθῆναι ἐπὶ τοὺς χόρτους, St

Matthew xiv, 19; ἐκέλευσε τοῖς δούλοις ἀναπεσεῖν ἐπὶ τὴν γῆν, xv, 35; ἐπέταξεν αὐτοῖς [τοῖς μαθηταῖς] ἀνακλίνειν πάντας ἐπὶ τῷ χλωρῷ χόρτῳ, St Mark vi, 39; εἶπε πρὸς τοὺς μαθητὰς αὐτοῦ “ κατακλίνατε αὐτούς” καὶ ἀνέκλιναν ἅπαντας, St Luke ix, 14 f; εἶπεν δὲ Ἰησοῦς “ ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν,” ἦν δὲ χόρτος πολλὸς ἐν τῷ τόπῳ, St John vi, 10: s. ix, 16, 87.

30. ἀπὸ δείπνου ἦσαν] i.e. ἐπαύσαντο δειπνοῦντες. STG. MA, 573; i, 133; γενέσθαι α. δ. ii, 78; v, 18; vi, 129; Liv. iv, 58.

31. τὸ μέσον] ix, 82, 18; πολλὸν τὸ μ. Eur. Al. 937; π. τὸ μ. τούτων κἀκείνου, Chrys. de E. P. t. iii, p. 302, c; οὐ γὰρ μικρὴ τῇ μέσῳ, Hel. AE. vii, p. 318; WE. τὸ διάφορον, Schol. on Eu. MA. ‘the difference between:’ longe aliud esse, Livy, i, 12; ὅσῳ τὸ μέσον, Chry. S. ii, p. 54; iii, 6.

τοῦτο τὸ ἔπος, ὁ Κύρος παρεγύμνου³² τὸν πάντα λόγον, λέγων
 “Ἄνδρες Πέρσαι, οὕτω ὑμῖν ἔχει· βουλομένοισι μὲν ἐμέο³³ πεί-
 “θεσθαί ἐστι τάδε τε καὶ ἄλλα μυρία³⁴ ἀγαθὰ, οὐδένα πόνον δου-
 “λοπρεπέα ἔχουσι· μὴ βουλομένοισι δὲ ἐμέο πείθεσθαί εἰσι ὑμῖν
 “πόνοι τῷ χθιζῷ³⁵ παραπλήσιοι ἀναρίθμητοι. νῦν ὦν, ἐμέο πειθό-
 “μενοι, γίνεσθε ἐλεύθεροι. αὐτὸς τε γὰρ δοκέω θείῃ τύχῃ γεγο-
 “νώς³⁶ τάδε³⁷ ἐς χεῖρας ἄγεσθαι³⁸, καὶ ὑμέας ἡγήμαι ἄνδρας
 “Μήδων εἶναι οὐ φανυτέρους οὔτε τᾶλλα οὔτε τὰ πολέμια. ὥς
 “ὦν ἐχόντων³⁹ ὦδε, ἀπίσταςθαι ἀπ’ Ἀστυάγεος τὴν ταχίστην.”⁴⁰
 (127) Πέρσαι μὲν νυν, προστάτew ἐπιλαβόμενοι, ἄσμενοι ἐλευθε-
 ροῦντο, καὶ πάλοι δεινὸν ποιούμενοι ὑπὸ Μήδων ἄρχεσθαι. Ἀστυ-
 άγης δὲ, ὥς ἐπύθετο Κύρον πρήσσοντα ταῦτα, πέμψας ἄγγελον⁴¹,
 ἐκάλεε αὐτόν. ὁ δὲ Κύρος ἐκέλευε τὸν ἄγγελον ἀπαγγέλλειν, ὅτι
 ‘πρότερον ἦξοι παρ’ ἐκείνων, ἢ αὐτὸς Ἀστυάγης βουλήσεται.’ ἀκούσας
 δὲ ταῦτα, ὁ Ἀστυάγης Μήδους τε ὥπλισε πάντας, καὶ στρατηγὸν
 αὐτῶν, ὥστε Θεοελαβῆς⁴² ἔων, ἀπέδεξε Ἀρπαγον, λήθην ποιούμε-
 νος⁴³ τὰ μιν ἐόργεε.⁴⁴ ὥς δ’ οἱ Μῆδοι στρατευσάμενοι τοῖσι Πέρσῃσι

32. παρεγύμνου] *aperit*, Tac. A. i, 39; *nudavit retentique*, Vir. Æ. i, 360; *nudare quid vellent*, Liv. xxiv, 27.

33. ἐμέο] In other writers the genitive after πείθεσθαι rarely occurs; in Herodotus repeatedly, v, 29; 33, 83; vi, 12, 73; besides three times in this chapter; in Thucydides vii, 73. In the preceding instances *ἐκ* may be understood, as it is expressed by Soph. E. 411; Eur. I. A. 726. *SW. MA*, 340, 3.

34. μυρία] The accent is properly placed on the penult of this word, because the context shows it to be synonymous with ἀναρίθμητα. s. i, 27, 85.

35. τῷ χθιζῷ] πόνω, ‘to that of yesterday.’

36. ὦν. γεγονώς] μοιρηγενής, Hom. II. Γ, 182; Liv. i, 54.

37. τᾶδε] namely, the liberation of the Persians from the yoke of the Medes. *SW*.

38. ἐς χεῖρας ἄγεσθαι] ‘to take in hand;’ iv, 79; vii, 8; *SW*. s. i, 35, 86.

39. ἐχόντων] τούτων or τῶν πηγμάτων being understood: *STG. HE*, on *VG*, viii, 10, 2. *MA*, 568, *obs*. The demonstrative is sometimes expressed, ὥς δὲ ἐχόντων τῶνδε, Soph. Aj. 281; ὥς οὕτως ἐ. τ. Æsch. P. 175; *BL*. ὥς

οὕτω ἐχόντων, viii, 144, 37; ὥς δὲ τοῦδ’ ἔχοντος, S. Aj. 915; ὥς δὲ ἐχόντων, 996; An. 1193; Æsch. A. 1364. *WE*. s. iv, 134, 60. The phrase answers to *quæ cum ita sint*, so frequent in Cicero.

41. ἄγγελον] is often understood; Κναζάρης εἰς Πέρσας ἔπεμπε πρὸς Καμβύσην, ἔπεμπε δὲ καὶ πρὸς Κύρον, Xen. C. i, 5, 4; as is *nuntium* in Latin, *nisi qui hoc ei diceret*, Cic. Ph. i. 5; *BO*, 10. Xen. A. iv, 3, 21; Liv. i, 31.

42. Θεοελαβῆς] βροτοὺς θρασύνει γὰρ αἰσχρομήτης τάλανα παρακοπὰ πρωτοπήμων, Æsch. A. 215; βιῶται δ’ ἅ τάλανα πειθᾶ, προβουλόπαις ἔφερτος, ἄστας, 376; *fatalem increpans rabiem; neque militum, sed deum, ira resurgere*, Tac. A. i, 39; *quem deus vult perdere, prius dementat*: s. vii, 18, 81.

43. λήθην ποιούμενος] λ. λαθών, Æl. V. H. iii, 18; λ. ἔχων, μνήμην οὐ λαθών, ληθόμενος, ἐπιλανθανόμενος are synonymous expressions. *SS*. Instead of a verb active a circumlocution is often used; the substantive derived from that verb active being joined with ποιεῖσθαι. Though the object of this verb, which, with the simple verb, would have been in the accusative, is properly in the circum-

συνέμισγον⁴⁵, οἱ μὲν τινες αὐτῶν ἐμάχοντο, ὅσοι μὴ τοῦ λόγου μετέσχον, οἱ δὲ αὐτομόλουν πρὸς τοὺς Πέρσας, οἱ δὲ πλείστοι ἐθελόκακόν⁴⁶ τε καὶ ἔφενγον. (128) Διαλυθέντος δὲ τοῦ Μηδικοῦ στρατεύματος αἰσχροῦς, ὡς ἐπύθετο τάχιστα ὁ Ἀστυάγης, ἔφη, ἀπειλέων τῷ Κῦρῳ· “Ἄλλ’ οὐδ’ ὥς ὁ Κῦρός γε χαίρήσει.”⁴⁷ Τοσαῦτα εἶπας, πρῶτον μὲν τῶν μάγων τοὺς ὀνειροπόλους, οἱ μιν ἀνέγνωσαν⁴⁸ μετεῖναι τὸν Κῦρον, τοὺτους ἀνεσκολόπισε·⁴⁹ μετὰ δὲ, ὥπλισε τοὺς ὑπολειφθέντας⁵⁰ τῶν Μήδων ἐν τῷ ἡστέϊ, νέους τε καὶ πρεσβύτας ἄνδρας. ἐξαγαγὼν δὲ τούτους, καὶ συμβαλὼν⁵¹ τοῖσι Πέρσῃσι, ἐσώθη· καὶ αὐτός τε Ἀστυάγης ἐζωγρήθη, καὶ τοὺς ἐξήγαγε τῶν Μήδων ἀπέβαλε. (129) Ἐόντι δὲ αἰχμαλώτῳ τῷ Ἀστυάγει προστὰς⁵², ὁ “Ἀρπαγὸς κατέχαιρέ⁵³ τε καὶ κατεκερτόμει⁵⁴, καὶ ἄλλα λέγων ἐς αὐτὸν θυμαλγέα ἔπεα, καὶ δὴ καὶ εἵρετό μιν πρὸς⁵⁵ τὸ ἐωντοῦ⁵⁶

locution put in the genitive; yet it may be put in the accusative, provided the circumlocution answers in its signification to a verb active; and in this case the verb ποιῆσθαι has a double accusative; i. 68. *MA*, 413, *obs.* 5. Compare ποιεῖται τὴν αἵησιν and αἵξει τὴν αἵησιν, Ephesians iv, 16; and Colossians ii, 19.

44. ἐόργει] pluperfect middle from ἔργω, an unusual form of ἔρδω, ἔρξω, ἔργα, ἐόργειν, *SW.* or from ῥέζω, ῥέξω, ἔρρεξα, ἔρρογα—ἔρογα—ἔοργα, ἡόργειν—ἐόργειν—ἐόργειν. *E. MA*, 161.

45. συνέμισγον] ὡς δὲ καὶ ἀγχοῦ ἐγίνοντο καὶ συνέμισγον ἀλλήλοισι, vi, 14. *WE.*

46. ἐθελόκακον] The Roman army under Appius non vincere tantum noluit, ut Fabianus exercitus, sed vinci voluit: productus in aciem, turpi fuga petit castra, Liv. ii, 59.

47. χαίρήσει] ‘shall not escape scot-free.’ s. iii, 36, 81.

48. ἀνέγνωσαν] ἀνέπεισαν.

49. ἀνεσκολόπισε] ‘he crucified.’ Λεωνίδεω ἀποταμώντες τὴν κεφαλὴν ἀνισταύραςαν τῷ σὺ τὴν ὁμοίην ἀποδιδοῦς, Μαρδόνιον ἀνασκολοπίσας &c. ix, 78. *SW.* Astyages, according to Diodorus, disgusted the army by cashiering all the officers and putting many of them to death. *LR.*

50. ὑπολειφθέντας] τῶν ἐκ τῆς πόλεως ὑπολοίπων οἱ τε πρεσβύτατοι καὶ οἱ νεώτατοι, Thu. i, 105.

51. συμβαλὼν] Xenophon, in the *Cyropædia*, represents Cyrus as succeeding peaceably to the throne of Media; in the *Anabasis*, he alludes to the war between the two nations. This last battle took place at Pasargadis, *Str.* xv, p. 1062, c. *LR.*

52. προστὰς] i, 86; 119: s. i, 2, 62.

53. κατέχαιρε] ‘exulted over;’ vii, 129.

54. κατεκερτόμει] from τέτομα, ‘I cut,’ and κέαρ ‘the heart.’ *DAM.* In these expressions the substantive ἔπεα is often understood, ἐπεκερτόμουν δὲ παῖδες, δακέθυμά μοι λέγοντες, *Anac.* viii, 7; *BO*, 94. ἐγὼ Κύκλωπα προσηύδων κερτομοῖσι, “ἐπεὶ ξείνους οὐχ ἔξω σφ’ ἐν ὁίκῳ ἐσθήμεναι τῷ σε Ζεὺς τίσατο,” *Hom.* O. i, 474.

55. πρὸς] διὰ τὸ μηκέτι ἐπιλελῆσθαι ἐκείνου τοῦ δείκνυαι αἰσχίστου. *STG.* s. i, 38, 97.

56. ἐωντοῦ] This genitive denotes the object of the action, i. e. the person to whom the supper was given; ἐκ τῶν Δαίτων χρησμών, v, 43; τὸ ἔχθος τὸ Λακεδαιμονίων, and τὸ ε. τὸ ἐς Λακεδαιμονίους συγκεκρημένον, ix, 37, 20 and 18; τὴν εὐεργεσίαν τῆς γυναικὸς, *Diod.* xvii, 24; ἐγγρόνου δερλίματα, *Eur.* Ph. 1757; ὑπὲρ τολμήματος τῶν παίδων, *Æl.* V. H. v, 21. *WE. LR. MA*, 313. Hence there is no necessity for the change of βροτῶν into βροτοῖς, *Æsch.* P. V. 123; where the Scholiast gives

δείπνον, τό μιν ἐκεῖνος σαρξί τοῦ παιδὸς ἐθόλινσε⁵⁷, ‘ὅ τι⁵⁸ εἴη
 ‘ἡ ἐκεῖνον δουλοσύνη ἀντὶ⁵⁹ τῆς βασιληΐης;’ ὁ δέ μιν προσδὼν
 ἀντείρετο, ‘εἰ ἑωυτοῦ ποιέεται τὸ Κύρου ἔργον;’ Ἀρπαγὸς δὲ ἔφη,
 ‘αὐτὸς γάρ γραψαί, τὸ πρῆγμα ἑωυτοῦ δὴ δικαίως εἶναι.’ Ἀστυάγης
 δὲ μιν ἀπέφαινε τῷ λόγῳ ‘σκαϊότατόν τε καὶ ἀδικώτατον ἔοντα
 ‘πάντων ἀνθρώπων. σκαϊότατον μὲν γε, εἰ⁶⁰, παρεὼν⁶¹ αὐτῷ βασι-
 ‘λέα⁶² γενέσθαι, εἰ δὴ⁶³ δι’ ἑωυτοῦ γε ἐπρήχθη τὰ παρεόντα, ἄλλω
 ‘περιέθηκε⁶⁴ τὸ κράτος· ἀδικώτατον δέ, ὅτι τοῦ δείπνου εἵνεκεν
 ‘Μήδους κατεδούλωσε· εἰ γὰρ δὴ⁶⁵, δέον πάντως περιθεῖναι ἄλλω
 ‘τέφ τὴν βασιληΐην⁶⁶, καὶ μὴ αὐτὸν ἔχειν, δικαιοτέρον εἶναι Μήδων
 ‘τέφ περιβαλεῖν τοῦτο τὸ ἀγαθὸν· ἢ Περσέων· νῦν δὲ Μήδους μὲν,
 ‘ἀναιτίους τούτου ἔοντας, δούλους ἀντὶ δεσποτέων γεγονέναι, Πέρ-
 ‘σας δὲ, δούλους ἔοντας τὸ πρὶν Μήδων, νῦν γεγονέναι δεσπότες.’
 (130) Ἀστυάγης ‘μὲν νυν, βασιλεύσας ἐπ’ ἔτα⁶⁷ πέντε καὶ τρι-
 ἥκοντα, οὕτω τῆς βασιληΐης κατεπαύσθη. Μῆδοι δὲ ὑπέκυψαν
 Πέρσῃσι διὰ τὴν τούτου πικρότητα, ἄρξαντες τῆς ἄνω⁶⁸ Ἄλνους πο-

els τοὺς βροτούς. s. ix, 104, 6; iii, 136, 53; vi, 65, 11; Liv. xxvii, 7, 3; Jun. iii, 237.

57. ἐθόλινσε] ἐθόλινσε, εὐώχησε, “δαίσε.” Ἀρπαγὸς, τὸν Ἀστυάγης ἀνόμω τραπέζῃ ἔδαισε, i, 162. VK.

58. ὅ τι] κοίη τις (s. i, 37, 93;) δοκιμὴ ἐκεῖνῳ εἶναι ἡ δουλοσύνη μετὰ τὸ βασιλεύσαι; STG. Λευτυχίδης, ἐπὶ γέλῳ τί τε καὶ λάσθῃ, εἰρώτα τὸν Δημόκριτον ‘οἰοῖν τι εἶη τὸ ἄρχειν μετὰ τὸ βασιλεύειν;’ vi, 67, 19; πταίσας τῷδε πρὸς κακῷ, μαθήσεται ὅσον τό τ’ ἄρχειν καὶ τὸ δουλεύειν δίχα, Aesch. P. V. 962; λυπηρότερον ἐκ βασιλείως ἰδιώτην φανῆναι, ἢ ἄρχην μὴ βασιλεύσαι, Xen. A. vii, 7, 17; to the above may be added the reflection of Jugurtha, *quam gravis casus in servitium ex regno foret!* Sall. J. 66: VK. s. i, 86, 22.

61. παρεὼν] The participles of impersonal verbs are put in the nominative absolute; MA, 564, because the Attics never use the genitive absolute of neuter participles. Phav. παρεὼν οἱ ἀποχείρια πάντα ποιήσασθαι, vi, 72; [π. κατασχέσθαι, vii, 164, 51; HE, on VG, vi, 1, 2.] ἔρχειν παρόν μοι, Eur. Ph. 530. δέον, below; iii, 65, 31; δ. εἰδασθαι, Dem. O. iii, 6; δόξαν, ii, 148; μετέδιν, ii, 178; ἔξδιν, iv, 126, 13; παρέχον, v, 49, 55; εὐ παρασχόν, Thu. i, 120; καλῶς π. id. v, 14; 60;

63; παρατυχόν, ib. 60; χρεών, v, 50, 63. VK. WE. SW. STG. ED.

62. βασιλέα] s. i, 3, 94; τῷ δικαιοτάτῳ ἀνδρῶν βουλομένῳ γενέσθαι, iii, 142.

64. περιέθηκε] iii, 81; is a metaphor from the act of encircling the head with a crown or chaplet, τὴν ἐλευθερίην ὑμῖν περιτίθημι, iii, 142; περιβαλεῖν, from that of investing the body with a garment: STG. ὅμως ἀμφιβάλλεται, Pin. O. i, 14; is a similar metaphor.

65. δὴ] ἄλλω περιέθηκε τὸ κράτος is understood to be repeated here. MA, 555, obs. 2. ‘for, if he transferred the power to some other person, because it was absolutely necessary so to do and not to retain it himself, that it would have been more just, &c.’

67. ἔτα] Commentators differ widely in their computation of the periods mentioned in this chapter.

68. ἄνω] τῆς Ἀσίας τὰ κάτω, i, 72; 177, 65; τὰ δὲ ἄνω αὐτῆς, ib. ἡ ἄνω Ἀσίῃ, i, 95; iv, 1. VK. κάτω and ἄνω, as well as the prepositions κατὰ and ἀνὰ, both in and out of composition, are opposed as denoting respectively, situation (1) on plains and on mountains; (2) on the sea-coast, and in the interior; (3) in the city, and in the country; (4) at the king’s court, and away from the seat of government.

ταμου Ἀσίης ἐπ' ἔτεα τριήκοντα καὶ ἑκατὸν δυνῶν δέοντα, παρέξ ἡ⁶⁹ ὅσον οἱ Σκύθαι ἤρχον. ὑστέρῳ μέντοι χρόνῳ μετεμέλησε⁷⁰ τέ σφι ταῦτα ποιήσασι καὶ ἀπέστησαν ἀπὸ Δαρείου⁷¹ ἀποστάντες δὲ, ὀπίσω κατεστράφησαν⁷² μάχῃ νικηθέντες. τότε δὲ, ἐπὶ⁷³ Ἀστυάγεος, οἱ Πέρσαι τε καὶ ὁ Κύρος, ἐπαναστάντες τοῖσι Μήδοισι, ἤρχον⁷⁴ τὸ ἀπὸ τούτου τῆς Ἀσίης. Ἀστυάγεα δὲ Κύρος, κακὸν οὐδὲν ἄλλο⁷⁵ ποιήσας, εἶχε παρ' ἑνωτῶ, ἐς ὃ ἐτελεύτησε. οὕτω δὲ Κύρος γενόμενός τε καὶ τραφεὶς ἐβασίλευσε⁷⁶, καὶ Κροῖσον ὑστερον τούτων, ἄρξαντα ἀδικίης, κατεστρέψατο· ὥς εἴρηται μοι τὸ πρότερον. τούτον δὲ καταστρεψάμενος, οὕτω πάσης τῆς Ἀσίης ἤρξε.

(141) Ἵωνες δὲ καὶ Αἰολεες, ὥς⁷⁷ οἱ Λυδοὶ τάχιστα κατεστράφατο⁷⁸ ὑπὸ Περσέων, ἐπεμπον ἀγγέλους ἐς Σάρδεις παρὰ Κύρον, ἐθέλοντες ἐπὶ⁷⁹ τοῖσι αὐτοῖσι εἶναι, τοῖσι καὶ Κροίσῳ ἦσαν, κατήκοοι. ὁ δὲ, ἀκούσας⁸⁰ αὐτῶν τὰ προτίσχοντο⁸¹, ἔλεξέ σφι λόγον.⁸² ἄνδρα⁸³ φάς· αὐλητὴν, ἰδόντα ἰχθύς ἐν τῇ θαλάσῃ, ἀλλέειν, ἑοκείοντά σφεις ἐξελεύσεσθαι ἐς γῆν· ὥς δὲ ψευσθῆναι τῆς ἐλπίδος⁸⁴,

They also signify motion in these several directions: *HÜ.* iii, 13, 40; v, 50, 65.

69. παρέξ ἡ] πλὴν ὅσον, ii, 32; πλὴν ἡ, ii, 111; πλὴν ἡ ὅσοι, vi, 5; χωρὶς ἡ ὁκόσοι, ii, 77; χωρὶς ἡ ὅτι, iv, 82. The period, during which the Scythians held the mastery of Upper Asia, was 28 years, i, 106; iv, 1. *VK.*

70. μετεμέλησε] Verbs, indicating 'repentance,' take a participle to express the exciting cause. *MA.* 551. ὥς μή τοι μεταμελήσει εὐποιήσαντι, iii, 140; μετεμέλησέ σφι οὐ σχοῦσι, iv, 203. *STG.*

71. Δαρείου] This was Darius II, surnamed Ochus or Nothus, the successor of Xerxes II. Μῆδοι, ἀπὸ Δαρείου, τοῦ Περσῶν βασιλέως, ἀποστάντες, πάλιν προσεχώρησαν αὐτῷ, *Xen.* H. i, 2, 19. Herodotus, according to Aulus Gellius, must have added this passage to his history, when he was of a very advanced age. *LR.*

72. κατεστράφησαν] Though modern Attics preferred second aorists, as being less harsh; the Ionians and ancient Attics were fond of using first aorists, *VK.* as θαφθῆναι, ii, 81; ἀπαλαχθέντων, ii, 2; ἐξελασθῆς, i, 168, 29; καταπαύσθῃ, i, 130; ἐθρέφθῃ, *Eur.* *Hec.* 351; κρυφθῆς, *O.* 43. *SW.*

75. οὐδὲν ἄλλο] in eo *prælio Astyages capitur: cui Cyrus nihil aliud quam regnum abstulit; nepotemque in illo magis, quam victorem egit.* *Jus.* i, 6. *GAL.* But Isocrates says Κύρος τὸν πατέρα τῆς μητρὸς ἀπέκτεινε, *Ev.* p. 196, v. *LR.*

76. ἐβασίλευσε] 'became king,' ii, 2; ἐπετρόπευσε, 'he became guardian,' i, 65; τυραννέουσας, 'after or upon becoming king,' i, 14; πάντες εὐεργετήσαντες ἡ δυνάμενοι τὰς πόλεις ἡ τὰ ἔθνη εὐεργετεῖν ἐτύγχανον τῆς τιμῆς ταύτης· . . . οἱ δ', ἐλευθερώσαντες, ὥσπερ Κύρος, *Arist.* P. v, 10. s. i, 98, 17.

81. αὐτῶν τὰ προτίσχοντο] 'their proposals.'

82. λόγον] 'an apologue, a moral fable;' τὸν τοῦ κυνὸς λόγον, *Xen.* M. ii, 7, 13; *LR.* οἱ τοῦ Αἰσώπου λόγοι, *Pla.* Ph. 4; λόγοι οἱ Αἰσώπειοι, *Arist.* Rh. ii, 21, 2; Στησίχορος εἶπεν αὐτοῖς λόγον, *ib.* *ED.* Æsop is called λογοποιός, ii, 124. *LAU.*

83. ἄνδρα] ἐπ' ἀκταῖς ἦστο ἀνὴρ ἀλιεύς· εἶχε δὲ χερσὶν ἰχθύσιν ἀμφιέληστρον, ἀποβρίβοντι τοῦκας, *Hes.* S. H. 213. s. i, 90, 68.

84. ἐλπίδος] The genitive shows in what respect the sense of the verb is to be taken; δόξης ἐσφάλην, *Eur.* M. 1006. *MA.* 316. Ælian speaks of

‘λαβεῖν ἀμφίβληστρον⁸⁵, καὶ περιβαλεῖν τε πλῆθος πολλὸν τῶν
 ‘ιχθύων καὶ ἐξεμύσαι. ἰδόντα δὲ παλλομένους, εἰπὲν ἄρα αὐτὸν
 ‘πρὸς τοὺς ἰχθύς: “Πάυσθε μοι ὀρχεόμενοι⁸⁶, ἐπεὶ οὐδ’ ἐμέο αὐλέ-
 “οντος⁸⁷ ἠθέλετε ἐκβαίνειν ὀρχεόμενοι.”’ Κύρος μὲν τοῦτον τὸν
 λόγον τοῖσι Ἴωσι καὶ τοῖσι Αἰολεῦσι τῶνδε εἵνεκα ἔλεξε, ὅτι δὴ οἱ
 Ἴωνες πρότερον, αὐτοῦ Κύρου δεηθέντος δι’ ἀγγέλων⁸⁸ ἀπίστασθαι
 σφας ἀπὸ Κροίσου, οὐκ ἐπείθοντο· τότε δὲ, κατεργασμένων τῶν
 πρηγμάτων, ἦσαν ἐτοῖμοι πείθεσθαι Κύρῳ. ὁ μὲν δὴ, ὀργῇ ἐχόμενος⁸⁹,
 ἔλεγε σφί ταδε. Ἴωνες δὲ, ὡς ἤκουσαν τούτων ἀνενευχθέντων⁹⁰ ἐς
 τὰς πόλεις, τείχεά τε περιεβάλλοντο ἕκαστοι, καὶ συνελέγοντο ἐς
 Πανιώνιον⁹¹ οἱ ἄλλοι πλὴν Μιλησίων· πρὸς μούρους γὰρ τούτους
 ὅρκιον Κύρος ἐποίησατο, ἐπ’⁷⁹ οἷσι περ ὁ Δυδός. τοῖσι δὲ λοιποῖσι
 Ἴωσι ἔδοξε κοινῇ λόγῳ πέμπειν ἀγγέλους ἐς Σπάρτην, δεησομένους
 Ἴωσι τιμωρέειν. (143) Τούτων δὴ ὧν τῶν Ἴωνων οἱ Μιλήσιοι μὲν
 ἦσαν ἐν σκέπῃ⁹² τοῦ φόβου, ὅρκιον ποιησάμενοι· τοῖσι δὲ αὐτῶν νη-
 σιώτῃσι ἦν δεινὸν οὐδέν· οὔτε γὰρ Φοίνικες ἦσαν κω Περσέων κατή-
 κοοι, οὔτε αὐτοὶ οἱ Πέρσαι ναυβάται. (152) Ὡς δὲ ἀπικέατο⁹³ ἐς
 τὴν Σπάρτην τῶν Ἴωνων καὶ Αἰολέων οἱ ἄγγελοι· κατὰ γὰρ δὴ
 τάχος⁹⁴ ἦν ταῦτα πρησόμενα· εἶλοντο πρὸς⁹⁵ πάντων λέγειν τὸν
 Φωκαέα, τῷ οὐνομα ἦν Πύθερμος. ὁ δὲ, πορφύρεόν⁹⁶ τε εἶμα περι-
 βαλόμενος, ὡς ἂν πυνθανόμενοι πλείστοι συνέλθοιεν Σπαρτιηγέων,
 καὶ καταστάς, ἔλεγε πολλὰ, τιμωρέειν ἔωντοῖσι χρῆζων. Λακεδαι-
 μόνιοι δὲ οὐ κως ἤκουον, ἀλλ’ ἀπέδοξέ⁹⁷ σφί μὴ τιμωρέειν Ἴωσι. οἱ

fish being charmed by music. H. A. i. WE.

86. ὀρχεόμενοι] *τερπωλὴ δ’ ὅτε εἰν-
 ἄλιον φορέσσι δι’ ἡέρος ὀρχηστῆρα*,
Opp. C. i, 59. LR.

87. αὐλέοντος] *ἠυλόησαμεν ὑμῖν, καὶ
 οὐκ ὤρχησασθε*, St Matthew xi, 17.

88. δι’ ἀγγέλων] i. e. *πέμψας κήρυκας*,
 i, 76. WE. s. i, 2, 79; 99, 19.

89. ὀργῇ ἐχόμενος] i, 61, 42.

90. ἀνενευχθέντων] *ταῦτα ὡς ἀπ-
 ενευχθέντα ἤκουσαν*, i, 158; 160; v, 89;
 vii, 169; ὡς ταῦτα ἀνενεύχθαι, ii, 121,
 6. GR.

91. Πανιώνιον] *ἐστὶ τῆς Μυκάλης
 χώρας ἱρὸς, ἐξαπαρημένος Ποσειδῶνι*, i,
 148; *δυώδεκα πόλεις ἱρὸν ἰδρύσαντο*,
τῷ οὐνομα ἔθεντο Π. i, 143; SW. vi, 7.

92. ἐν σκέπῃ] ‘under shelter’ (i. e.
 ‘sheltered’) *from.* ἐν σ. τοῦ πολέμου,
 vii, 172; 215; ἐν σ. πολλῇ τ. π. καὶ
 τῶν πραγμάτων, Arist. t. i, p. 476; ἐν

σ. τοῦ κινδύνου, *Æl. H. A. vii, 6; ἐν σ.
 τοῦ κρύους*, H. A. ix, 57. WE.

95. πρὸς] ‘for, in behalf of:’ *οὕτε ἐγὼ
 ἀρκέσω πρᾶττων πρὸ ὑμῶν, ὅ τι ἂν δέη·
 οὕτε ὑμεῖς πρὸ ἡμῶν*, Xen. C. iv, 5, 44.
MA, 575.

96. πορφύρεον] The ‘purple’ of the
 ancients resembled κόκκινος, our ‘scar-
 let:’ it was a colour chiefly worn by
 ladies; *τὴν γυναῖκειαν ἀλουργίδα περι-
 τιθέμενος*, Jul. O. i, p. 48, c. LR.
πορφύρα, ἀπὸ θαλασσοῦ κόχλου γινο-
 μένη καὶ ἐργαζομένη, Etym. M. p. 70,
 23; Ἀναξανδρίδης ἦν τὴν ὕψιν καλὸς
 καὶ μέγας, καὶ κόμην ἔτρεφε, καὶ ἐφό-
 ρει ἀλουργίδα καὶ κρόσπεδα χρυσᾶ,
Cham. in Ath. ix, 16. BL. Accord-
 ing to Lucian it was the dress of the
 proud, ostentatious, wealthy, and luxu-
 rious, Tim. p. 100. SS. There are
 several shell-fish in the Levant which
 yield this dye, but the art is now lost.

μὲν δὴ ἀπαλλάσσοντο· Λακεδαιμόνιοι δὲ, ἀπώσάμενοι τῶν Ἰώνων τοὺς ἀγγέλους, ὁμῶς ἀπέστειλαν πεντηκοντέρῳ ἄνδρας, ὥς μὲν ἔμοι δοκεῖ, κατασκόπους τῶν τε Κύρου πρηγμάτων καὶ Ἰωνίης. ἀπικόμενοι δὲ οὗτοι ἐς Φώκαιαν, ἔπεμπον ἐς Σάρδεις σφένν αὐτῶν τὸν δοκιμώτατον⁹⁸, τῷ οὐνομα ἦν Λακρίνης, ἀπερέοντα⁹⁹ Κύρῳ Λακεδαιμονίων ῥῆσιν, ‘γῆς τῆς Ἑλλάδος μηδεμίαν πόλιν σιναμωρέειν¹⁰⁰, ὥς αὐτῶν οὐ περιοφόμενων.’¹ (153) Ταῦτα εἰπόντος τοῦ κήρυκος, λέγεται Κύρον ἐπείρεσθαι τοὺς παρεόντας οἱ Ἕλληνων, ‘τίνες ἐόντες² ἄνθρωποι Λακεδαιμόνιοι, καὶ κόσσοι πλῆθος³, ταῦτα ἐωυτῷ ‘προαγορεύουσι;’ πυνθανόμενον δὲ μιν εἰπεῖν πρὸς τὸν κήρυκα τὸν Σπαρτιήτην· “Οὐκ ἔδεισά κω ἄνδρας τοιοῦτους, τοῖσι ἐστι χώρος ἐν “μέσῃ τῇ πόλει ἀποδεδεγμένος, ἐς τὸν συλλεγόμενοι ἀλλήλους “ὁμοῦντες ἑξαπατῶσι. τοῖσι, ἦν ἐγὼ ὑγιαίνω, οὐ τὰ Ἰώνων πάθεα “ἔσται ἔλλεσχα⁴, ἀλλὰ τὰ οἰκίῃα.” Ταῦτα ἐς τοὺς πάντας “Ελληνας ἀπέβριψε⁵ ὁ Κύρος τὰ ἔπεα, ὅτι, ἀγορὰς κτησάμενοι, ὦνῃ τε καὶ πρήσει χρέωνται. αὐτοὶ γὰρ οἱ Πέρσαι ἀγορῇσι οὐδὲν ἐβάσισι χρῆσθαι, οὐδὲ σφί ἐστι τὸ παράπαν ἀγορή.⁶ μετὰ ταῦτα, ἐπιτρέψας τὰς μὲν Σάρδεις Ταβάλῳ, ἀνδρὶ Πέρσῃ, τὸν δὲ χρυσὸν, τὸν τε Κροῖσου καὶ τὸν τῶν ἄλλων Λυδῶν, Πακτύῃ, ἀνδρὶ Λυδῷ, κομίζειν⁷,

98. δοκιμώτατον] ‘the most distinguished.’ Theseus is called δοκιμώτατος ‘Ελλάδι, Eur. S. 288. BL.

99. ἀπερέοντα] For this form of the future see MA, 173; and DW, p. 74. ψεύσομαι ἢ ἐτυμον φερέω, Hom. Il. K, 534; K. vi, 43, 55.

100. σιναμωρέειν] ‘to mischief, to injure wantonly,’ viii, 35. WE.

1. περιοφόμενων] τὸν Κύρον νηποιῇ ταῦτα ποιοῦντα. The future participle is used, after ὥς, in giving a reason contained in the words or intention of another person, and is put in the genitive absolute, when its own subject has not preceded. MA, 568. STG. v, 30, 60.

2. τίνες ἐόντες] i. e. τίνες εἰεν ὅτι. The participle (with τίς) here inquires the grounds on which the Spartans presumed to send this injunction. τί δέλωσιν λέγει ταῦτα; τίς εἶπῃ, καὶ τί ποίησας, εὐεργέτης φησὶ εἶναι; iii, 140; τί δέλοντες ἦκοιεν καὶ πῦρ αἰθοῖεν; iv, 145; τίνες ἄνθρωποι εἰσι, καὶ κοῦ γῆς οἰκημένοι, καὶ τί ἐθέλοντες ἔλθοιεν; v, 13; τίνα δαιμόνων παραβάτες, τάδε

ἀναπλέπαμεν; vi, 12; ὅσοι τινὲς ἐόντες ταῦτα ποιεῖν οἱοί τέ εἰσι, vii, 102. STG. MA, 567.

4. ἔλλεσχα] i. e. τὰ ἐν λέσχῃ ὄντα, ‘the theme of conversation.’ STE, Th. L. G. 5750.

5. ἀπέβριψε] vi, 69; vii, 13; τοιούτῳ ἐκρίπτων ἔπη, Aesch. P. V. 968: the simple verb is of more frequent occurrence, τραχεῖς καὶ τεθηγμένους λόγους ρίψει, ib. 319; especially in Eur. in *nostrum jacies verba superba caput*, Prop. ii, 8, 16. BL.

6. ἀγορῇ] ἀγορὰς οὐχ ἐπιτονται οὔτε γὰρ πωλοῦσιν, οὔτ’ ὠνοῦνται, Stra. xv, p. 734; ἔστιν αὐτοῖς ἐλευθερά ἀγορά καλουμένη, ἐνθα τὰ τε βασιλεία καὶ τὰ ἄλλα ἀρχεῖα πεποιήται ἐντεῦθεν τὰ μὲν ὄνια καὶ οἱ ἀγοραῖοι ἀπελήλυνται εἰς ἄλλον τόπον, Xen. C. i, 2, 3; ὁ Καῖσαρ τέμενος τῷ νεφ[‘Αφροδίτης τῆς γενετήρας] περιέθηκεν, δ’ Ῥωμαίοις ἔταξεν ἀγορὰν εἶναι, οὐ τῶν ὀνίων, ἀλλ’ ἐπὶ πρᾶξι συνιόντων ἐς ἀλλήλους καθὰ καὶ Πέρσαις ἦν τις ἀγορά, ἧτοῦσιν ἡ μανθάνουσι τὰ δίκαια, App. C. ii, 102. LR, vii, 23, 9.

ἀπήλυνε⁸ αὐτὸς ἐς Ἀγβάτανα, Κροῖσόν τε ἅμα ἀγόμενος, καὶ τοὺς Ἴωνας ἐν οὐδενὶ λόγῳ ποιησάμενος τὴν πρώτην⁹ εἶναι.¹⁰ ἥ τε γὰρ Βαβυλῶν οἱ ἦν ἐμπόδιος καὶ τὸ Βάκτριον ἔθνος καὶ Σάκαι τε καὶ Αἰγύπτιοι, ἐπ' οὓς ἐπέιχε¹¹ τε στρατηλατέειν αὐτὸς¹², ἐπὶ¹³ δὲ Ἴωνας ἄλλον πέμπειν στρατηγόν. (154) Ὡς δὲ ἀπήλασε ὁ Κύρος ἐκ τῶν Σαρδίων, τοὺς Λυδοὺς ἀπέστησε¹⁴ ὁ Πακτύης ἀπὸ τε¹⁵ Ταβάλου καὶ Κύρου· καταβᾶς δὲ ἐπὶ θάλασσαν, ἅτε τὸν χρυσὸν ἔχων πάντα τὸν ἐκ τῶν Σαρδίων, ἐπικούρους τε ἐμισθοῦτο, καὶ τοὺς ἐπιθαλασσίους ἀνθρώπους ἔπειθε σὺν ἐωντῷ στρατεύεσθαι. ἐλάσας δὲ ἐπὶ τὰς Σάρδεις, ἐπολιόρκει Τάβαλον, ἀπεργμένον ἐν τῇ ἀκροπόλει. (155) Πυθόμενος δὲ κατ' ὁδὸν ταῦτα, ὁ Κύρος εἶπε πρὸς Κροῖσον τάδε· “Κροῖσε, τί ἔσται τὸ τέλος τῶν γινομένων τούτων ἐμοί; οὐ “παύσονται Λυδοὶ, ὥς οἴκασι¹⁶, πρήγματα παρέχοντες, καὶ αὐτοὶ “ἔχοντες. φροντίζω, μὴ ἄριστον ᾗ ἑξανδραποδίσασθαι σφεας· ὁμοίως “γάρ μοι νῦν γε φαίνομαι πεποικέναι, ὥς εἴ τις, πατέρα ἀποκτείνας, “τὸν παῖδων αὐτοῦ φείσαιο¹⁷ ὥς δὲ καὶ ἐγὼ Λυδῶν τὸν μὲν πλέον “τι ἢ πατέρα ἐόντα σέ λαβὼν ἄγω¹⁸, αὐτοῖσι δὲ Λυδοῖσι τὴν πόλιν “παρέδωκα” καὶ ἔπειτα θωυμάζω, εἰ¹⁹ μοι ἀπεστᾶσι;”²⁰ Ὁ μὲν δὴ,

7. κομίζ[ειν] ‘to transmit.’

8. ἀπήλυνε] Κύρος ὁρμάτο ἐκ Σάρων, φρουρὰν μὲν Περσικὴν καταλιπὼν πολλὴν ἐν Σάρδεσι, ἔγων δὲ πολλὰς ἀμάξας πολλῶν καὶ παντοδαπῶν χρημάτων ἦκε δὲ καὶ ὁ Κροῖσος, Xen. C. vii, 4, 12; ἦγετο τὸ λοιπὸν, ὅποι καὶ αὐτὸς πορεύοιτο, ib. 2, 29.

9. τὴν πρώτην] *MA*, 281, 2. s. i, 60, 23; 81, 81; 134, 31; χρὴ μὴ βραδύνειν, ὥς ὁ καιρὸς ἐστὶ μὴ μέλλειν εἶτι, ἀλλὰ τὴν πρώτην τρέχειν χρὴ ὥς τάχιστα ἤδη, Arist. Th. 660; *BO*, 337. Dem. Ph. i, 9.

10. εἶναι] with adjectives, adverbs, and prepositions followed by their case, is often put absolutely, and generally in negative (but s. vii, 164, 47;) propositions, to limit and restrict them. *MA*, 546. *STG*. *RZ*, on *VG*, v, 6, 10. This pleonasm is Attic and Ionic, iv, 81; vii, 104, 7; 143, 12; viii, 30; 116; ix, 7, 1; 53. *Æ*. It may be rendered by ‘that is,’ or ‘at least.’

13. ἐπὶ] So ἐπὶ Φίλιππον, ‘to carry on the war against Philip,’ *Æsch.* in *Ct.* 34.

14. ἀπέστησε] ἐζήτησεν ἀποστῆσαι σε ἀπὸ Κυρίου, *LXX*, Deut. xiii, 10. *SS*. s. i, 45, 45.

15. ἀπὸ τε] i, 106. This order of the words is illustrated by *EE*, on Eur. *Hr.* 622.

16. ὥς οἴκασι] ὄχλον παρέξει, ὥς ἔοικας, Eur. *Hec.* 338. *EE*.

17. φείσαιο] An ancient proverb to this effect is quoted by Aristotle, *ῥήπιος*, δς, πατέρα κτείνας, παῖδας καταλείποι, *Rh.* i, 16, 3; ii, 22, 3. Philip acted on this principle, *negare satis tutum tibi quidquam esse, nisi liberos eorum, quos interfecisset, comprehensos in custodia haberet, et tempore alium alio tolleret*, Liv. xi, 3; ὃ τέκνον, τὸν γέροντα οὐδὲς ὑβρίσειν ἤθελ’, εἰσορῶν τὸ σὺν κάρᾳ δίκην γὰρ ἀξίαν ἐλάμβαν’ ἂν, Eur. *B.* 1298; τούτου γὰρ οὐνεκ’ ἄνδρες εὐχονται γονὰς κατηκόους [i, 100, 26;] φύσσαντες ἐν δόμοις ἔχειν, ὥς τὸν ἐχθρὸν ἀνταμύνονται κακοῖς, Soph. *An.* 652; Psalm cxxvii, 6. In the extermination of the Canaanites, “even the young children, who, when grown up, would have sought to revenge the destruction of their ancestors, were included in the sentence of extirpation.” Gisborne, *Survey Ch. R.* c. iii, p. 59. s. i, 123, 9.

18. λαβὼν ἄγω] ἐλόντ’ ἀγόμεν, Hom. *Il.* A, 323.

τά περ νόεε, ἔλεγε· ὁ δ' ἀμείβετο τοῖσδε, δέσας, μὴ ἀναστάτους ποιήσῃ τὰς Σάρδεις· “ὦ βασιλεῦ, τὰ μὲν οἰκότα εἰρηκας· σὺ μέντοι “ μὴ πάντα θυμῷ χρέω, μηδὲ πόλιν ἀρχαίην ἐξαναστήσης, ἀναμάρ- “ τητον εὔουσιν καὶ τῶν πρότερον καὶ τῶν νῦν ἐστεώτων· τὰ μὲν γὰρ “ πρότερον ἐγὼ τε ἔπρηξα, καὶ ἐγὼ ἐμῇ κεφαλῇ ἀναμάξας²¹ φέρω· τὰ “ δὲ νῦν παρεόντα²², Πακτύης γάρ ἐστι ὁ ἀδικέων, τῷ²³ σὺ ἐπέτρεψας “ Σάρδεις, οὗτος δότω τοι δίκην. Λυδοῖσι δὲ συγγνώμην ἔχων, τάδε “ αὐτοῖσι ἐπίταξον, ὥς μήτε ἀποστέωσι, μήτε δεινοὶ τοι ἔωσι·²⁴ ἅπειπε “ μέν σφι, πέμψας, ὅπλα ἀρήϊα μὴ ἐκτῆσθαι· κέλευε²⁵ δὲ σφεας “ κιθῶνάς τε ὑποδύνειν τοῖσι εἵμασι, καὶ κοθόρνους ὑποδέεσθαι· πρό- “ ειπε δ' αὐτοῖσι κιθαρίζειν²⁶ τε καὶ ψάλλειν καὶ καπηλεύειν²⁷ παι- “ δεύειν τοὺς παῖδας. καὶ ταχέως σφέας, ὦ βασιλεῦ, γυναῖκας ἀντ' “ ἀνδρῶν ὄψεαι γεγονότας, ὥστε οὐδὲν δεινοὶ²⁸ τοι ἔσονται, μὴ ἀπο- “ στέωσι.” (156) Κροῖσος μὲν δὴ ταῦτά οἱ ὑπετίθετο, αἰρετώτερα ταῦτα εὐρίσκων Λυδοῖσι, ἢ ἀνδραποδισθέντας πρηθῆναι σφέας·²⁹ ἐπιστά-

20. ἀπεστᾶσι] = ἀφεστήκασι. *MA*, 205, 3.

21. ἀναμάξας] *Ἔργον*, ὃ σὴ κεφαλῇ ἀναμάξεις, *Hom. O. T.*, 92; *WE.* προσπρίψας, προσκολληθῆναι ποιήσας, ἀποσπογγίσας. *DAM.* τὰ ἐκ φαύλου φόνου ἡμασμένα ξίφη εἰς τὴν τῶν πιπτόντων κεφαλὴν ἀνεμάττοντο, *Eust.* p. 1237; *δεινὰ ἤπνευ, εἰ μή οἱ κούρην ἄξουσι, δαήσονται κεφαλῇσι πάντα χόλον καὶ πᾶσαν ἔην ὑποδέγμενοι ἔτην*, *Apol. Rh.* iv, 230. *MV*, on S. E. 448. The imposition of hands on the head of burnt-offerings, and of the scape-goat, *Leviticus xvi*; and the imprecation of the Jews, *St. Matthew xxvii*, 25; may illustrate the expression. *Hom. Il. Δ*, 161.

22. τὰ παρεόντα] The accusative absolute, instead of being the genitive after δίκην. *STG.* s. i, 31, 48.

23. τῷ] It was not really Pactyas, but Tabalus, to whom the government of Sardis was committed; but Croesus might intend to hint at the impolicy of giving an unlimited control over the revenues of Lydia to a native, as being tantamount to giving him the command of the city: *SW.* *aurum per medios ire satellites amat*, *Hor. III O.* xvi, 9. Cyrus said above, αὐτοῖσι Λυδοῖσι τὴν πόλιν παρέδωκα.

24. ἔωσι] is the original form of ἔωσι. *MA*, 212.

25. κέλευε] *arma et equi adepti, jussique cauronias et ludicras artes exercere*, *Jus. i*, 7: Xerxes issued similar orders to the Babylonians, who had revolted. They were forbidden to carry arms; and required to learn the flute and harp, to open places of public resort, and to wear long tunics, *Plu. Ap. ii*, p. 173. *LR. Xen. C. vii*, 5, 79.

26. κιθαρίζειν] Both the harp and flute are proscribed in education by Aristotle, *ὅτε γὰρ αὐλοὺς εἰς παιδείαν ἀκτέον, οὐτ' ἄλλο τεχνικὸν ὄργανον, οἷον κιθάραν*, *P. viii*, 6.

27. καπηλεύειν] μεταπωλεῖν, οἰνοπωλεῖν καὶ τὰ πρὸς τὰς τροφὰς καὶ πόσεις, *Hes. SS.* Λυδοὶ πρῶτοι ἀνθρώπων κάπηλοι ἐγένοντο, i, 94: κάπηλος is properly 'a huckster,' or a 'shop-keeper,' who buys goods wholesale from the manufacturer or the merchant, and retails them to customers; but it more frequently denotes a 'vintner' or 'publican'; *FI.* καπηλὶς signifies πανδοκευτρία, ξενοδόχος, ἢ τὸν οἶνον πωπράσκουσα γυνή, οἰνοπώλις, *Scholl.* on *Arist.* To HUCKSTER, in English, is used in a contemptuous sense.

28. δεινοὶ] for δεινόν τοι ἔσται μὴ ἐκείνοι ἀποστέωσι. There is a similar construction as to the adjectives δίκαιος, i, 32; ἐπίδοξος, i, 89, 61; ἐπίδοστος, ii, 119; φανερός, iii, 26, 26. *STG.* *MA*, 296.

μενος³⁰, ὅτι, ἣν μὴ ἀξιοχρεων πρόφασιν προτείνειν, οὐκ ἀναπείσει μιν μεταβουλεύσασθαι· ἀρρώδεων δὲ, μὴ καὶ ὑστερόν κοτε οἱ Λυδοὶ, ἣν τὸ παρεὶν³¹ ὑπεκδράμωσι, ἀποστάντες ἀπὸ τῶν Περσέων ἀπόλωνται. Κύρος δὲ, ἡσθεὶς τῇ ὑποθήκῃ, καὶ ὑπείς τῆς ὀργῆς³², ἔφη οἱ πείθεσθαι.³³ καλέσας δὲ Μαζάρεια, ἄνδρα Μῆδον, ταῦτά οἱ ἐνετειλατο προειπεῖν Λυδοῖσι, τὰ ὁ Κροῖσος ὑπετίθετο· καὶ πρὸς³⁴, ἐξανδραποδίσασθαι τοὺς ἄλλους πάντας, οἱ μετὰ Λυδῶν ἐπὶ Σάρδεις ἐστρατεύσαντο, αὐτὸν δὲ Πακτύην πάντως ζῶντα ἀγαγεῖν παρ' ἑωυτόν. (157) Ὁ μὲν δὴ, ταῦτα ἐκ τῆς ὁδοῦ ἐντειλάμενος, ἀπήλανε ἐς ἥθεα³⁵ τὰ Περσέων. Πακτύης δὲ, πυθόμενος ἀγχού εἶναι στρατὸν ἐπ' ἑωυτόν ἰόντα, δείσας, ῥῆχτο³⁶ φεύγων ἐς Κύμην.³⁷ Μαζάρης δὲ ὁ Μῆδος, ἐλάσας ἐπὶ τὰς Σάρδεις, τοῦ Κύρου στρατοῦ μοῖραν ὄσῃν δὴ κοτε ἔχων³⁸, ὥς οὐκ εὔρε ἔτι ἐόντας τοὺς ἄμφι³⁹ Πακτύην ἐν Σάρδισι, πρῶτα μὲν τοὺς Λυδοὺς ἡνάγκασε τὰς Κύρου ἐντολὰς ἐπιτελέειν· ἐκ τούτου δὲ κελευσμοσύνης Λυδοὶ τὴν πᾶσαν διαιταν τῆς ζῆς μετέβαλον. Μαζάρης δὲ μετὰ τούτου ἔπεμπε ἐς τὴν Κύμην ἀγγέλους, ἐκδιδόναι κελεύων Πακτύην. οἱ δὲ Κυμαῖοι ἐγνωσαν, συμβουλῆς πέρι, ἐς Θεὸν ἀνῶσαι⁴⁰ τὸν ἐν Βραγχιδῆσι.⁴¹ ἦν γὰρ αὐτόθι μαντήϊον ἐκ παλαιοῦ ἰδρυμένον, τῷ Ἰωνέες τε πάντες καὶ Αἰολεὲς ἐώθησαν χρεέσθαι. ὁ δὲ χώρος οὗτός ἐστι τῆς Μιλησίης ὑπὲρ Πανόρμου⁴²

30. ἐπιστάμενος] s. i, 3, 90. und. μὲν, to which ἀρρώδεων δὲ answers.

31. τὸ παρεὶν] may either agree with κακὸν understood; or, rather, is used adverbially, ἣν τὸ παραντίκα ὑπεκδράμωσι, in opposition to ὑστερόν κοτε, to which expression πρότερόν κοτε, i, 37; is also opposed. οὔτε ἐς τὸ παρεὶν, οὔτε ἐς χρόνον, vii, 29, 48; ἔρχων δὲ, ἄλλος μὲν νῦν, ἄλλος δὲ τὸ παρελθόν, Xen. H. iii, 2, 7: s. i, 88, 52. If there is any ellipsis in such expressions, it may be thus supplied, κατὰ (or ἐς) τὸ παρελθόν μέρος τοῦ χρόνου. BO, 164. ED.

32. ὑπέλς τ. δ.] i, 46, 61; iii, 52. STG. In MA, 316; it is stated that the middle voice is more usual: iv, 181; ὑπέλς has the same meaning and construction, vii, 160; SW. πρὶν ἂν ἐμῆς λύσσης ὄψῃ, Eur. H. F. 862.

34. πρὸς] viii, 29, 13; HE, on VG, ix, 8, 7. super, Vir. AE. i, 33. s. i, 26, 68.

35. ἥθεα] τόποι, ἐν οἷς ἀναστρέφονται. ΓΛ. i, 165; sedes in Latin.

37. Κύμην] also called Phriconis, i, 149; the chief city of Æolia, now Castri, or Nemourt. LR. Hesiod was born there. A.

40. ἀνῶσαι] contracted (as βοῶν from βοῶν) from ἀναοῖσαι, which is the same as ἀνοῖσαι, the first aorist infinitive active of ἀναφέρω, from the obsolete verb ἀνῶ, 'to refer.' In this sense we have ἀναφέρειν, iii, 71; 80; ἀνοῖσειν, vii, 149; and the passive adjective ἀνώστως (the same as ἀνωιστός), vi, 66, 14. SW. VK. s. MA, 253.

41. Βραγχιδῆσι] The Branchidæ were the priests of Apollo Didymæus in the neighbourhood of Miletus. The name was afterwards given to the place itself. The temple was rebuilt by Præonius of Ephesus and Daphnis of Miletus; and Vitruvius reckons it among the four temples which had immortalised their architects. When the name denotes the priests, it is masculine; when it signifies the place, feminine. i, 92; v, 36, 8; vi, 19. SW. LR. A.

λιμένος. (158) Πέμψαντες ὧν οἱ Κυμαῖοι ἐς τοὺς Βραγχίδας θεο-
πόρους, εἰρώτευν περὶ Πακτὺν ὁκοῖόν τι ποιέοντες θεοῖσι μέλλοιεν
‘χαριεῖσθαι;’ ἐπερωτῶσι δέ σφι ταῦτα χρησθήριον ἐγένετο, ‘ἐκδι-
‘δόναι Πακτὺν Πέρσησι.’ ταῦτα δὲ ὡς ἀπενειχθέντα ἤκουσαν, οἱ
Κυμαῖοι ὀρμέατο ἐκδιδόναι. ὀρμεωμένου δὲ ταύτῃ τοῦ πλήθους, Ἀρι-
στόδικος ὁ Ἡρακλίδεω, ἀνὴρ τῶν ἀσπῶν ἐὼν δόκιμος, ἔσχε μὴ ποιῆ-
σαι⁴³ ταῦτα Κυμαίους· ἀπιστέων τε τῷ χρησμῷ, καὶ δοκέων τοὺς
θεοπόρους οὐ λέγειν ἀληθῶς· ἐς δ⁴⁴, τὸ δεύτερον περὶ Πακτύεω
ἐπειρησόμενοι, ἦσαν ἄλλοι θεοπόροι, τῶν⁴⁵ καὶ Ἀριστόδικος ἦν.
(159) Ἀπικομένων δὲ ἐς Βραγχίδας, ἐχρηστηριάζετο ἐκ⁴⁶ πάντων
Ἀριστόδικος, ἐπειρωτέων τάδε· “ὦ⁴⁷ ναξ, ἦλθε παρ’ ἡμέας ἰκέτης
“ Πακτύης ὁ Λυδός, φεύγων θάνατον βίαιον πρὸς Περσέων· οἱ δὲ
“ μιν ἐξαιτέονται, προεῖναι Κυμαίους κελεύοντες. ἡμεῖς δὲ, δειμαί-
“ νοντες τὴν Περσέων δύναμιν, τὸν ἰκέτην ἐς τόδε οὐ τετολμήκαμεν
“ ἐκδιδόναι, πρὶν ἂν τὸ ἀπὸ σεῦ⁴⁷ ἡμῖν δηλωθῇ ἀτρεκέως, ὁκότερα
“ ποιῶμεν.” Ὁ μὲν ταῦτα ἐπειρώτα· ὁ δ’ αὖτις τὸν αὐτὸν σφι
χρησμὸν ἔφαινε, κελεύων ‘ἐκδιδόναι Πακτὺν Πέρσησι.’ πρὸς ταῦτα
ὁ Ἀριστόδικος ἐκ⁴⁸ προνοίης ἐποίησε τάδε· περιῶν τὸν νηὸν κύκλῳ,
ἐξαίρει τοὺς στρουθοὺς⁴⁹ καὶ ἄλλα ὅσα ἦν νενοσσευμένα ὀρνίθων
γένεα ἐν τῷ νηῷ. ποιέοντος δὲ αὐτοῦ ταῦτα, λέγεται φωνὴν ἐκ τοῦ
αὐτοῦ γενέσθαι, φέρουσαν μὲν πρὸς τὸν Ἀριστόδικον, λέγουσαν δὲ
τάδε· “ Ἀνοσιώτατε ἀνθρώπων, τί τάδε τολμᾷς ποιεῖν; τοὺς
“ ἰκέτας⁵⁰ μου ἐκ τοῦ νηοῦ κερατίζεις; ”⁵¹ Ἀριστόδικον δὲ, οὐκ ἀπορή-
σαντα, πρὸς ταῦτα εἰπεῖν· “ὦ⁵¹ ναξ, αὐτὸς μὲν οὕτω τοῖσι ἰκέτησι
“ βοηθείης· Κυμαίους δὲ κελεύεις τὸν ἰκέτην ἐκδιδόναι; ” Τὸν δὲ

42. Πανόρμου] There were several places of this name, which was equivalent to “All-Port.” A. It is this Panormus, which is marked in D’A’s map of Asia Minor; that of which Strabo speaks, as quoted by LR, is in the territory of Ephesus, and quite a distinct place. BEO.

43. μὴ ποιῆσαι] τοῦ is understood, MA, 541. s. i, 86, 15.

44. ἐς δ] v, 51, 73; vi, 24, 31; 40; may either signify ἔως οὗ, ii, 143; ‘until that,’ or ‘at last;’ or ἐς δ ὑπονόημα ἐμβλέψαντες ἄλλους ἔπεμπον θεοπόρους &c; s. viii, 77; i, 115, 39; ἐς οὗ, iii, 31. HGV, on VG, ix, 2, 11. MA, 578. SW. STG. ED.

45. τῶν] ‘of the number of whom.’

46. ἐκ] serves to show a choice out of several persons. MA, 574.

47. τὸ ἀπὸ σεῦ] χρησθὲν θέσπισμα may be understood; s. i, 46, 63.

49. στρουθοὺς] τίς δδ’ ὀρνίθων καινὸς προσέβα; μὴν ὑπὸ θριγκοῦς εὐνάας καρφηρὰς δῆσων τέκνοις; Eur. I. 169; στρουθίον εὖρεν ἑαυτῷ οἰκίαν, καὶ τρυγῶν νοσσίαν ἑαυτῇ, οὗ δῆσει τὰ νοσσία ἑαυτῆς, τὰ δυσιασθηρία σου, Κύριε, lxx, Psalm lxxxiii, 3. WE. Even before the time of Mahomet, Mecca afforded a similar protection to doves and sparrows. The Caaba there, and other mosques elsewhere, continue to be an asylum for birds. DY.

50. ἰκέτας] δ’ Ἀπόλλων οὐκ εἶα δη-
πουθεν ἐκ τοῦ περιβάλλοντος νεοττοῦς
ἀναιρεῖσθαι τὸν Κυμαῖον, ἰκέτας ἑαυ-
τοῦ λέγων, Dio. Ch. Or. Rh. p. 338,
l. VK. Ælian relates that Xenocrates,
having sheltered in his bosom a spar-

αὐτὶς ἀμείψασθαι τοῖσδε· “Ναὶ κελεύω, ἵνα γε ἀσεβήσαντες θάσσον
 “ἀπόλησθε· ὥς μὴ τὸ λοιπὸν περὶ ἱκετῶν ἐκδόσιος ἔλθῃτε ἐπὶ τὸ
 “χρηστήριον.” (160) Ταῦτα ὥς ἀπενειχθέντα ἤκουσαν, οἱ Κυμαῖοι,
 οὐ βουλόμενοι, οὔτε ἐκδόντες ἀπολέσθαι⁵² οὔτε παρ’ ἐνωτοῖσι ἔχοντες
 πολιορκέεσθαι, ἐς Μυτιλήνην αὐτὸν ἐκπέμπουσι. οἱ δὲ Μυτιληναῖοι,
 ἐπιπέμποντος τοῦ Μαζάρεος ἀγγελίας ἐκδιδόναι τὸν Πακτύν, παρ-
 εσκευάζοντο⁵³ ἐπὶ⁵⁴ μισθῷ ὅσῳ δὴ· οὐ γὰρ ἔχω τοῦτό γε εἰπεῖν
 ἀτρεκέως· οὐ γὰρ ἐτελέωθη. Κυμαῖοι γὰρ, ὥς ἔμαθον ταῦτα πρησ-
 σόμενα⁵⁵ ἐκ⁵⁶ τῶν Μυτιληναίων, πέμψαντες πλοῖον ἐς Λέσβον⁵⁷,
 ἐκκομίζουσι Πακτύν ἐς Χίον.⁵⁸ ἐνθεῦτεν δὲ, ἐξ ἱοῦ Ἀθηναίης
 Πολιούχου⁵⁹ ἀποσπασθεὶς ὑπὸ Χίων, ἐξεδόθη. ἐξέδοσαν δὲ οἱ Χιοὶ
 ἐπὶ τῷ Ἀταρνεί⁶⁰ μισθῷ· τοῦ δὲ Ἀταρνέος τούτου ἔστι χώρος τῆς
 Μυσίου, Λέσβου ἀντίος. Πακτύν μὲν νυν παραδεξάμενοι οἱ Πέρ-
 σαι εἶχον ἐν φυλακῇ, θέλοντες Κύρῳ ἀποδέξαι.⁶¹ ἦν δὲ χρόνος οὗτος
 οὐκ ὀλίγος γενόμενος, ὅτε Χίων οὐδεὶς ἐκ τοῦ Ἀταρνέος τούτου οὔτε
 οὐλὰς⁶² κριθῶν πρόχυσιν⁶³ ἐποίεετο θῆων οὐδενί, οὔτε πέμματα⁶⁴

row, which was flying from a hawk, afterwards set it at liberty, saying, *ὅτι μὴ ἐξέδωκε τὸν ἱκέτην*, V. H. xiii, 31. WE.

52. *ἐκδόντες ἀπολέσθαι* ‘to bring destruction on themselves by delivering him up.’ LR. MA, 566, 5.

53. *παρασκευάζοντο* Supply *ὥς ἐκδόντες*. STG.

55. *ταῦτα πρησσόμενα* ‘that these negotiations were carrying on.’

57. Λέσβον] This island, now Metelin, was anciently called Issa. It was the birth-place of Arion, Alcæus, Sappho, Terpander, and Theophrastus. LR.

58. Χίων] The penult of the substantive is short; that of the adjective long, therefore it is circumflexed. The quantity of the first syllable has the same difference in Latin; see Hor. II S. iii, 115; I E. xi, 1. The island was formerly called Æthalia, Macris, and Pityusa, now Scio. Some derive the name from χιών, ‘snow.’ LR. In A, there is a material error as to the magnitude of this island, which is said to be 900 leagues in circuit, instead of, “as Strabo writeth, 900 furlongs.” COO, Th. L. L.

59. Πολιούχου] ‘Protectress of the citadel.’ πόλις signified the citadel at

Athens, Thebes, and Argos; Herodotus in this sense uses ἀκρόπολις: [v, 72, 47; but s. vii, 26, 35;] ἔστιν is the city of Athens, I, 62, 57. Minerva frequently had temples in citadels, as in Chios, Athens, and Troy. LR.

60. Ἀταρνεί] τὸ δὲ χωρίον ἐστὶν ὁ Ἀταρνέος ὁ Χίων μισθός, Pau. iv, 35; WE. vi, 28, 49; vii, 42; πολίχωνον τι καταντικρὺ Λέσβου κείμενον, Harp. γῆν τὴν Μυσίην, τὴν Χίον νέμονται, Ἀταρνέος δὲ καλεῖται, viii, 806. SW.

61. ἀποδέξαι] ‘to present, to deliver up.’ SW.

62. οὐλὰς] Ionic for ὀλὰς, ‘grains of barley mixed with salt.’ τὸ κανοῦν πάρεστ’ ὀλὰς ἔχον καὶ στέμμα καὶ μάχαιραν, καὶ πῦρ γε τοῦτ’· κούδεν ἴσχει, πλὴν τὸ πρόσκατον, ἡμάς, Arist. P. 913. The same as οὐλοχότας, Hom. II. A, 449 &c; LR. μίγμα ἐκ κριθῆς καὶ ἄλων κριθῶν, μετὰ ἄλων, ἃς ἐτέχεον τοῖς βαιμοῖς πρὸ τῆς ἱεραργίας ἡ θυσίας. DAM. The Latins did not use whole corn, but roasted barley ground into meal, to mix with the salt; and this they called *mola salsa*; LR. Pl. xviii, 2.

63. πρόχυσιν] ‘to scatter on the head of a victim;’ τὸ ἀποσπένδειν: ΓΑ. χέρινας πάρεσιν ὑπὸ τρεπισμένοι, προχύται τε βάλλειν πῦρ καθάρσιον χερῶν, μόσχοι τε, Eur. I. A. 1111; κανῶ δ’

ἐπέσσετο καρποῦ τοῦ ἐνθεύτεν, ἀπείχετό⁶⁵ τε τῶν πάντων ἰρῶν τὰ πάντα ἐκ τῆς χώρας ταύτης γινόμενα. (161) Χίοι μὲν νυν Πακτύην ἐξέδοσαν. Μαζάρης δὲ μετὰ ταῦτα ἐστρατεύετο ἐπὶ τοὺς συμπολιορκήσαντας Τάβαλον. καὶ τοῦτο μὲν⁶⁶, Πριηνέας ἐξηνδραποδίσαιτο. τοῦτο δὲ, Μαιάνδρου⁶⁷ πεδῖον πᾶν ἐπέδραμε, ληΐην ποιεύμενος τῷ στρατῷ. Μαγνησίην⁶⁸ δὲ ὡσαύτως. μετὰ δὲ ταῦτα, αὐτίκα νούσῃ τελευτᾷ. (162) Ἀποθανόντος δὲ τούτου, Ἀρπαγος κατέβη διάδοχος τῆς στρατηγίης, γένος καὶ αὐτὸς ἐὼν Μῆδος, τὸν ὁ Μῆδων βασιλεὺς Ἀστυάγης ἀνόμῳ τραπέζῃ ἔδαισε, ὁ τῷ Κύρῳ τὴν βασιλῆτην συγκατεργασάμενος. οὗτος ὦν ἦρ, τότε ὑπὸ Κύρου στρατηγὸς ἀποδεχθεὶς, ὡς ἀπῆκετο εἰς τὴν Ἰωνίην, αἶρεε τὰς πόλιας χώμασι⁶⁹ ὅκως γὰρ τειχήρεας⁶⁹ ποιήσῃ, τὸ ἐνθεύτεν χώματα χῶν πρὸς τὰ τείχεα ἐπόρθεε. πρώτη δὲ Φωκαίῃ Ἰωνίης ἐπεχείρησε. (163) Οἱ δὲ Φωκαῖες οὗτοι ναυτιλίῃσι μακρῇσι πρῶτοι Ἑλλήνων ἐχρήσαντο· καὶ τὸν τε Ἀδρίην⁷⁰ καὶ τὴν Τυρσηνίην⁷¹ καὶ τὴν Ἰερίην⁷² καὶ τὸν Ταρτησσὸν⁷³ οὗτοί εἰσι οἱ καταδέξαντες. ἐναυτίλλοντο δὲ οὐ στρογγύλῃσι⁷⁴ νηυσὶ, ἀλλὰ πεντηκοντέροισι.⁷⁵ ἀπικόμενοι δὲ εἰς τὸν Ταρτησσὸν, προσφιλέες ἐγένοντο τῷ βασιλεῖ τῶν Ταρτησσιῶν, τῷ οὐνομα μὲν ἦν Ἀργανθώνιος⁷⁶, ἐτυράννευσε δὲ Ταρτησσοῦ ὀγδῶ-

ἐναρχέσθω τις, αἰθέσθω δὲ πῦρ προχύταις καθαரசίοις, 1470. LR.

64. πέμματα] 'cakes.'

65. ἀπείχετο] viii, 20; 22. SW. Similar religious scruples prevented the Jewish rulers from putting into the treasury of the temple the thirty pieces of silver which Judas returned to them: St Matthew xxvii, 6.

67. Μαιάνδρου] now called Minder, A. Boyuk * Minder, 'the Great M.' s. v, 100, 60; ED. Medre, or Kotiz. LR. From this word, the English substantive and verb MEANDER, with their derivative adjectives, are formed; the course of the river being remarkably serpentine.

68. Μαγνησίην] now called Magnesia, by the Turks Guzel-Hisar, 'the Beautiful Castle.' It was a colony from Magnesia in Thessaly. There

was a town of the same name on the Sipylus. LR.

69. τειχήρεας] 'cooped up within their walls.'

70. τὸν Ἀδρίην] With ὁ Ἀδρίης, 'the Adriatic,' πόντος is understood; BO, 227, or rather κόλπος, and in Latin sinus.

71. Τυρσηνίην] Etruria, Tuscany. s. HETRURIA, A.

72. Ἰερίην] Hispania; Spain and Portugal; so called from Iberus, the Ebro. LR.

73. Ταρτησσὸν] Tartessus was on the sea-coast, between two branches of the Bætis or Guadalquivir, somewhere between Cadiz and San Lucar de Barrameda. LR.

75. πεντηκοντέροις] PC, iii, 14.

76. Ἀργανθώνιος] Ταρτησσοῦ, ἦς Ἀργανθώνιος ἐβασίλευσε, ζῆσας ἔτη

* More correctly written *Beyug*, 'great.' This is the same as *Beg* (*Beyg*), 'a governor or chief of a province or department,' so contracted from frequency of use. *Beyug* (*Beyg*), singularly like our word *big*, is from the Persian *Buzurg*, 'great.' Communicated in 1830 by MIRZA IBRAHIM, one of the assistant professors at Haleybury College (who was then translating Herodotus into Persian), through Professor JEREMIE. s. vi, 30, 60.

κοντα ἔτεα, ἐβίωσε δὲ πάντα⁷⁷ εἴκοσι καὶ ἑκατόν. τούτῳ δὴ τῷ ἀνδρὶ προσφιλές οἱ Φωκαῖες οὕτω δὴ τι ἐγένοντο, ὡς τὰ μὲν πρῶτά σφας ἐκλιπόντας Ἰωνὴν ἐκέλευε τῆς ἑωυτοῦ χώρας οἰκῆσαι ὅκου⁷⁸ βούλονται⁷⁹ μετὰ δὲ, ὡς τοῦτό γε οὐκ ἔπειθε⁸⁰ τοὺς Φωκαῖας, ὁ δὲ⁸¹ πυθόμενος τὸν Μῆδον⁸² παρ' αὐτῶν ὡς αὖξοιτο, ἐδίδου⁸³ σφι χρήματα τείχος περιβαλέσθαι⁸⁴ τὴν πόλιν. ἐδίδου δὲ ἀφειδέως· καὶ γὰρ καὶ ἡ περίοδος τοῦ τείχεος οὐκ ὀλίγοι στάδιοι εἰσι· τοῦτο δὲ πᾶν λίθων μεγάλων καὶ εὖ συναρμοσμένων. (164) Τὸ μὲν δὴ τείχος τοῖσι Φωκαεῦσι τρόπῳ τοιῷδε ἐξεποιήθη. ὁ δὲ Ἀρπαγος, ὡς ἐπήλασε τὴν στρατιὴν, ἐπολιόρκεε αὐτοὺς, προῖσχύμενος ἔπεα, 'ὥς οἱ κατα-
' χρᾶ⁸⁵, εἰ βούλονται Φωκαῖες προμαχεῶνα⁸⁶ ἕνα μῶνον τοῦ τεί-
' χεος ἐρεῖψαι. καὶ οἴκημα ἐν κατιρῶσαι.⁸⁷ οἱ δὲ Φωκαῖες, περι-

ρκ', ἀφ' ὧν ἐβασίλευσε π', ὡς φησιν Ἡρόδοτος, Tzetz. on L. 644; WE. *Arganthonius Gaditanum octoginta annis regnasse indubitatum est: putant quadragesimo capisse*, Pli. H. N. vii, 48; *fuit Arganthonius quidam Gadibus (Tartessus rex), qui octoginta regnavit annos, centum et viginti vixit*, Cic. de S. 19; Ἀργανθώνιον αὐτῆς (Ταρτησσοῦ) βασιλεύσαι, ὃν ἐς πεντήκοντα καὶ ἑκατὸν ἔτη ἀφικέσθαι φασί, App. vi, 63. LR.

77. πάντα] 'in all.' This appears a solitary instance of the omission of the article; therefore HE inserts τὰ, VG, iii, 10, 4. βασιλεύσας τὰ πάντα τριήκοντα ἔτεα, i, 214; SW. iii, 66, 45; vii, 4, 18; οἱ πάντες, ix, 70. MA, 268, obs.

78. ὅκου] as well as ἵνα, denoting situation, is put with an indicative mood and a genitive case; HGV, ii, 8 or 5. τῆς πόλιος δ. ii, 72; ἵνα τῆς χώρας, i, 98; ἵ. τῆς Λιθίας, iv, 42; STG. ἔμαθε, ἵνα ἦν κακοῦ, i, 213, 91; οὐκ εἰδυῖ ἄρα, ἵν' ἦμεν ἔτης, Soph. E. 941; οὐδ' ὁρᾶν, ἵν' εἴ κακοῦ, Cē. R. 367; ἤξομεν, ἵν' ἐλθεῖν βουλόμεσθα τῆς τύχης, Eur. Hel. 1465; BNS. *ubi loci fortunæ tuæ sint, intelligis*, Plau. Cap. v, 2, 5.

79. βούλονται] The indicative is frequently used in single propositions, though connected with the speech of another. MA, 507, 3.

80. ἔπειθε] has a double accusative, of the person and of the thing. MA, 413.

82. Μῆδον] Cyrus, king of the Medes and Persians, is here meant; i, 2, 78. SW. τὸν Μ. ὡς αὖξοιτο for ὡς ὁ Μῆδος αὖξοιτο: often, both in Greek and in Latin, the subject of a dependent proposition is put in the preceding clause, and in the case which the verb there requires. MA, 295, 3. Ἀτρεΐδην ἀκούετε ὡς ἦλθε, Hom. O. Γ, 193; FI. *πυθόμεθ' ἂν τὸν χρησμὸν δ τι νοεῖ*, Arist. Pl. 55; WE. vii, 157, 91; *omnem rem scio, ut sit gestu*, Ter. Hec. iii, 5, 18; *distractam laceratamque rem publicam magis, quorum in manu sit, quam ut incolumis sit, queri*, Liv. ii, 57.

84. περιβαλέσθαι] has a double accusative, because περὶ of itself, in the same sense, governs the accusative; [so ἐσδάντο, v, 34, 87; διεύρυναι, vii, 24, 14; ἐπικέσθαι, vii, 35, 67; ED.] but the preposition is more usually repeated. MA, 425.

85. καταχρᾶ] *δτι* and ὡς 'that,' in quoting the words of any one, are commonly put with the indicative, even of the present. MA, 507.

86. προμαχεῶνα] 'tower'; ἐπάλξιν, πύργον, Hes. LR. Xen. A. vii, 8, 13. (HU. SD.)

87. κατιρῶσαι] 'to dedicate,' namely, to the king in token of subjection. LR. "The emperors of Germany, as sovereigns, had anciently a palace in almost every great city of Italy; when they visited that country, they were accustomed to reside in these palaces.

ημεκτέοντες⁸⁸ τῇ δουλοσύνῃ, ἔφασαν ‘θέλειν βουλευέσασθαι ἡμέρην ‘μίαν, καὶ ἔπειτα ὑποκρινέεσθαι’ ἐν ᾧ δὲ βουλευόνται αὐτοί, ἀπα- ‘γαγεῖν ἐκείνον ἐκέλευον τὴν στρατιὴν ἀπὸ τοῦ τείχεος.’ ὁ δ’ Ἀρ- παγος ἔφη ‘εἰδέναι μὲν εὖ, τὰ ἐκείνοι μέλλοιεν ποιεῖν, ὅμως δέ ‘σφι παρίεναι βουλευέσασθαι.’ ἐν ᾧ ὦν ὁ Ἀρπαγος ἀπὸ τοῦ τεί- χεος ἀπήγαγε τὴν στρατιὴν, οἱ Φωκαῖες, ἐν τούτῳ κατασπάσαντες τὰς πεντηκοντέρους, ἐσθήμενοι τέκνα καὶ γυναῖκας καὶ ἐπιπλα πάντα, πρὸς δέ, καὶ τὰ ἀγάλματα τὰ ἐκ τῶν ἱρῶν, καὶ τὰ ἄλλα ἀναθήματα, χωρὶς⁸⁹ ὃ τι χαλκὸς ἢ λίθος ἢ γραφὴ ἦν, τὰ δὲ ἄλλα πάντα ἐσθέντες, καὶ αὐτοὶ ἐσβάντες, ἔπλεον ἐπὶ Χίου· τὴν δὲ Φωκαίην ἐρημωθεῖσαν ἀνδρῶν ἔσχον οἱ Πέρσαι. (165) Οἱ δὲ Φωκαῖες, ἐπεὶ τε σφι Χίοι τὰς νήσους τὰς Οἰνούσσας⁹⁰ καλεομένας οὐκ ἐξοῦλοντο ὠνεομένοισι⁹¹ πωλεῖν, δειμαίνοντες, μὴ αἱ μὲν ἐμπόριον γένωνται, ἡ δὲ αὐτῶν νῆσος ἀποκληθῇ τούτου εἵνεκα, πρὸς ταῦτα οἱ Φωκαῖες ἐστέλλοντο ἐς Κύρνον.⁹² ἐν γὰρ τῇ Κύρῳ εἴκοσι ἔτεσι πρότερον τούτων ἐκ Θεο- προπίου ἀνεστήσαντο⁹³ πόλιν, τῇ οὖνομα ἦν Ἀλαλίη.⁹⁴ Ἀργανθῶ- νιος δὲ τῆνικαὶ ἤδη τετελευτήκεε. στελλόμενοι δὲ ἐπὶ τὴν Κύρ- νον, πρῶτα καταπλεύσαντες ἐς τὴν Φωκαίην, κατεφόνευσαν τῶν Περσέων τὴν φυλακὴν, ἣ ἐφρούρεε παραδεξαμένη παρὰ Ἀρπάγου τὴν πόλιν. μετὰ δὲ, ὡς τοῦτό σφι ἐξέργαστο, ἐποιήσαντο ἰσχυρὰς κατάρας τῷ ὑπολειπομένῳ ἐκ τῶν τοῦ στόλου. πρὸς δὲ ταύτησι, καὶ μύδρον σιδήρεον⁹⁵ κατεπόντωσαν⁹⁶, καὶ ὤμοσαν ‘μὴ πρὶν ἐς Φω-

This the citizens deemed ignominious. They laboured, therefore, to get free of this subjection,” ROB, Charles vth, note 15.

88. περιημεκτέοντες] It was upon the same principle that Pericles told the Athenians τὸ βραχὺ τοῦτο πᾶσαν ὁμῶν ἔχει τὴν βεβαίωσιν καὶ πείραν τῆς γνώμης· οἷς εἰ ἐνυχωρήσετε, καὶ ἄλλο τι μείζον εὐθὺς ἐπιταχθήσεσθε, ὥς φόβῳ καὶ τοῦτο ὑπακούουσιντες.... τὴν γὰρ αὐτὴν δύνανται δούλωσιν ἢ τε μεγίστη καὶ ἡ ἐλαχίστη δικαίωσις, &c.; Thu. i, 140 f.

89. χωρὶς] understand τούτου, as the antecedent to ὃ τι.

90. Οἰνούσσας] Of these D'A names two, Sapienza and Cabrera; they are now called Sapientzai. L.R.

91. ὠνεομένοισι] ‘offering to buy them.’ WE. i, 123, 10; iii, 139; 148; v, 94, 31; ix, 109. SW.

92. Κύρνον] ἢ Κύρνος νῆσος, ἡ ὑπὸ τῶν Ῥωμαίων καὶ τῶν ἐγχωρίων Κόρ-

σικα ὀνομάζεται, Diod. v, 13. Once called Therapne. L.R.

93. ἀνεστήσαντο] i.e. ἔκτισαν, Diod. v, 13; WE. ‘raised;’ ‘founded:’ the verb may also mean ‘colonized after expelling the former inhabitants;’ SW. in the same sense as Plutarch says, more at length, Ἐστιαίης δὲ πάν- τας ἀναστήσας ἐκ τῆς χώρας, Ἀθηναίους κατόικισε, V. ix, 23. STE, Th. L. G. 4558.

94. Ἀλαλίη] Ἀλλᾶλια· κτίσμα Φω- κέων, Steph. Byz. afterwards called Aleria. SW. Phocidae relictæ, Graii, qui nunc Massiliam colunt, prius in hac insula (Corsica) consederunt, Sen. ad H. viii, 1; καὶ χρόνον τινα κατ- οικήσαντες, ὑπὸ Τυρρηνῶν ἐξεβλήθησαν ἐκ τῆς νήσου, Diod. v, 13. The con- fusion of the names Phocis and Pho- cæa, Phocians and Phocæans, is very common. WE.

95. μύδρον σιδήρεον] σιδήρον πεπυ- ρωμένον, Hes. ‘a mass of red-hot iron.’

‘καίην ἤξειν, πρὶν ἢ τὸν μύδρον τοῦτον ἀναφῆναι.’⁹⁷ στελλομένων δὲ αὐτῶν ἐπὶ τὴν Κύρνον, ὑπὲρ ἡμίσεως τῶν ἀστῶν ἔλαβε⁹⁸ πόθος τε καὶ οἶκτος τῆς πόλιος καὶ τῶν ἡθῶν τῆς χώρας· ψευδόρκιοι δὲ γενόμενοι, ἀπέπλεον ὀπίσω ἐς τὴν Φωκαίην. οἱ δὲ αὐτῶν τὸ ὄρκιον ἐφύλασσον, ἀερθέντες ἐκ τῶν Οἰνουσσέων ἔπλεον. (166) Ἐπεὶ τε⁹⁹ δὲ ἐς τὴν Κύρνον ἀπίκοντο, οἶκεον κοινῇ¹⁰⁰ μετὰ τῶν πρότερον ἀπικομένων ἐπ’ ἔτερα πέντε, καὶ ἰρὰ ἐνιδρύσαντο. καὶ, ἄγον¹ γὰρ² δὴ καὶ ἔφερον τοὺς περιοίκους ἅπαντας, στρατεύονται ὧν ἐπ’ αὐτοὺς, κοινῷ λόγῳ³ χρησάμενοι, Τυρσηνοὶ καὶ Καρχηδόνιοι⁴, νηυσὶ ἑκάτεροι ἐξήκοντα. οἱ δὲ Φωκαῖες, πληρώσαντες καὶ αὐτοὶ τὰ πλοῖα, ἔοντα ἀριθμὸν ἐξήκοντα, ἀντίαζον ἐς τὸ Σαρδόνιον⁵ καλεόμενον πέλαγος. συμμίσγοντων δὲ τῇ ναυμαχίῃ, Καδμεῖη⁶ τις νίκη⁷ τοῖσι Φωκαι-

Κύκλωπας ἐπ’ ἔκμοσιν Ἡφαίστιο ἐσταῖας περὶ μύδρον, ἢ χαλκὸν (ζέοντα καμινόμενον, ἢ ἐσθῆρον, Call. ad Di. 46. Hence the compounds μυδροκτυπεῖν, Aesch. P. V. 374; μυδροκτύπος, Eur. H. F. 987. μύδρους ἀρεῖν χερσίν, Soph. An. 270, was a species of ordeal. Φωκαίων μέχρις κε μένη μέγας εἶν ἄλλ’ μύδρος, Call. Ἀριστείδης ὥρκισε μὲν τοὺς Ἕλληνας, καὶ ὤμοσεν ὑπὲρ τῶν Ἀθηναίων, μύδρους ἐμβαλὼν ἐπὶ ταῖς ἀραις εἰς τὴν θάλασσαν, Plu. Ar. p. 334, A. This word afterwards signified ‘a mass of stone;’ as such Strabo often uses it, and Horace paraphrases it, *Phocaeorum velut profugit execrata civitas, juremūs in hac “simul imis saeva renarint vadis levata, ne redire sit nefas,”* E. xvi, 17; T. A. xiv, 21. PC, ii, 6. VK. WE. LR. BL.

96. κατεκύντωσης] The more usual form of the verb is καταποντίζειν. BL.

97. ἀναφῆναι] und. ἐώντο. RZ.

98. ἔλαβε] With this same verb φόθος is used by Hom. Il. A, 402; St Luke vii, 16; οἶκτος, Herod. i, 4, 17; ἔκστασις, St L. v, 26. SS.

99. ἐπεὶ τε] i, 27, 90. The use of ἐπεὶ τε for ἐπειδὴ, so frequent in Herodotus, does not occur in Attic writers; ἐπειδὴ δὲ, Xen. H. i, 4, 7; Dem. Ph. i, 1.

100. κοινῇ] i. e. οἰκῆσαι.

1. ἄγον] s. i, 88, 55; and compare i, 70, 25; with 63, 71. οἱ καὶ Μηρόνας ἄγον, Hom. Il. B, 866; κῆρες ἄγον θανάτοιο, 834. WE.

3. κοινῷ λόγῳ] A similar alliance subsisted in the reign of Xerxes; δ Φοινίξ, δ Τυρσανῶν τ’ ἀλαλατὸς Συρακοσίων ἀρχῇ δαμασθέντες, Pin. P. i, 138. WE.

4. Καρχηδόνιοι] The name of Carthage in Punic was Carthada, ‘New City,’ in Greek Carchedon. A.

5. Σαρδόνιον] between Sardinia and Sicily.

6. Καδμεῖη] A victory ‘fatal to both parties,’ such as were those of Cadmus over the dragon, of Oedipus (his great great grandson) over the Sphinx, and of Eteocles over Polynices. οὐ τὸ νικᾶν μόνον, ἀλλὰ καὶ τὸ ἡττᾶσθαι ἐπίστασθαι καλὸν, ἐν οἷς τὸ νικᾶν βλαβερὸν ἔστι γὰρ ὡς ἀληθῶς καὶ νίκη Καδμεῖα. Plu. STE, Th. L. G. dxxv. παῖδα μὲν οὐδέ πώποτε γέγονε Καδμεῖα νίκαι δὲ ἀνθρώποις πολλαὶ δὴ τοιαῦται γεγένησιν τε καὶ ἔσονται, Pla. de L. i, 11; (nn.) LR. vii, 9, 77; neutra acies laeta ex eo certamine abiit, Liv. i, 2; xxii, 23, 4.

7. νίκη] This was sixty years after the victory of which Thucydides speaks; Φωκαεῖς, Μασσαλίων οἰκίζοντες, Καρχηδονίους ἐνίκον ναυμαχοῦντες, i, 13; though often confounded with it. Φωκαεῖς, φεύγοντες τῆς βασιλείας τοῦ μεγάλου δεσποτείας, ἐκλιπόντες τὴν Ἀσίαν εἰς Μασσαλίαν ἀφίκησαν, Iso. Ar. t. ii, p. 68; ex Asia Phocensium juvenus, in ultimos Galliae sinus navibus profecta, Massiliam condidit, Jus. xliii, 3; Φωκαεῖς οἱ ἐν Ἰωνίᾳ, ἐμπορίᾳ χρέ-

εὔσι ἐγένετο. αἱ μὲν γὰρ τεσσαράκοντά σφι νῆες διεφθάρησαν, αἱ δὲ εἴκοσι αἱ περιεοῦσαι ἦσαν ἀχρηστοί· ἀπεστράφητο⁸ γὰρ τοὺς ἐμβόλους.⁹ καταπλῶσαντες δὲ ἐς τὴν Ἀλαλίην, ἀνέλαβον τὰ τέκνα καὶ τὰς γυναῖκας καὶ τὴν ἄλλην κτῆσιν, ὅσων οἶαί τε ἐγίνοντο αἱ νῆες σφι ἄγειν, καὶ ἔπειτα, ἀφέντες τὴν Κύρνον, ἔπλεον ἐς Ῥήγιον.¹⁰ (167) Τῶν δὲ διαφθαρεισέων νεῶν τοὺς ἀνδρας¹¹, οἳ τε Καρχηδόνιοι καὶ οἱ Τυρσηνοὶ ἔλαχόν τε αὐτῶν¹² πολλῶ πλείους, καὶ τούτους ἐξαγαγόντες κατέλευσαν. μετὰ δὲ, Ἀγυλλαίοισι¹³ πάντα τὰ παριόντα τὸν χῶρον, ἐν τῷ οἱ Φωκαῖες καταλευσθέντες ἐκάτο, ἐγίνετο διάστροφα καὶ ἔμπηρα¹⁴ καὶ ἀπόπληκτα, ὁμοίως πρόξατα καὶ ὑποζύγια καὶ ἀνθρωποι· οἱ δὲ Ἀγυλλαῖοι ἐς Δελφούς ἐπεμπον¹⁵, βουλόμενοι ἀκέσασθαι τὴν ἀμαρτάδα. ἡ δὲ Πυθίη σφέας ἐκέλευσε ποιεῖν, τὰ καὶ νῦν οἱ Ἀγυλλαῖοι ἐτι ἐπιτελέουσι· καὶ γὰρ ἐναγίζουσι¹⁶ σφι μεγάλως, καὶ ἀγῶνα γυμνικὸν καὶ ἵππικὸν ἐπιστάσι. καὶ οὗτοι μὲν τῶν Φωκαίων τοιούτῳ μόρῳ διεχρήσαντο· οἱ δὲ αὐτῶν ἐς τὸ Ῥήγιον καταφυγόντες, ἐνθεύτεν ὁρμεώμενοι, ἐκτῆσαντο πόλιν γῆς τῆς Οἰνωτρίας¹⁷ ταύτην, ἥτις νῦν Ὑέλη¹⁸ καλεῖται. ἔκτισαν δὲ ταύτην, πρὸς ἀνδρὸς Ποσειδωνιήτew¹⁹ μαθόντες, ὥς τὸν Κύρνον²⁰ σφι ἡ Πυθίη ἔχρησε κτίσαι²¹ ἥρων ἑόντα, ἀλλ’

μενοι, ἔκτισαν Μασσαλίαν, Aristot. in Ath. xiii, 36. LR. SW.

9. ἐμβόλους] χαλκώματα περιτιθέμενα κατὰ πῶραν ταῖς ναυσί. ΓΛ. Hes. ἐμβόλοις χαλκοστόμοις, Æsch. P. 421. BL. PC, iii, 17.

10. Ῥήγιον] vi, 23, 22; now Reggio; supposed to be derived from ῥήγνυμι ‘I break,’ because Italy and Sicily are here broken asunder; A. Vir. Æ. iii, 414; LR. ἀφ’ οὗ δὴ Ῥ. κυκλήσκειται, Æsch. CR.

11. τοὺς ἀνδρας] ‘with respect to the men:’ the accusative absolute. STG. BO, 448. MA, 297, 2; 426, obs. 1.

12. αὐτῶν] refers to the Phocæans. The sense is ‘the Carthaginians and Tuscans took more prisoners than the Phocæans did, and divided them by lot. Then, after landing these prisoners at Agylla,’ [this is to be understood from what follows,] ‘they there stoned them to death.’ SW. STG.

13. Ἀγυλλαίοισι] Agylla, a town of Etruria, was afterwards called Cære, now Cervetere, ‘Old Cere.’ LR.

14. ἔμπηρα] αἱ δὲ γυναῖκες ἔκτιον

ἔμπηρα καὶ τέρατα· οἱ δὲ, τῶν τετολημένων σφίσι λήθην καταχέαντες, ἦγον ἐς Δελφούς, Suid. WE.

15. ἐπεμπον] und. θεοπρόπους, which is expressed i, 19; 174. BO, 237. SH.

16. ἐναγίζουσι] χοὰς φέρουσι, Suid. τὰς χοὰς ἐπιφέρουσιν, ἡ δόουσι τοῖς κατοικομένοις. ΓΛ. s. vi, 38, 18.

17. Οἰνωτρίας] so called from the hero Ænotrus, or from οἶνος ‘wine.’ It was afterwards Lucania. LR. A.

18. Ὑέλη] a Phocæa Asiaticus populus, Harpagi inclementiam vitans, Cyri regis præfecti, Italiam navigio petiit: cujus pars in Lucania Veliam; alia condidit in Viennensi Massiliam, Amm. M. xv, 23; Velia autem dicta est a paludibus, quibus cingitur, quas Græci ἔλη dicunt: fuit ergo Helia; sed accepit digammon, et facta Velia; ut Henetus, Venetus, Serv. on Æ. vi, 359. It is now Castel a Mare della Brucca. LR.

19. Ποσειδωνιήτew] Posidonia, so named from Ποσειδῶν ‘Neptune,’ was called Neptunia, and afterwards Pæstum, by the Romans. LR. A.

οὐ τὴν νῆσον. Φωκαίης μὲν νῦν πέρι, τῆς ἐν Ἰωνίῃ, οὕτω ἔσχε. (168) Παραπλήσια δὲ τούτοις καὶ Τήϊοι²² ἐποίησαν· ἐπεὶ τε γὰρ σφεων εἶλε χῶματι τὸ τεῖχος Ἀρπαγος, ἐσβάντες πάντες ἐς τὰ πλοῖα, οἰχοντο πλείοντες ἐπὶ²³ τῆς Θρηϊκίης²⁴, καὶ ἐνθαῦτα ἔκτισαν πόλιν Ἀεθρα²⁵ τὴν πρότερος τούτων Κλαζομένιος²⁶ Τιμήσιος²⁷ κτίσας οὐκ ἀπώνητο²⁸, ἀλλ', ὑπὸ Θρηϊκῶν ἐξελασθεῖς²⁹, τιμὰς νῦν ὑπὸ Τητῶν τῶν ἐν Ἀεθήροισι ὡς ἥρως ἔχει. (169) Οὗτοι μὲν νῦν Ἰωνῶν μοῦνοι, τὴν δουλοσύνην οὐκ ἀνεχόμενοι³⁰, ἐξέλιπον τὰς πατρίδας. οἱ δ' ἄλλοι Ἴωνες, πλὴν Μιλησίων, διὰ μάχης μὲν ἀπικέατο³¹ Ἀρπάγῳ, κατὰ περ οἱ ἐκλιπόντες· καὶ ἄνδρες ἐγένοντο ἀγαθοί, περὶ τῆς ἐνωτοῦ ἑκάστος³², μαχόμενοι³³ ἐσσωθέντες δὲ καὶ ἀλόντες, ἔμενον κατὰ χῶρην ἑκάστοι καὶ τὰ ἐπιτασσόμενα ἐπετέ-

20. Κύρνον] *hæc autem insula Græce Cygne dicitur, a Cyрно Herculis filio, Serv. on Vir. E. ix, 30. LR. GAI.*

21. κτίσαι] must mean 'to set up' as an object of worship. *SW.*

22. Τήϊοι] Teos, now Sigagik, was the birth-place of Anacreon. *LR. A.*

23. ἐπὶ] with a genitive, for either ἐπὶ or ἐς with an accusative, is common in Herodotus i, 1; 164; ii, 28; 73; 75 &c. *Æ.* and occurs in Thu. v, 25; Xen. H. i, 2, 11; Eur. E. 1339. It answers to the question 'whither?' *MA.* 584. or 'in what direction? which way?' for *SW* considers ἐπὶ with a genitive as signifying only 'towards,' and not 'to'; s. vii, 31, 56.

24. Θρηϊκίης] γῆς understood; the substantive is Θρηϊκη, now Romania. *SW. A.*

25. Ἀεθρα] vi, 46, 76; "Α. καλὴ Τητῶν ἀποικία, *Str.* xiv, p. 953; *WE.* Τήϊοι δὲ τὴν πόλιν συνέκτισαν φυγόντες ὑπὸ τὰ Περσικὰ, *Marcian.* οὐ φέροντες τὴν τῶν Περσῶν ὄρεν, *Str.* *SM.* Abdera gave birth to Protagoras, Anaxarchus, and Democritus, *cujus prudentia monstrat summus posse viros, et magna exempla datus, vervecum in patria, crassoque sub æcre nasci, Juv. x, 48.* This town is now destroyed, at least its true name is unknown; yet it is called Astrizza or Aspersa by *RIC*, and Polystylos by *MLT.* *LR.* s. *ML.* D. i, 6, 10.

26. Κλαζομένιος] *hanc Abderam*

collapsam Clazomenii ex Asia, ad majorem faciem restitutam, obliteratis quæ præcesserant, nomini suo vindicaverunt, Sol. 10. Clazomenæ is now Bourla, and was the birth-place of Anaxagoras. LR. A.

27. Τιμήσιος] or Timesias, quitted his country to escape from the virulence of envy. His history is given at length by *Æl. V. H. xii, 9*; and *Plu. ii, p. 96. BO. LR.*

28. οὐκ ἀπώνητο] 'was not benefited from it:' imperfect passive of ἀπώνημαι. *MA.* 243.

30. ἀνεχόμενοι] ὑπομένοντες, ἐνδεχόμενοι, καταδεχόμενοι, *Hes. s. i, 80, 75. οὐκ ἀνασχέσθαι τὴν πλεονεξίην, vii, 149; πᾶν γένος ἐνδίας ἀνασχόμενοι, Pol. i, 58, 4. SS.*

31. διὰ μάχης ἀπικέατο] 'they gave battle'; ἐμάχοντο; *MA.* 580, e. δ. μ. ἐλεύσονται, vi, 9, 43; *Thu. iv, 92; LAU. ἐγὼ δ' ἐμαυτῇ διὰ λόγων ἀφικόμεν, Eur. M. 868.*

32. ἑκάστος] ἔμενον *Æ. iii, 158, 20; MA.* 301, a. so *quisque* in Latin is generally joined with the plural, as *ut suas quisque abirent domos, Liv. ii, 7; pro se quisque fremunt, ii, 6; p. se q. demigrant, ii, 10.*

33. μαχόμενοι] τεθνάμεναι γὰρ καλὸν ἐπὶ προμάχοις πεσσόντα ἄνδρ' ἀγαθόν, περὶ ἧ πατρίδι μαρτυμένον· γῆς περὶ τῆσδε μαχόμεθα, *Tyrt. i, 1 and 13; s. i, 95, 97. SS* appears mistaken in connecting this participle with ἐγένοντο, s. v, 2, 2.

λεον.³⁴ Μιλήσιοι δὲ, ὡς καὶ πρότερόν³⁵ μοι εἴρηται, αὐτῷ Κύρῳ ὄρκιον ποιησάμενοι, ἡσυχίην ἄγον. οὕτω δὴ τὸ δεύτερον³⁶ Ἰωνίῃ ἐδεδούλωτο. ὡς δὲ τοὺς ἐν τῇ ἡπείρῳ Ἰωνας ἐχειρώσατο Ἀρπαγος, οἱ τὰς νήσους ἔχοντες Ἰωνες, καταβῶδῃσαντες ταῦτα³⁷, σφέας αὐτοὺς ἔδοσαν Κύρῳ. (170) Κεκακωμένων δὲ Ἰώνων, καὶ συλλεγομένων οὐδὲν ἦσσαν ἐς τὸ Πανιώνιον, πυνθάνομαι γνώμην Βίαντα ἄνδρα Πριηνέα ἀποδέξασθαι Ἰωσι χρησιμωτάτην τῇ εἰ ἐπείθοντο, παρῆχε ἂν σφί ἐυδαιμονέειν Ἑλλήνων μάλιστα· ὃς ἐκέλευε· κοινῶς· στόλῳ Ἰωνας ἀερθέντας πλέειν ἐς Σαρδῶν³⁸, καὶ ἔπειτα πόλιν μίαν· κτίζειν πάντων Ἰώνων· καὶ οὕτω ἀπαλλαχθέντας σφέας δουλοσύνης· ἐυδαιμονήσειν, νήσων τε ἀπασέων μεγίστην νεμομένους, καὶ ἄρχοντας ἄλλων· μένουσι δὲ σφί ἐν τῇ Ἰωνίῃ οὐκ· ἔφη· ἐνορᾶν· ἐλευθερίην ἔτι ἐσομένην. αὕτη μὲν Βίαντος τοῦ Πριηνέος γνώμη, ἐπὶ διεφθαρμένοισι³⁹ Ἰωσι γενομένη· χρηστή δὲ καὶ, πρὶν ἢ διαφθαρῆναι Ἰωνίην, Θάλεω⁴⁰ ἀνδρὸς Μιλησίου ἐγένετο, τὸ ἀνέκαθεν⁴¹ γένος⁴² ἐόντος Φοίνικος· ὃς ἐκέλευε· ἐν βουλευτήριον Ἰωνας ἐκτίσθαι, τὸ δὲ εἶναι ἐν Τέῳ· Τέων γὰρ μέσον εἶναι Ἰωνίης· τὰς δὲ ἄλλας πόλεις οἰκειόμενας μηδὲν ἦσσαν νομίζεσθαι⁴³, κατὰ περ· εἰ δῆμοι εἶεν. Οὕτω⁴⁴ μὲν δὴ σφί γνώμας τοιάσδε ἀπεδέξαντο. (171) Ἀρπαγος δὲ, καταστρεψάμενος Ἰωνίην, ἐποίεετο στρατηίην ἐπὶ Κᾶρας καὶ Καννίους⁴⁵ καὶ Λυκίους, ἅμα ἀγόμενος καὶ Ἰωνας καὶ Αἰολέας. (174) Οἱ μὲν νυνὶ Κᾶρες, οὐδὲν λαμπρὸν ἔργον ἀποδείξαντες, ἐδουλώθησαν ὑπὸ Ἀρπάγου, οὔτε αὐτοὶ οἱ Κᾶρες

34. τὰ ἐ. ἐπετέλεον] οἱ Ἕλληνες, οἱ ἐπὶ θαλάττῃ οἰκοῦντες, πολλὰ δόντες δῶρα, διεπράξαντο, ὥστε εἰς μὲν τὰ τεῖχη βαρβάρους μὴ δέχεσθαι, δασμὸν δὲ ἀποφέρειν, καὶ στρατεῦν, ὅποι Κῦρος ἐπαγγέλλοι, Xen. C. vii, 4, 9.

35. πρότερον] i, 143. SW.

36. δεύτερον] i, 6 and 28. SW.

37. ταῦτα] i. e. μὴ καὶ αὐτοὶ νικηθήσονται, καὶ οὕτω πολλῶν χαλεπώτερα πείσονται ὑπὸ τοῦ Κύρου, ἢ εἰ ἐθελονταὶ παραδοίεν ἑαυτοὺς ἐκείνῳ. STG.

38. Σαρδῶν] afterwards Sardinia, named after Sardus a son of Hercules, and anciently called Sandaliotis, or Ichnusa from ἴχθυος 'the sole of the foot.' LR. A. It is again spoken of as νῆσος ἢ μεγίστη, v, 106, 3. Strabo, Diodorus, and Marcianus mention it as inferior in size to Sicily only. BT, Ch. i, 31.

39. διεφθαρμένοισι] i. e. διεφθαρμένοι. Herod. Vol. I.

ων ἦδη τῶν Ἰώνων. ἐπ' ἐξεργασμένοισι, iv, 164; viii, 94, 16; ix, 77, 89. STG. MA, 565, obs. s. i, 34, 64.

40. Θάλεω] The genitive is also Θαλοῦ and Θάλητος. MA, 91, 1. Thales was an eminent geometrician and astronomer, the founder of the Ionic sect. A. s. i, 29, 16.

41. τὸ ἀνέκαθεν] ἔκωθεν, ἐξ ἀρχῆς, BL. i, 4, 2. Θάλης δὲ Φοινίξ ὢν τὸ γένος, Clem. Al. Str. i, p. 354. He was descended from Cadmus. LR. ἐόντες ἄ. Πύλιοι, v, 65; γένος ἐόντες τὰ ἄ. Γεφυραῖοι, v, 55, 81; τὰ μὲν ἄ. ἀπ' Αἰακοῦ τε καὶ Αἰγίνης γεγονὸς, vi, 35, 93. SH. BO, 272.

43. νομίζεσθαι] 'to be regulated by laws of their own just as much as if they were independent republics.'

44. οὕτω] nominative dual. REI.

45. Καννίους] Caunus, now Kaiguz or Rosa, was the birth-place of Protopogenes. LR.

ἀποδεξάμενοι οὐδὲν, οὔτε ὅσοι Ἑλλήνων ταύτην τὴν χώραν οἰκέουσι. οἰκέουσι δὲ καὶ ἄλλοι, καὶ Λακεδαιμονίων ἄποικοι Κνίδιοι⁴⁶, τῆς χώρας τῆς σφετέρης τετραμμένης ἐς πόντον, τὸ δὴ Τριόπιον⁴⁷ καλεῖται. ἀργμένης δὲ ἐκ τῆς χερσονήσου τῆς Βυβασσίης⁴⁸, ἐούσης τε πάσης τῆς Κνιδίης, πλὴν ὀλίγης, περιβόρουν τὰ μὲν γὰρ αὐτῆς πρὸς βορῇν ἀνεμον ὁ Κεραμεικὸς⁴⁹ κύλπος ἀπέργει, τὰ δὲ πρὸς νότον ἢ κατὰ Σύμην⁵⁰ τε καὶ Ῥόδον⁵¹ θάλασσα· τὸ ὦν δὴ ὀλίγον τοῦτο, ἐὼν ὅσον τε ἐπὶ πέντε στάδια, ὥρυσσον⁵² οἱ Κνίδιοι, ἐν ὧσφ "Αρπαγος τὴν Ἰωνίην κατεστρέφετο, βουλόμενοι νῆσον τὴν χώραν ποιῆσαι. ἐντὸς δὲ πᾶσά⁵³ σφί ἐγένετο· τῇ γὰρ ἡ Κνιδίη χώρα ἐς τὴν ἤπειρον τελευτᾷ, ταύτῃ ὁ ἰσθμὸς ἐστί, τὸν ὥρυσσον. καὶ δὴ πολλῇ χειρὶ ἐργαζομένων⁵⁴ τῶν Κνιδίων· μᾶλλον γάρ τι καὶ θειώτερον ἐφαίνοντο τιτρώσκεσθαι οἱ ἐργαζόμενοι τοῦ οἰκότος, τὰ τε ἄλλα τοῦ σώματος, καὶ μάλιστα τὰ περὶ τοὺς ὀφθαλμοὺς, θραυομένης τῆς πέτρης· ἔπειμπον ἐς Δελφοὺς θεοπρόπους ἐπερησομένους τὸ ἀντίξουν.⁵⁵ ἡ δὲ Πυθίη σφί, ὡς αὐτοὶ Κνίδιοι λέγουσι, χρᾶ ἐν τριμέτρῳ⁵⁶ τὸνφ τάδε·

"Ἰσθμὸν δὲ⁵⁷ μὴ πυργοῦτε, μήδ' ὀρύσσετε·"

"Ζεὺς γάρ κ' ἔθηκε νῆσον, εἴ κ' ἐβούλετο."⁵⁸

46. Κνίδιοι] Cnidus was the birth-place of Ctesias. *LR*.

47. Τριόπιον] anciently Ἀγροῦ κέρας, now Capo Crio 'Cape Ram.' *LR*.

48. Βυβασσίης] Bybassus was also called Bubassus and Bybastus. *WE*.

49. Κεραμεικὸς] Κεραμικός, Xen. H. i, 4, 8; Κεράμειος, ib. ii, 1, 15; now Golfo di Castel Marmora. It was named after the town of Ceramus, now Keramo. *LR*.

50. Σύμην] an island between Cnidus and Rhodes, now Symi. *LR*.

51. Ῥόδον] Rhodes had a variety of names. The etymology is doubtful. See Rhodus, A. It was celebrated for its Colossus. *LR*.

52. ὥρυσσον] here and just below, has the inceptive force of the imperfect; 'began digging'; as ἐδίδον, i, 209, 63; κατεστρέφετο has the contemporary force, 'was subjugating.'

53. ἐντὸς δὲ πᾶσα] i. e. ἐντὸς δὲ τοῦ ὁρύγματος [ισθμοῦ, *SW*]. πᾶσά σφί ἡ χώρα ἐγένετο. πρῶτον μὲν ἀπετείχισεν τὸν ἰσθμὸν, ἀπὸ δὲ τοῦ ἰσθμοῦ ἡ χερσονήσος ἐῖσα πᾶσά ἐστι, vi, 36. *WE*.

55. ἀντίξουν] τὸ ἐναντιούμενον. ΓΛ. opposed to σύμμαχον, iv, 129, 32.

56. τριμέτρῳ] When trimeters simply are mentioned, iambics are meant; as in speaking of hexameters, i, 62, they are understood to be dactylic or heroic. The iambic 'trimeter' was also called *senarius*, as consisting of six feet, viz. two to each metre.

57. δὲ] i, 62; s. i, 55, 92. The antecedent clause, which the abruptness of the speaker leaves to be supplied, would be to this effect: πᾶσας μὲν ἄλλας μηχανὰς σωτηρίας ὁμᾶς γ' ἐρευνᾶν οὐδαμῶς φθονεῖ θεός.

58. ἐβούλετο] "Some Dutchmen offered Charles II, king of Spain, to make the Tagus navigable as far as Lisbon, at their own expense, provided they were allowed, for a definite term of years, to levy certain duties on the merchandise to be embarked there. It was their intention to make the Mançanares navigable from Madrid to the point where it falls into the Tagus. The council of Castille after mature deliberation returned the

Κνίδιοι μὲν, ταῦτα τῆς Πυθίης χρῆσάσης, τοῦ τε ὀρύγματος ἐπαύσαντο· καὶ Ἀρπάγῳ, ἐπιόντι σὺν τῷ στρατῷ, ἀμαχητὶ σφείας αὐτοὺς παρέδωσαν. (175) Ἦσαν δὲ Πηδασέες οἰκοῦντες ὑπὲρ Ἀλικαρνησοῦ μεσόγαιαν· οὗτοι τῶν περὶ Καρίην ἀνδρῶν μούνοι τε ἀντέσχον χρόνον.⁵⁹ Ἀρπάγῳ, καὶ πρήγματα παρέσχον πλείστα, ὅρος τειχίσαντες, τῷ οὐνόμα ἔστι Δίδῃ. (176) Πηδασέες μὲν νυν χρόνῳ ἐξαίρεθησαν· Λύκιοι δὲ, ὡς ἐς τὸ Ξάνθιον πεδίον ἤλασε ὁ Ἀρπαγος τὸν στρατὸν, ὑπεξιόντες καὶ μαχόμενοι ὀλίγοι πρὸς πολλοὺς, ἀρετὰς⁶⁰ ἀποδείκνυντο· ἔσωθέντες δὲ, καὶ κατελιθθέντες ἐς τὸ ἄστυ, συνήλυσαν⁶¹ ἐς τὴν ἀκρόπολιν τὰς τε γυναῖκας καὶ τὰ τέκνα καὶ τὰ χρήματα καὶ τοὺς οἰκέτας, καὶ ἔπειτα ὑπῆψαν τὴν ἀκρόπολιν πᾶσαν ταύτην καίεσθαι.⁶² ταῦτα δὲ ποιήσαντες καὶ συν-ομόσαντες ὅρκους⁶³ δεινοὺς, ὑπεξελθόντες ἀπέθανον πάντες Ξάνθιοι⁶⁴ μαχόμενοι. τὴν μὲν δὴ Ξάνθον οὕτως ἔσχε ὁ Ἀρπαγος.

following remarkable answer: Had it pleased God to make those two rivers navigable, he would not have needed man's assistance to accomplish that effect. Since he has not done so, it is clear that he did not judge it fit to make them navigable. Such an undertaking would seem a violation of the decrees of Providence, and a wish to correct the imperfections which he has purposely left in his works," Clarke, on Spain, xv, p. 284. *LR*.

59. χρόνον] βραχὺν χρόνον ἀντέχειν, Dem. O. ii, 4 : s. i, 116, 43.

60. ἀρετὰς] 'feats or prodigies of valour;' i, 59; ἀρετὰς ἀποδεικνύμενοι μεγάλας, Pin. N. vi, 80 : s. i, 1, 12.

61. συνήλυσαν] συναγαγεῖν τὰς γυναῖκας ἐς μίαν πόλιν· ἐς ταύτην συναλίσσαντα, ὑποπρῆσαι πάσας σὺν αὐτῇ τῇ πόλει, ii, 111; s. vii, 107, 33.

62. π. τ. καίεσθαι] Before these words understand ὥστε. *STG*.

63. ὅρκους] namely, ἡ μὲν νικήσῃ, ἡ ἀποθανεῖσθαι μαχόμενοι. *STG*.

64. Ξάνθιοι] Plutarch records a similar act of despair on the part of this people, when besieged by Brutus, V. xlvii, p. 998, D. Appian relates the same fact, οἱ Ξάνθιοι τὰ σφέτερα πάντα ἀνελόντες, ἐς πυρὰς προνηρησμένας ἐν ταῖς οἰκίαις ἐπέθεσαν, καὶ τὸ πῦρ ἄψαντες, ἑαυτοὺς ἐπικατέσφαζαν [i, 45, 58;] Ξάνθιοι μὲν δὴ τρίτον ὑπὸ σφῶν αὐτῶν

ἀπόλλυντο, ἐλευθερίας οὐνεκα· καὶ γὰρ ἐπὶ Ἀρπάγου τοῦ Μήδου, Κύρῳ τῷ μεγάλῳ στρατηγούντος, ὥδε σφᾶς ἀντὶ δουλοσύνης διέφθειραν, καὶ τάφος Ξανθίοις ἡ πόλις ἀμεληθεῖσα ὑπὸ Ἀρπάγου τότε ἐγένετο· καὶ ἐπὶ Ἀλεξάνδρου τοῦ Φιλίππου φασὶν ὁμοία παθεῖν, C. iv, 80. *WE*. So when Hannibal besieged Saguntum, *primores argentum aurumque omne, ex publico privatoque in forum collatum, in ignem ad id raptim factum conjicientes, eodem plerique semet ipsi precipitaverunt. . . . aut inclusi cum conjugibus ac liberis domos super se ipsi concremaverunt; aut armati nullum ante finem pugnae, quam morientes, fecerunt*, Liv. xxi, 14; and the people of Astapa, besieged by Marcius, *facinus in se ac suos factum ad ferum consciscunt. locum in foro destinant, quo pretiosissima rerum suarum congererent: super eum cumulum conjuges ac liberos considerare quum jussissent, ligna circa exstruunt, fascesque virgultorum conjiciunt. . . . execratio dira adjecta, si quem a proposito spes molliavi animi flexisset, erumpunt: . . . (hostis) pugnantem ad unum omnes occidit. facior alia in urbe trucidatio erat, quum turbam feminarum puerorumque imbellem inermemque cives sui caderent, et in succensum rogam semianima pleraque injicerant corpora, rivique sanguinis flammam orientem restinguerent: postremo ipsi, cede miseranda suorum fatigati, cum armis*

παραπλησίως δὲ καὶ τὴν Καῦνον ἔσχε· καὶ γὰρ οἱ Καύνιοι τοὺς Λυκίους ἐμιμήσαντο τὰ πλέω.

(177) Τὰ μὲν νυν κάτω⁶⁵ τῆς Ἀσίης "Αρπαγος ἀνάστατα ἐποίεε· τὰ δὲ ἄνω αὐτῆς αὐτὸς Κῦρος, πᾶν ἔθνος καταστρεφόμενος, καὶ οὐδὲν παριείς. τὰ μὲν νυν αὐτῶν πλέω παρήσομεν· τὰ δὲ οἱ παρ- ἔσχε πόνον τε πλεῖστον, καὶ ἀξιαπηγητότατά ἐστι, τούτων ἐπιμνή- σομαι. (178) Κῦρος, ἐπεὶ τε τὰ πάντα τῆς ἡπείρου ὑποχείρια ἐποίησατο, Ἀσσυρίοισι ἐπετίθετο. Τῆς δὲ Ἀσσυρίας ἐστὶ τὰ μὲν κού καὶ ἄλλα πολίσματα μεγάλα πολλὰ, τὸ δὲ ὀνομαστότατον καὶ ἰσχυρότατον, καὶ ἔνθα σφί, Νίνου⁶⁶ ἀναστάτον γενομένης, τὰ βασι- ληία κατεστήκεε, ἦν Βαβυλῶν⁶⁷, εἴουσα τοιαύτη δὴ τις πόλις. κέεται ἐν πεδίῳ μεγάλῳ, μέγαθος εἴουσα μέτωπον⁶⁸ ἑκαστον εἴκοσι καὶ ἑκα- τὸν σταδίων⁶⁹, εἴουσης⁷⁰ τετραγώνου⁷¹ οὔτοι στάδιοι τῆς περιόδου τῆς πόλιος γίνονται συνάπαντες ὀγδώκοντα καὶ τετρακόσιοι. τὸ μὲν νυν μέγαθος τοσούτῳ ἐστὶ τοῦ ἄστεος τοῦ Βαβυλωνίου. ἐκεκόσμητο δὲ ὡς οὐδὲν ἄλλο πόλισμα τῶν ἡμεῖς ἴδμεν. τάφρος μὲν πρῶτά μιν βαθέα τε καὶ εὐρέα καὶ πλὴν ὕδατος περιθέει· μετὰ δὲ, τείχος⁷² πεν- τήκοντα μὲν πηχέων βασιληῶν ἐὼν τὸ εὖρος, ὕψος δὲ διηκοσίῳν πηχέων. ὁ δὲ βασιλῆος πῆχυς τοῦ μετρίου ἐστὶ πῆχυος μέζων τρισὶ δακτύλοισι. (189) Ἐπεὶ τε δὲ ὁ Κῦρος, πορευόμενος ἐπὶ τὴν Βα- βυλῶνα, ἐγένετο ἐπὶ Γύνδῃ⁷³ ποταμῷ· τοῦ αἰ μὲν πηγαὶ ἐν Ματιη- νοῖσι⁷⁴ οὔρεσι, ῥέει δὲ διὰ Δαρδανέων⁷⁵, ἐκδιδού⁷⁶ δὲ ἐς ἔτερον ποταμὸν Τίγγριν⁷⁷· ὁ δὲ, παρὰ Ὠπιν πόλιν ῥέων, ἐς τὴν Ἐρυθρὴν

medio se incendio injecerunt, xxviii, 22 f. CS. VK.

66. Νίνου] i, 106. WE.

67. Βαβυλῶν] RO, iii, 1, § 1.

69. σταδίων] The whole area was not built over, for Curtius says, *edificia non sunt admota muris, sed fere spatium unius jugeris absunt: ac ne totam quidem urbem tectis occupaverunt; per nonaginta stadia habitatur; nec omnia continua sunt: cetera sunt coluntque, ut, si externa vis ingruat, obsessis alimentum ex ipsius urbis solo subministrarentur*, v, 1, 26. REN.

70. εἴουσης] as if τῆς ἑκαστον μέτω- πον ἐστὶ had preceded. STG. MA, 561, b.

71. τετραγώνου] in itself does not denote 'square,' but only 'quadrangu- lar.' ἡ πόλις τετραγώνως κεῖται, καὶ τὸ μέκος αὐτῆς, ὅσον καὶ τὸ πλάτος, Re- velation xxi, 16. SS.

72. τείχος] These walls were by some reckoned among the seven won- ders of the world: *κραναῖς Βαβυλῶνος ἐπίδρομον ἄρμασι τείχος*, Anth. lib. i; BNS. τὸ πλάτος ἔξ ἄρμασιν ἱππασί- μων, Ctes. ὡς τέθριππα ἐναντιοδρομεῖν ἀλλήλοις ῥαδίως, Strab. xvi. BT, Ph. i, 12.

73. Γύνδῃ] The Gyndes is one of the four ποταμοὶ νηυσὶ περιητοί, τοὺς πᾶσα ἀνάγκη [i, 112, 15;] διαπορθμεύ- σαι ἐστὶ, v, 52; SW. now the Mendeli (or the Diala?) REN. *rapidus*, Cyri dementia, Gyndes, Tib. iv, 1, 141. WE.

74. Ματιηνοῖσι] Mount Zagros. REN.

75. Δαρδανέων] There is now a dis- trict named Derna, on the confines of Persia. REN.

77. Τίγγριν] Another form Τίγγρης, Τίγγρητος, occurs vi, 20. WE. The mo-

θάλασσαν ἐκδιδοῖ· τοῦτον δὴ τὸν Γύνδην ποταμὸν ὡς διαβαίνειν ἐπει-
 ρᾶτο ὁ Κῦρος, ἔοντα νηυσὶ περιητὸν, ἐνθαυτὰ οἱ τῶν τις ἱρῶν ἵππων⁷⁸
 τῶν λευκῶν, ὑπὸ ὕβριος ἐσβᾶς ἐς τὸν ποταμὸν, διαβαίνειν ἐπειρᾶτο.
 ὁ δὲ μιν συμψήσας⁷⁹ ὑποβρύχιον οἰχώκεε φέρων. κάρτα τε δὴ ἐχαλέ-
 παινε⁸⁰ τῷ ποταμῷ ὁ Κῦρος τοῦτο ὑβρίσαντι⁸¹, καὶ οἱ ἐπητείλησε
 ‘οὕτω δὴ μιν ἀσθενέα ποιήσειν, ὥστε τοῦ λοιποῦ καὶ γυναικᾶς μιν
 ‘εὐπετέως, τὸ γόνυ οὐ βρεχούσας, διαβήσεσθαι.’ μετὰ δὲ τὴν
 ἀπειλήν, μετεῖς⁸² τὴν ἐπὶ Βαβυλῶνα στράτευσιν, διαίρει τὴν στρατιὴν
 δίχα· διελὼν δὲ, κατέεινε⁸³ σχοινοτενέας ὑποδέξας διώρυχας ὀγδώ-
 κοντα καὶ ἑκατὸν, παρ’ ἑκάτερον τὸ χεῖλος τοῦ Γύνδεω, τετραμμένας
 πάντα τρόπον· διατάξας δὲ τὸν στρατὸν, ὀρύσσειν ἐκέλευε. οἷα δὲ
 ὁμίλου πολλοῦ ἐργαζομένου, ἤνετο⁸⁴ μὲν τὸ ἔργον, ὅμως μέντοι⁸⁵
 τὴν φερίην⁸⁶ πᾶσαν αὐτοῦ ταύτη⁸⁷ διέτριψαν⁸⁸ ἐργαζόμενοι.
 (190) Ὡς δὲ τὸν Γύνδην ποταμὸν ἐτίσατο Κῦρος, ἐς τρηκοσίας καὶ

dern name is variously spelt, Tigil, Didsjele, Hid-Dekhel. *L.R.* It signifies ‘the flight of an arrow,’ see *A. Μῆδων Τίγριν καλοῦντων τὸ τόξευμα*, *Str.* *SM.*

78. ἵππων] vii, 40; 55. *WE.*

79. συμψήσας] ἀφανίσας, ‘sweeping away so as to leave no vestige.’ *βιαζομένου τοὺς κολυμβητὰς συμψήσας ὁ ποταμὸς ἔφερε κάτω καὶ οὐκ ἔτι ἀπενόστησαν*, *Iamb. STE, Th. L. G. 10818.* *unum regiorum equorum, candore fortis excellentem, transmeandi fiducia persuasum, abreptum præcipitatumque merserat*, *Oros. ii, 6.* This word would apply to ‘the Kelpie’s Flow,’ in which Ravenswood perished. *Scott, Bride of Lammermoor, c. xxvii.*

80. ἐχαλέπαινε] National prejudice has perhaps misled our author. If Cyrus did act thus, his object was more probably to render the river fordable to his army. So the Halys, ἐπεὶ τε ἐσχίσθη τάχιστα ὁ ποταμὸς, ἀμφοτέρῃ διαβατὸς ἐγένετο, i, 75. *L.R.* s. vii, 35.

81. τ. ὑβρίσαντι] ὑβρίσαντα τάδε, iii, 118; *WE.* ὑβριστὴς ποταμὸς, οὐκ εὐβάτος περᾶν, ἐκφυσῆ μένος, *Æsch. P. V. 742. BL.*

82. μετεῖς] *differens et præsens in tempus omittens*, *Hor. A. P. 44.*

85. κατέεινε] und. σχολούς. *SW.*

84. ἤνετο] ἤνυετο, *Hes. ὅπως φέρων ἔνυετο*, *Hom. Il. x, 473; BL.* ἄτε

παντὸς ἀνδρὸς ἐργαζομένου, ἤνετο τὸ ἔργον, viii, 71. *WE.*

85. ὅμως μέντοι] ‘still however; yet still.’ *HGV, 6 or 5. i, 120.*

86. τὴν φερίην] *ἔρην understood, ‘the summer season;’ τὴν χειμερινήν, ‘the winter season:’ i, 202. BO, 336.*

87. αὐτοῦ ταύτη] iii, 25; iv, 135, 66; ‘in that same place;’ ἐν ἐνὶ χώρῃ are understood: *BO, 324.* ταύτη is sometimes suppressed, as καὶ μιν ἔθαψαν αὐτοῦ τῇ περ ἔπεσε, i, 30; *SW.* and would be omitted by other writers, as αὐτοῦ ἐν τῷ ἱερῷ, *Thu. iii, 81; Xen. H. vii, 4, 36; iv, 8, 39; αὐτοῦ ἐν τῇ χώρᾳ, C. vii, 1, 23; Theop. in Ath. xii, 43; Luc. Pro. 8. VK. SD.* ‘in that there place,’ though literal, is a vulgarity.

88. διέτριψαν] *iratus fuit Cyrus flumini. Babylonem oppugnaturus, Gynodem amnem vado transire tentavit. ibi unus ex his equis, qui trahere regium currum albi solebant, abreptus vehementer commovit regem. iuravit itaque ‘amnem illum eo se redacturum ut transiri calcarique etiam a feminis posset.’ huc deinde omnem transtulit belli apparatus, et tandiu assedit operi, donec c et lxxx cuniculis divisum alveum in ccc et lx rivos dispergeret et siccum relinqueret, in diversum fluentibus aquis. periit itaque et tempus, et militum ardor, et occasio aggrediendi imparatos, Sen. de I. iii, 21.*

ἐξήκοντά μιν ζιῶνχας διαλαβῶν, καὶ τὸ δεύτερον ἔαρ ὑπέλαμπε, οὕτω δὴ ἤλαυνε ἐπὶ τὴν Βαβυλῶνα. οἱ δὲ Βαβυλώνιοι ἐκστρατεύσαντες ἐμενον αὐτόν. ἐπεὶ⁸⁹ δὲ ἐγένετο ἐλαύνων ἀγχοῦ τῆς πόλιος, συνέβαλόν τε οἱ Βαβυλώνιοι, καὶ, ἐσωθέντες τῇ μάχῃ, κατελήθησαν ἐς τὸ ἄστυ. οἷα δὲ ἐξεπιστάμενοι ἐτι πρότερον τὸν Κῦρον οὐκ ἀτρεμίζοντα, ἀλλ' ὀρέοντες αὐτὸν παντὶ ἔθνει ὁμοίως ἐπιχειρέοντα, προσέειπον⁹⁰ αὐτῷ ἐπὶ τῇ πόλει πολλῶν.⁹¹ ἐνθαῦτα οὗτοι μὲν λόγον εἶχον τῆς πολιορκίας οὐδένα· Κῦρος δὲ ἀπορίῃσι ἐνείχετο, ἅτε χρόνου τε ἐγγινομένου⁹² συχνοῦ, ἀνωτέρω⁹³ τε οὐδὲν τῶν πρηγμάτων προκοπομένων. (191) Εἴτε δὴ ὢν ἄλλος οἱ ἀπορέοντι ὑπεθήκατο, εἴτε καὶ αὐτὸς ἔμαθε, τὸ ποιητέον οἱ ἦν, ἐποίει δὴ τοιόνδε· τάξας τὴν στρατιὴν ἅπασαν⁹⁴, ἐξ⁹⁵ ἐμβολῆς τοῦ ποταμοῦ, τῇ ἐς τὴν πόλιν ἐσβάλλει, καὶ ὅπισθε αὐτῆς τῆς πόλιος τάξας ἑτέρους, τῇ ἐξίει ἐκ τῆς πόλιος ὁ ποταμὸς, προεῖπε τῷ στρατῷ, 'ὅταν διαβατὸν⁹⁶ τὸ ῥέθρον 'ἴδωνται γενόμενον, ἐσιέναι ταύτῃ⁹⁷ ἐς τὴν πόλιν.' οὕτω τε δὴ τάξας, καὶ κατὰ ταῦτα παραινέας, ἀπήλαυνε αὐτὸς σὺν τῷ ἀρχηγῷ⁹⁸ τοῦ στρατοῦ. ἀπικόμενος δὲ ἐπὶ τὴν λίμνην, τά περ ἡ τῶν Βαβυλωνίων βασιλεία⁹⁹ ἐποίησε κατὰ τε τὸν ποταμὸν καὶ κατὰ τὴν λίμνην, ἐποίει καὶ ὁ Κῦρος ἕτερα τοιαῦτα.¹⁰⁰ τὸν γὰρ ποταμὸν διώρυχι ἐσαγαγὼν ἐς τὴν λίμνην εἴσαν ἔλος¹, τὸ ἀρχαῖον ῥέθρον δια-

89. ἐπεὶ] ἐπεὶ δὲ πρὸς Βαβυλῶνι ἦν ὁ Κῦρος &c; Xen. C. vii, 5, 1.

90. προσέειπον] 'brought in for themselves beforehand,' viii, 20; SW. v, 34, 87.

91. πολλῶν] οἱ ἐν τῷ τείχει κατεγέλωι τῆς πολιορκίας, ὡς ἔχοντες τὰ ἐπιτήδεια πλέον ἢ εἰκόσιν ἐτῶν, Xen. C. vii, 5, 13. WE.

92. ἐγγινομένου] τῇ πολιορκίᾳ. STG.

93. ἀνωτέρω] MA, 132. ἐς τὸ πρόσω, iii, 56; in a very similar passage.

94. ἅπασαν] after this τοὺς μὲν must be understood, or Herodotus would contradict himself. Similar inaccuracies of expression are not at all unfrequent; ὡκυμρότατος ἄλλων, (the sense requires either the comparative or πάντων,) Hom. Il. A, 505; ii ceterorum Britannorum fugacissimi, Tac. A. 34; στρατιὰ μεγίστη ἐγένετο τῶν πρὸ αὐτῆς, Thu. i, 10; τῶν πρὶν, ib. 11; ἐν ἀγροῖα τῶν ἀπάντων 'Ελλήνων δυνάων, δεῖ σκοπεῖν ὑμᾶς, (where ἄλλων is wanting to complete the sense,) Dem.

de C. 19. "The fairest of her daughters, Eve," Milton, P. L. iv, 324.

95. ἐξ] for ἐπὶ in answer to the question 'where?' κελεύει μῦθαι ἐπὶ τοῦ ποταμοῦ, ὅταν δ' ἄρξωνται &c; Xen. A. iv, 3, 21; so χειρὸς ἐξ ἀριστερᾶς, Eur. Hec. 1133. This signification is not noticed by MA.

96. διαβατὸν] ἡ διὰ τῆς πόλεως τοῦ ποταμοῦ ὁδὸς πορεύσιμος ἀνθρώποις ἐγγίγνεται, Xen. C. vii, 5, 16; εἰ πορεύσιμον εἴη τὸ ἔδαφος τὸ ποταμοῦ, ib. 18.

97. ταύτῃ] ἐς ὁδόν.

98. ἀρχηγῷ] und. μέρει; the words ἐς μάχας may also be supplied from App. R. H. vii, 29. This expression is opposed to αὐτὸς σὺν τῷ καθαρχῷ ('the sound part') τοῦ στρατοῦ, iv, 135, 69; i, 211; and is equivalent to τῆς στρατιῆς τὸ φλαυρότατον, i, 207; οἱ ἀσθενέες τῆς στρατιῆς, iv, 135. LR. SW.

99. βασιλεία] Nitocris.

1. λίμνην ... ἔλος] 'a lake' ... 'a swamp.'

βατὸν εἶναι ἐποίησε, ὑπονοστήσαντος τοῦ ποταμοῦ. γενομένου δὲ τούτου τοιούτου, οἱ Πέρσαι, οἱ περ ἐτετάχατο ἐπ' αὐτῷ τούτῳ κατὰ τὸ ῥέεθρον τοῦ Εὐφράτη² ποταμοῦ, ὑπογενοσθηκότος ἀνδρὶ³ ὡς ἐς μέσον μηρὸν μάλιστα⁴ κη, κατὰ τοῦτο ἐσῆσαν ἐς τὴν Βαβυλῶνα. εἰ μὲν νυν προεπύθοντο ἢ ἔμαθον οἱ Βαβυλώνιοι τὸ ἐκ τοῦ Κύρου ποιούμενον, οὐδ' ἂν⁵, περιϋδόντες τοὺς Πέρσας ἐσελθεῖν ἐς τὴν πόλιν, διέφθειραν κάκιστα· κατακληίσαντες γὰρ ἂν⁶ πάσας τὰς ἐς τὸν ποταμὸν πυλίδας ἐχούσας⁷, καὶ αὐτοὶ ἐπὶ τὰς αἰμασιὰς ἀναβάντες τὰς παρὰ τὰ χεῖλεα τοῦ ποταμοῦ ἐληλαμένας⁸, ἔλαβον ἂν σφεας ὡς ἐν κύρτῃ.⁹ νῦν δὲ ἐξ ἀπροσδοκίτου σφι παρέστησαν οἱ Πέρσαι. ὑπὸ δὲ μεγάθεος⁹ τῆς πόλιος, ὡς λέγεται ὑπὸ τῶν ταύτῃ οἰκημένων, τῶν περὶ τὰ ἔσχατα τῆς πόλιος ἐαλωκότων¹⁰, τοὺς τὸ μέσον οἰκόντας τῶν Βαβυλωνίων οὐ μανθάνειν¹¹ ἐαλωκότας· ἀλλὰ, τυχεῖν γάρ σφι εἶσαν ὁρτὴν¹², χορεύειν τε τοῦτον τὸν χρόνον καὶ ἐν εὐπαθείῃσι εἶναι, ἐς δὲ καὶ τὸ κάρτα¹³ ἐπύθοντο. καὶ Βαβυλὼν μὲν οὕτω τότε

2. Εὐφράτη] called by the Arabians Forat, 'fertilizing'; the Greeks added εὐ to the original name. A.

3. ἀνδρὶ] αἰμασίην ὕψος ἀθήκουσαν ἀνδρὶ ἐς τὸν ὀμφαλὸν, vii, 60. GR.

4. οὐδ' ἂν] Through negligence of style, a preceding clause appears to be wanting, to the following effect; ἐσώθησαν ἂν. GAI.

5. ἂν] with the participle is the same as εἰ with the finite verb; εἰ κατακλήϊσαν καὶ ἀνέβησαν: MA, 597, b. πάντας ἂν φάντες τοὺς ἄφρονας μαίνεσθαι, ὀρθῶς ἂν φαίμεν, Pla. Al. ii, 3; ἀγῶνας ἂν δοκεῖ προεἰπὼν καὶ ἄλλα προτιθεῖς μάλιστα ἂν ποιεῖν εὐ ἀσκέεισθαι, ὥστε ἔχειν ἂν &c; Xen. C. i, 6, 18; s. HE, on VG, viii, 3, 1. STG. v, 106, 98.

6. ἐχούσας] 'leading.' φερούσας, i, 180; vii, 201; and τρεπομένας, ii, 17; are synonymous.

7. ἐληλαμένας] vii, 139, 63 twice; ix, 9; Æsch. P. 878; BL. 'erected': ducere muros, Vir. Æ. i, 427.

8. κύρτῃ] 'a wheel,' 'a wear,' i. e. 'a net of twigs to catch fish,' JO. This signification comprises those of 'basket,' 'cage,' and 'net,' which are assigned to κύρτῃ and κύρτος, STE, Th. L. G. 5473. τῶν κύρτων τὸ ἀδιέδοον, Luc. i, 655; s. vi, 51, 65; Liv. xxiv, 39, 3.

9. μεγάθεος] The magnitude of the

city, and the time, which elapsed before its capture was fully known, are much exaggerated by Arist. P. iii, 2. BT, Ph. i, 12. Liv. xxv, 24.

13. ἐαλωκότων] The syllabic augment ε was originally used in all verbs whether they began with a consonant or a vowel: MA, 161. which accounts for the circumflex on dissyllables, ἦγον (ἔαγον), ἦλθον (ἔελθον), εἶχον (ἔεχον), &c.

11. μανθάνειν] for οἱ τὸ μ. οἰκόντες οὐκ ἔμαθον ἐαλωκότες; as if the ὥς, before λέγεται, had been omitted, or accented thus ὥς (for οὕτως, 'so'): this construction, which is very common, i, 58; 65; ii, 8; iv, 5; 76; 95; may also be accounted for by supposing an ellipsis, before the infinitive, of a second λέγεται, as ὥς δὲ λόγος ὡρμηται, λέγεται Πολυκράτεια δοῦναι &c; iii, 56. STG.

12. ὁρτὴν] ἐορτὴν, ἐν ᾗ πάντες οἱ Βαβυλώνιοι ὅλην τὴν νύκτα πίνουσι καὶ κωμάουσιν, Xen. C. vii, 5, 15; Βαλτάσαρ δὲ βασιλεὺς ἐποίησε δεῖπνον μέγα τοῖς μεγιστᾶσιν αὐτοῦ χιλοῖς ἔπινον οἶνον &c; ixx, Daniel v, 1... 4. The correspondence of this event with prophecy is shown by RO, iv, 1, 2, § 1. LR. invadunt urbem omno vi-noque sepultam, Vir. Æ. ii, 265.

13. καὶ τὸ κάρτα] 'and that but too surely': s. i, 71, 28.

πρώτων¹⁴ ἀραίρητο.¹⁵ (201) Ὡς δὲ τῷ Κύρῳ καὶ τοῦτο τὸ ἔθνος κατέρραστο, ἐπεθύμησε Μασσαγέτας¹⁶ ὑπ' ἐωυτῷ ποιήσασθαι.¹⁷ (τὸ δὲ ἔθνος τοῦτο καὶ μέγα λέγεται εἶναι καὶ ἄλκιμον, οἰκημένον δὲ; πρὸς ἧν τε καὶ ἡλίον ἀνατολὰς¹⁸, πέρην τοῦ Ἀράξεω¹⁹ ποταμοῦ, ἀντίον δὲ Ἰσσηδόνων²⁰ ἀνδρῶν. εἰσὶ δὲ οἱ τινες καὶ Σκυθικὸν²¹ λέγουσι τοῦτο τὸ ἔθνος εἶναι.) (204) Πολλὰ τε γάρ μιν καὶ μεγάλα τὰ ἐπαίροντα καὶ ἐποτρύνοντα ἦν· πρῶτον μὲν²² ἡ γένεσις, τὸ δοκέειν πλέον τι εἶναι ἀνθρώπων· δεύτερα δὲ ἡ εὐτυχία, ἡ κατὰ τοὺς πολέμους γενομένη· ὅκη γὰρ ἰθύσειε στρατεύεσθαι²³ Κύρος²⁴, ἀμήχανον ἦν ἐκείνο τὸ ἔθνος διαφυγείν. (205) Ἦν δὲ, τοῦ ἀνδρὸς ἀποθανόντος γυνὴ τῶν Μασσαγετῶν βασίλεια· Τόμυρις οἱ ἦν οὖνομα. ταύτην, πέμπων ὁ Κύρος, ἐμνάτο τῷ λόγῳ²⁵, Θέλων γυναικα ἦν²⁶ ἔχειν. ἡ δὲ Τόμυρις συνιῖσα οὐκ αὐτὴν μιν μνώμενον²⁷, ἀλλὰ τὴν Μασσαγετῶν βασιλῆην, ἀπέπατο τὴν πρόσδοον. Κύρος δὲ μετὰ τοῦτο, ὥς οἱ δόλῳ οὐ προεχώρει²⁸, ἐλάσας ἐπὶ τὸν Ἀράξα, ἐποίεετο ἐκ τοῦ ἐμφανέος²⁹ ἐπὶ τοὺς Μασσαγέτας στρα-

14. *πρώτων*] It was taken, the second time, by Darius, iii, 159. *WE*.

15. *ἀραίρητο*] vii, 83; ix, 102; *WE*. Ionic (= ἥρητο) pluperfect of αἰρέειν: *SW*. iii, 65; 126; vii, 8, 3.

16. *Μασσαγέτας*] They were probably a branch of the Getæ or Goths who had settled in Turkestan. *LR*. *A*.

17. *ὑπ' ἐ. ποιήσασθαι* 'to reduce under himself;' Milton, *P. L.* iii, 319; ἐν νόφ' ἔχων πᾶσαν τὴν Ἑλλάδα ὑπ' ἐ. π. vii, 157; πάντα τὰ πράγματα ὑφ' ἐ. π. Dem. de C. 13; κατεστρέφετο καὶ ἐποίεετο ὑφ' ἐ. ib. 14; 15; 22. s. i, 28, 100.

18. *ἀνατολὰς*] is opposed to *δυσμάς*, and ἧν το ἐσπέρην, vii, 58, 14; ii, 31; iv, 8. The former two nouns are generally used in the plural, and ἡλίον is often understood, ἡ πρὸς ἀνατολὰς, ... ἡ πρὸς μεσημβρίαν καὶ δυσμάς, Pol. ii, 14; St Matthew xxiv, 27; *SS*. in *septemtriones et orientem solem*, ... *inter occasum solis et septemtriones*, *Cæs. G.* i, 1: *BO*, 105. s. iii, 84, 91.

19. Ἀράξεω] The Iaxartes, now the Syr-Daria. Herodotus erroneously places its source in Matiene. *A. REN. SW*.

20. Ἰσσηδόνων] A people of Serica, in the district now called Shefi-Si, *A*.

ancestors of the Yugures, or Eluths. *REN*.

21. *Σκυθικὸν*] *Arr. Al.* iv, 16; and *Diod.* ii, 44; call them Scythians. *LR*.

22. *πρῶτον μὲν*] *πρώτα μὲν* is opposed to *δεύτερα δὲ*, iii, 80; viii, 106. *SW*.

23. *στρατεύεσθαι*] The active voice is used in the same sense, i, 77; vi, 7. *SW*.

24. *Κύρος*] *K.* εὐδαίμων ἀνὴρ, κρῆας, ἔθηκε πᾶσιν εἰρήνην φίλοις· *Λυδῶν δὲ λαὸν καὶ Φρυγῶν ἐκτήσατο*, *Ἰωνίαν τε πᾶσαν ἤλασεν* *Blf.* *Σὲδς γὰρ οὐκ ἤχθηρεν, ὥς εὐφρων ἔφν*, *Æsch. P.* 774; *τῶν γε ἔπειτα γεγεννημένων, ἴσως δὲ καὶ τῶν ἀπάντων, Κύρον, τὸν Μήδων μὲν ἀφελόμενον τὴν ἀρχὴν, Πέρσας δὲ κτησάμενον, οἱ πλείστοι καὶ μάλιστα Σαυμάζουσιν*, *Isoc. Ev.* p. 357. *MT*. Cyrus was foretold by name above 100 years before his birth, *Isaiah* xlv, 28; xlv, 1... 5; where he is described as an irresistible conqueror, as well as in *Daniel* viii, 4. *NW*, on the *Pr. d. x*, p. 166.

26. ἦν] 'his:' an abbreviated form of ἔην. *MA*, 149, *note*.

29. ἐκ τοῦ ἐμφανέος] Procopius is very fond of this expression, *B. G.* i, 1; 11; 12 &c; *ἐκ γε ἐμφανούς πόλεμος*

τητήν³⁰, γεφύρας τε ζευγνύων ἐπὶ τοῦ ποταμοῦ, διάβασιν³¹ τῷ στρατῷ, καὶ πύργους ἐπὶ πλοίων τῶν διαπορθμευόντων³² τὸν ποταμὸν οἰκοδομήμενος. (206) Ἐχοντι δὲ οἱ τοῦτον τὸν πόνον, πέμψασα ἡ Τόμυρις κήρυκα, ἔλεγε τάδε· “ὦ βασιλεῦ Μήδων, “παῦσαι σπεύδων, τὰ σπεύδεις³³ οὐ γὰρ ἂν εἰδείης³⁴, εἴ τοι ἐς “καιρὸν ἔσται ταῦτα τελεύμενα· παυσάμενος δὲ, βασιλεὺς τῶν “σεωντοῦ, καὶ ἡμέας ἀνέχεν ὀρέων³⁵ ἄρχοντας τῶν περ ἄρχομεν. “οὐκ ὦν ἐθελήσεις³⁶ ὑποθήκησι τησίδε³⁷ χρεέσθαι, ἀλλὰ πάντα “μᾶλλον ἢ δι’ ἡσυχίης εἶναι.³⁸ σὺ δὲ εἰ μέγας προθυμείαι³⁹ “Μασσαγετέων πειρηθῆναι, φέρε, μόχθον μὲν, τὸν ἔχεις ζευγνύς “τὸν ποταμὸν, ἄφες· σὺ δὲ, ἡμέων ἀναχωρησάντων ἀπὸ τοῦ ποτα- “μοῦ τριῶν ἡμερέων ὁδὸν, διάβαινε ἐς τὴν ἡμετέραν.⁴⁰ εἰ δ’ ἡμέας “βοῦλεια ἐσδέξασθαι μᾶλλον ἐς τὴν ὑμετέραν, σὺ τωτὸ τοῦτο “ποιεε.” Ταῦτα δὲ ἀκούσας, ὁ Κύρος συνεκάλεσε Περσέων τοὺς πρῶτους· συναγείρας δὲ τοὺτους, ἐς μέσον σφί προετίθει τὸ πρῆγμα, συμβουλευόμενος, ‘ὁκότερα ποίει;’⁴¹ τῶν δὲ κατὰ τωτὸ αἱ γινώμαι συνεξέπιπτον⁴², κελυνόντων ‘ἐσδέκεσθαι Τόμυριν τε καὶ τὸν στρατὸν ‘αὐτῆς ἐς τὴν χώραν.’ (207) Παρεὼν δὲ, καὶ μεμφόμενος τὴν γνώμην ταύτην, Κροῖσος ὁ Λυδὸς ἀπεδείκνυτο ἐναντίην τῇ προκειμένη γνώμῃ, λέγων τάδε· “ὦ βασιλεῦ, εἶπον μὲν καὶ πρότερον

οὐκ ἦν συνεστηκώς, Pau. ix, 1; WE. iii, 150; iv, 120; vii, 205; v, 37, 12; ἐμφανέως, i, 140; vi, 123. SW. MA, 574.

30. στρατητήν] Ionic (= στρατεῖαν), ‘an expedition;’ στρατιήν, Ionic (= στρατιάν), ‘an army,’ i, 14. VK. The same distinction is made by Thu. and Xen. SW.

31. διάβασιν] in apposition to γεφύρας. MA, 431.

32. διαπορθμευόντων] supply τὸ ἔτερον μέρος τοῦ στρατοῦ. STG.

33. τὰ σπεύδεις] is given as an instance of an intransitive verb with an accusative of the object. MA, 417.

34. οὐκ ἂν εἰδείης] ‘thou canst not know:’ ἂν διαγνώῃς, i, 134; βέοι ἂν; ii, 22; μόγεις ἂν διαβήξειας, iii, 12; οὐκ ἂν ἀμαρτάνοις, iv, 9; οὐδ’ ἂν διαγνώῃς, iv, 74; οὐκ ἂν δυναμέθαι, iv, 114; οὐκ ἂν εἴη, vi, 63; the optative in all these passages has a potential signification. STG.

36. οὐκ ἂν ἐ.] ‘if then thou wilt not.’ οὐκ ἂν in Her. before the future tense, second person, has the force of εἰ ἂν

οὐκ, or of ἦν μὴ followed by the aorist subjunctive. SW explains thus the following passage, οὐκ ἂν ποιήσετε ταῦτα, ἡμεῖς μὲν πιεζόμενοι, ἢ ἐκλείψομεν τὴν χώραν, ἢ, μένοντες, ὁμολογῶν χρησόμεθα, iv, 118, 73; in this next passage he has ἦν μὴ παύσησθε after οὐκ ἂν, but the two former words are merely a gloss, which has crept into the text, οὐκ ἂν παύσησθε, ἀλλὰ πειρήσεσθε παρὰ τὸ δίκαιον κατὰγοντες Ἰππῖν, ἵστε ὅμῳ Κορινθίους γε οὐ συναινέοντας, v, 92, 27.

37. τησίδε] BHK. τῆσίδε, which is the reading of most editions, offends against the rule that the circumflex is only admissible on the ultimate or penult.

38. δι’ ἡσυχίης εἶναι] i. e. ἡσυχάζειν. MA, 580, e.

40. ἡμετέραν] γῆν or χώραν is understood. BO, 46.

42. συνεξέπιπτον] ‘coincided;’ a metaphor taken from lots, which ‘fall out together’ from a helmet or an urn: STG. ἐς τωτὸ αἱ γινώμαι συνέδραμον, i, 53; iii, 83, 81.

“ τοι, ὅτι, ἐπεὶ με Ζεὺς⁴³ ἔδωκε τοι, τὸ ἂν ὀρῶ σφάλμα ἐὼν οἴκῳ τῷ
 “ σφ, κατὰ δύναμιν⁴⁴ ἀποτρέψειν. τὰ δέ μοι παθήματα⁴⁵, ἐόντα
 “ ἀχάριτα, μαθήματα γεγόνεε. εἰ μὲν ἀθάνατος δοκέεις εἶναι, καὶ
 “ στρατιῆς τοιαύτης⁴⁶ ἄρχειν, οὐδὲν ἂν εἴη πῆγμα⁴⁷ γνώμας ἐμὲ
 “ σοὶ ἀποφαίνεσθαι· εἰ δ’ ἔγνωκας, ὅτι ἄνθρωπος καὶ σὺ εἶς, καὶ
 “ ἐτέρων τοιῶνδε ἄρχεις, ἐκεῖνο πρῶτον μάθε, ὥς κύκλος⁴⁸ τῶν
 “ ἀνθρωπῶν ἐστὶ πρηγμάτων, περιφερόμενος δὲ οὐκ ἔφ’ αἰεὶ τοὺς
 “ αὐτοὺς εὐτυχεῖν. ἤδη ὦν ἐγὼ γνῶμην ἔχω⁴⁹ περὶ τοῦ προκειμένου
 “ πρήγματος τὰ ἔμπαλιν⁵⁰ ἢ οὗτοι. εἰ γὰρ ἐβελήσομεν ἐσδέξασθαι
 “ τοὺς πολέμιους ἐς τὴν χώραν, ὅδε τοι ἐν αὐτῷ κίνδυνος ἐν· ἐσσω-
 “ θεῖς μὲν, προσαπολλύεις πᾶσαν τὴν ἀρχήν· διῆλα γὰρ δὴ, ὅτι,
 “ νικῶντες, Μασσαγέται οὐ τὸ ὀπίσω φεύγονται, ἀλλ’ ἐπ’ ἀρχὰς
 “ τὰς σὰς ἐλῶσι⁵¹ νικῶν δὲ, οὐ νικᾷς τοσοῦτον, ὅσον⁵² εἰ διαβᾷς
 “ ἐς τὴν ἐκείνων, νικῶν Μασσαγέτας, ἔποιο φεύγουσι· τωὐτὸ γὰρ
 “ ἀντιθίσω ἐκείνῳ⁵³, ὅτι, νικήσας τοὺς ἀντιομένους, ἑλᾷς ἰδὺ τῆς
 “ ἀρχῆς τῆς Τομύριοις. χωρὶς τε τοῦ ἀπηγημένου, αἰσχυρὸν καὶ οὐκ
 “ ἀνασχετὸν, τὸν Κῦρόν γε τὸν Καμβύσεω, γυναικὶ εἰζαῖντα ὑπο-
 “ χωρῆσαι⁵⁴ τῆς χώρας. νῦν ὦν μοι δοκεῖ, διαβάντας προελθεῖν,
 “ ὅσον ἂν ἐκείνοι διεξίωσι· ἐνθεῦτεν δὲ, τὰδε ποιεῦντας, πεираσθαι

43. Ζεὺς] ἐπεὶ σ’ ἔθηκε Ζεὺς ἀμνή-
 τως δόμοις κοινωνὸν εἶναι χερνίβων,
 πολλῶν μετὰ δούλων, Aesch. A. 1003.
 BL.

44. κατὰ δύναμιν] κωλύειν κ. δ.
 Thu. i, 45; παντὶ σθένει κ. τὸ δυνατόν,
 Dem. O. iii, 4; κ. τὸ καρτερόν, iii,
 65, 37.

45. παθήματα] Ζῆνα τὸν πάθει μάθος
 δέντα κυρίως ἔχειν, Aesch. A. 167 ff;
 δίκαια δὲ τοῖς μὲν παθοῦσιν μαθεῖν ἐπιβ-
 ρέπει, 241; παθὼν δὲ τε νήπιος ἔγνω,
 Hes. O. D. 216; κατὰ τὴν παροιμίαν,
 ‘παθόντα γινώσκει,’ Pla. Con. 44; BL.
 ὁ πονήσας δὲ, νόφ καὶ προμάθειαν φέρει,
 Pin. I. i, 56. GAI.

46. τοιαύτης] i. e. ἡ καὶ αὐτὴ ἀθά-
 νατός ἐστι. STG.

48. κύκλος] καθὰ περ καὶ φασὶ κύ-
 κλον εἶναι τὰ ἀνθρώπινα, Arist. Pro.
 xvii, p. 129; WE. Eth. i, 10; ἐπὶ
 πῆμα καὶ χαρὰ πᾶσι κυκλοῦσιν, οἷον
 ἄρκτον στροφάδες κέλευθαί· μένει γὰρ
 οὐτ’ αἰδῶ νύξ βροτοῖσιν, οὔτε κῆρες,
 οὔτε πλοῦτος, ἀλλ’ ἄφαρ βέβαια· τῷ δ’
 ἐπέρχεται χαλεπὴν τε καὶ στέρεσθαι,
 Soph. T. 131.

49. γνῶμην ἔχω] i. e. γινώσκω. STG.

κατὰ may be understood, on account
 of the adverb ἔμπαλιν, which follows,
 iii, 82; but no preposition is wanting
 in the expressions τῇδε ἔ. γν. ii, 27;
 τῇδε ἔ. τὴν γν. iv, 31: SW. and here
 our author might have said γν. ἔ. ἐναν-
 τὴν τῇ τοῦτων. STG. The phrase γν.
 ἔχειν occurs, Thu. ii, 86; Arist. N.
 158. SS. Each of the three forms is
 found in Dem. Ph. i, viz. ἀ γινώσκω, 1;
 ταύτην ἔ. τὴν γν. 3; οὕτω τὰς γνῶμας
 ἔ. 7: s. i, 120, 86.

50. τὰ ἔμπαλιν] τῆμπαλιν, τοῦναν-
 τιον, τοῦμπαλιν, in Attic Greek. VK.
 Instead of κατὰ with γνῶμην, ἐς might
 be understood here, as in the phrase
 τοῦμπαλιν πεσεῖν φρενῶν, Eur. Hi.
 392.

51. ἐλῶσι] for ἐλάσονται, MA, 178, a.
 ἐλάσω, ἐλᾶω, ἐλῶ.

52. ὅσον] Supply ἂν νικήης. STG.

53. ἐκείνῳ] i. e. ἐκείνῳ τῇ γνῶμῃ
 ὅτι, “ νικῶντες, Μασσαγέται οὐ τὸ
 ὀπίσω φεύγονται, ἀλλ’ ἐπ’ ἀρχὰς τὰς
 σὰς ἐλῶσι.” STG.

54. εἰ. ὑποχωρῆσαι] τότε ἐγὼ τῷ
 Πύθωνι οὐκ εἴξα, οὐδ’ ὑπεχώρησα, Diod.
 xvi, 85. WE.

“ἐκείνων περιγενέσθαι” ὡς γὰρ ἐγὼ πυνθάνομαι, Μασσαγέται εἰσι
 “ἀγαθῶν”⁵⁵ τε Περσικῶν ἄπειροι, καὶ καλῶν μεγάλων ἀπαθές.
 “τούτοις ὦν τοῖσι ἀνδράσι, τῶν προβάτων”⁵⁶ ἀφειδέως πολλὰ
 “κατακόψαντας καὶ σκευάσαντας”⁵⁷, προθεῖναι ἐν τῷ στρατοπέδῳ
 “τῷ ἡμετέρῳ δαίτᾳ” πρὸς δὲ, καὶ κρητῆρας ἀφειδέως οἶνου ἀκρήτου,
 “καὶ σιτία παντοῖα” ποιήσαντας δὲ ταῦτα, ὑπολειπομένους τῆς
 “στρατιῆς τὸ φλαυρότατον, τοὺς λοιποὺς αὐτῆς ἐξαναχωρεῖν ἐπὶ
 “τὸν ποταμόν. ἦν γὰρ ἐγὼ γνώμης μὴ ἀμάρτω, κείνοι, ἰδόμενοι
 “ἀγαθὰ πολλὰ, τρέψονται τε πρὸς αὐτὰ, καὶ ἡμῖν τὸ ἐνθεῦτεν λείπε-
 “ται ἀπόδεξις ἔργων μεγάλων.” (208) Γνώμαι μὲν αὐται συν-
 ἔστασαν.⁵⁸ Κῦρος δὲ, μετεῖς τὴν προτέραν γνώμην, τὴν Κροῖσου δὲ
 ἐλύμενος, προηγόρευε Τομύρι⁵⁹ ‘ἐξαναχωρεῖν, ὡς αὐτοῦ διαβησο-
 ‘μένον ἐπ’ ἐκείνην.’ ἡ μὲν δὲ ἐξαναχώρεε, κατὰ⁶⁰ ὑπέσχετο πρῶτα.
 Κῦρος δὲ, Κροῖσον ἐς τὰς χεῖρας ἐσθελς τῷ ἑωυτοῦ παιδί Καμβύσῃ,
 τῷ περ τὴν βασιλῆτην ἐδίδου⁶¹, καὶ πολλὰ ἐντειλάμενός οἱ τιμᾶν
 τε αὐτὸν καὶ εὖ ποιεῖν, ἦν ἡ διάβασις ἢ ἐπὶ Μασσαγέτας μὴ ὀρθω-
 θῇ” ταῦτα ἐντειλάμενος, καὶ ἀποστείλας τοὺς ἐς Πέρσας, αὐτὸς
 διέβαινε τὸν ποταμόν καὶ ὁ στρατὸς αὐτοῦ. (209) Ἐπεὶ τε δὲ
 ἐπεραιώθη τὸν Ἀράξεα, νυκτὸς ἐπελθούσης, εἶδε ὄψιν, εὐδων ἐν
 τῶν Μασσαγετῶν τῇ χώρῃ, τοιήνδε· ἐδόκεε ὁ Κῦρος ἐν τῷ ὕπνῳ
 ὄρᾱν τῶν Ὑστάπεος παίδων τὸν πρεσβύτατον ἔχοντα⁶¹ ἐπὶ τῶν
 ὤμων πτέρυγας, καὶ τουτέων τῇ μὲν τὴν Ἀσίην, τῇ δὲ τὴν Εὐρώπην
 ἐπισκιάζειν. Ὑστάσπεϊ δὲ τῷ Ἀρσάμεος, ἐόντι ἀνδρὶ Ἀχαιμενίδῃ⁶²,
 ἦν τῶν παίδων Δαρεῖος πρεσβύτατος, ἐὼν τότε ἡλικίην ἐς εἴκοσι
 κον μάλιστα ἔτεα· καὶ οὗτος καταλέλειπτο ἐν Πέρσῃσι· οὐ γὰρ εἶχε

55. ἀγαθῶν] i, 126; τῶν Λυδίων ἀγαθῶν, Xen. C. vi, 2, 22; νίκης γενομένης ἡμετέρας καὶ ἀναχωρησάντων τῶν πολεμίων, παρεκάλουν ἐγώ σε, ὅπως κοινῇ μὲν αὐτοὺς διώκοιμεν, κοινῇ δὲ, εἴ τι καλὸν κάγαθόν συμβαίνοι, τοῦτο καρποῖμεθα, ib. v, 9, 19; ὅ τι καλὸν κάγαθόν ἐστιν ἐν Σάρδεσιν, ib. vii, 2, 12 f.; Thu. i, 82; St Luke xvi, 25. s. vi, 139; in i, 119, 72.

56. προβάτων] The ancients called by this name πάντα τὰ τετράποδα θρόνματα, Schol. on Il. E, 124; WE. i, 188; vi, 56; 57; as distinguished from man, i, 203; vii, 171; Hes. O. D. 556. It applies to βόες, ii, 41; and ἵπποι, iv, 61; vii, 171; Pin. fr. inc. cxxxviii; and seems to include not only oxen and horses, viii, 137;

but asses and camels, i, 133; though in i, 167; it is opposed to beasts of burthen as well as to man.

57. σκευάσαντας] ‘after dressing.’

58. συνέστασαν] ‘came in competition;’ ‘conflicted;’ iv, 132, 54; vi, 29, 51; 108; vii, 142, 1; WE. SW. viii, 79, 56; s. ix, 89, 53.

61. ἐδίδου] It was the custom for the king of Persia, before going on a foreign expedition, to name his successor: δέι μιν, ἀποδέξαντα βασιλῆα, κατὰ τὸν Περσέων νόμον, οὕτω στρατεύεσθαι, vii, 2, 5. WE.

62. Ἀχαιμενίδῃ] s. vii, 11. A noble and numerous clan of the Pasargadæ, which was the chief tribe of the Persians, i, 125. To this the royal family belonged: s. the genealogical table.

κω ἡλικίην⁶³ στρατεύεσθαι. ἐπεὶ ὦν δὴ ἐξεγέρθη ὁ Κῦρος, ἐδίδον λόγον ἐωυτῷ περὶ τῆς ὀψιος. ὥς δέ οἱ ἐδόκεε μεγάλη εἶναι ἡ ὀψις, καλέσας Ὑστάσπεα, καὶ ἀπολαβὼν μούνον⁶⁴, εἶπε· “Ὑστά-
 “σπες, παῖς σὸς ἐπιβουλεύων ἐμοὶ τε καὶ τῇ ἐμῇ ἀρχῇ ἔαλωκε· ὥς
 “δὲ ταῦτα ἀτρεκέως οἶδα, ἐγὼ σημανέω. ἐμεῦ θεοὶ κήδονται⁶⁵, καὶ
 “μοι πάντα προδεικνύουσι τὰ ἐπιφερόμενα· ἥδη ὦν ἐν τῇ παροι-
 “χομένῃ νυκτὶ, εὐδων, εἶδον τῶν σῶν παίδων τὸν πρεσβύτατον,
 “ἔχοντα ἐπὶ τῶν ὤμων πτέρυγας, καὶ τουτέων τῇ μὲν τὴν Ἀσίην,
 “τῇ δὲ τὴν Εὐρώπην ἐπισκιάζειν. οὐκ ὦν ἐστὶ μηχανῇ⁶⁶ ἀπὸ τῆς
 “ὀψιος ταύτης οὐδεμία, τὸ μὴ κείνον ἐπιβουλεύειν ἐμοί. σὺ τοίνυν
 “τὴν ταχίστην πορεύεο ὀπίσω ἐς Πέρσας, καὶ ποίεε, ὅκως, ἔπειαν
 “ἐγὼ, τάδε καταστρεψάμενος, ἔλθω ἐκεί, ὥς⁶⁷ μοι καταστήσης⁶⁸ τὸν
 “παῖδα ἐς ἔλεγχον.”⁶⁹ (210) Κῦρος μὲν, δοκέων Δαρειόν οἱ ἐπι-
 βουλεύειν, ἔλεγε τάδε· τῷ δὲ ὁ δαίμων προέφαινε, ὥς αὐτὸς μὲν τε-
 λουτήσῃεν αὐτοῦ ταύτη μέλλοι, ἡ δὲ βασιληΐτῃ αὐτοῦ περιχωρεοί ἐς
 Δαρεῖον. ἀμείβεται⁷⁰ δὴ ὦν ὁ Ὑστάσπης τοῖσδε· “ὦ βασιλεῦ, μὴ εἴη
 “ἀνὴρ Πέρσης γεγωνῶς, ὅστις τοὶ ἐπιβουλεύσει· εἰ δ’ ἔστι, ἀπόλοιτο
 “ὥς τάχιστα· ὅς ἀντὶ μὲν δούλων⁷¹ ἐποίησας ἑλευθέρους Πέρσας
 “εἶναι· ἀντὶ δὲ ἄρχεσθαι⁷² ὑπ’ ἄλλων, ἄρχειν ἀπάντων. εἰ δέ τίς
 “τοὶ ὀψις ἀπαγγέλλει παῖδα τὸν ἐμὸν νεώτερα⁷³ βουλεύειν περὶ

63. ἡλικίην] ‘six or seven and twenty,’ Xen. C. i, 2.

64. μούνον] ‘apart.’

65. κήδονται] Διδὸς δέ τοι βγγελὸς εἰμι· ὅς σευ, ἀνευθεν ἐὼν, μέγα κήδεται ἡδ’ ἐλεάρει, Hom. Il. B, 26. From πάντα μάλ’ ἀτρεκέως, ib. 10; and other expressions, it would seem that Herodotus had this passage in view.

66. μηχανῇ] οὐκ ἐστὶ μ. οὐδεμία τὸ μὴ, ‘there is no possibility but that;’ ‘there is no help for it, but,’ &c. s. viii, 100, 43. HUBERT “Come, boy, prepare yourself.” ARTHUR “Is there no remedy?” HUBERT “None, but to lose your eyes.” Shakespeare, K. J. iv, 1.

67. ὥς] Either this word or ὅκως is superfluous; the ὥς appears to be used in consequence of the parenthesis: SW. vii, 147, 46.

68. καταστήσης] κείνας ἐναργεῖς δευρό μοι στήσης ἔγων, Soph. CE. C. 910. CY.

69. ἐς ἔλεγχον] καθιστάναι ἐς ἔ. ‘to present for trial, or examination.’ The

phrase occurs in Isoc. and Plu. STE, Th. L. G. 3679.

70. ἀμείβεται] This verb is put either (1) absolutely, ἀμείβεταί Κροῖσος, i, 40; or (2) with an accusative of the thing, ταῦτα ἀμείψατο, i, 37; or (3) with an accusative of the person as well as of the thing, ταῦτα τοὺς φίλους ἀμείψατο, ii, 173; or (4) with a dative of the thing, ἀμείβεταί Κροῖσος τοῖσδε, i, 38; or (5) with an accusative of the person and a dative of the thing, which is most usual, τοιοῦτοις ἀμείψατο Κροῖσον, i, 43. SW.

71. ἀντὶ δούλων] i. e. ἀντὶ τοῦ δούλους εἶναι; so ἀντ’ ἐλευθέρων, v, 49, 29; STG. s. i, 86, 22: γυναῖκας ἀντ’ ἀνδρῶν, i, 155.

72. ἀντὶ ἄρχεσθαι] ἀντὶ εἶναι, vi, 32; vii, 170; ἀντὶ γενέσθαι, vii, 170. SW. The omission of the article after a preposition is unusual. MA, 541.

73. νεώτερα] ‘seditious innovations, treason:’ supply either βουλευματα from the verb, [νοτα consilia, Liv. xxv, 23;] or πρήγματα from v, 106; (where

“σέο, ἐγὼ τοι παραδίδωμι χρῆσθαι⁷⁴ αὐτῷ τοῦτο, ὃ τι⁷⁵ σὺ βοῦ-
 “λεαι.” Ὑστάτης μὲν, τούτοις ἀμειψάμενος, καὶ διαβὰς τὸν
 Ἀράξεια, ἦε ἐς Πέρσας, φυλάζων Κύρῳ τὸν παῖδα Δαρεῖον. (211)
 Κύρος δὲ, προελθὼν ἀπὸ τοῦ Ἀράξειω ἡμέρης ὁδὸν, ἐποίεε τὰς
 Κροίσου ὑποθήκας. μετὰ δὲ ταῦτα, Κύρου τε καὶ Περσέων τοῦ κα-
 θαροῦ στρατοῦ ἀπελάσαντος ὀπίσω ἐπὶ τὸν Ἀράξεια, λειφθέντος δὲ
 τοῦ ἀχρηῖτου, ἐπελθοῦσα τῶν Μασσαγετέων τριτημορίς⁷⁶ τοῦ στρα-
 τοῦ, τοὺς τε λειφθέντας τῆς Κύρου στρατιῆς ἐφόνευσεν ἀλεξομένους.⁷⁷
 καὶ τὴν προκειμένην ἰδόντες δαῖτα, ὥς ἔχειρώσαντο τοὺς ἐναντίους,
 κλιθέντες δαίνυντο.⁷⁸ πληρωθέντες δὲ φορβῆς καὶ οἶνου⁷⁹, εὖδον. οἱ
 δὲ Πέρσαι, ἐπελθόντες, πολλοὺς μὲν σφειν ἐφόνευσαν· πολλῶν δ’ ἐτι
 πλεῖνας ἐζώγρησαν, καὶ ἄλλους, καὶ τὸν τῆς βασιλείης Τομύριος
 παῖδα, στρατηγέοντα Μασσαγετέων, τῷ οὐνομα ἦν Σπαργαπίσης.
 (212) Ἡ δὲ, πυθομένη τὰ τε περὶ τὴν στρατιὴν γεγονότα καὶ τὰ
 περὶ τὸν παῖδα, ἐμπουσα κήρυκα παρὰ Κύρον, ἔλεγε τάδε·
 “Ἀπληστε αἵματος⁸⁰ Κύρε, μηδὲν ἐπαρθῆς τῷ γεγονόσι τῷδε
 “πρήγματι, εἰ⁸¹ ἀμπελίνῳ καρπῷ, τῷ περ αὐτοὶ ἐμπιπλάμενοι μαί-
 “νεσθε οὕτω, ὥστε, κατιόντος⁸² τοῦ οἴνου ἐς τὸ σῶμα, ἐπαναπλῶειν⁸³
 “ὑμῖν ἔπεα κακὰ, τοιούτῳ φαρμάκῳ δολώσας⁸⁴, ἐκράτησας παιδὸς

βουλεύσαι πρῆγμα also occurs;) vi, 2;
 74; or ἔργα from vii, 6; νεωτέρων
 ἐπιθυμοῦντες πραγμάτων, Xen. H. v, 2,
 9; οὐ καὶνῶν δεῖσθαι π. οὐδὲ μεταστρά-
 σεως, ib. i, 4, 16; noua moliri, Vell. ii,
 129; novis rebus studere, Cic. Cat. i, 1.
 The use of the comparative is explained
 i, 27, 81. In the same sense καὶνόν is
 used by Attic writers, λέγεται τι καὶνόν;
 γένοιτο ἂν τι καὶνότερον ἢ Μακεδὼν
 Ἀθηναίους καταπολεμῶν; Dem. Ph. i,
 5. s. iii, 62, 6; Liv. xxi, 50, 7.

74. χρῆσθαι] ‘to treat:’ ἀνθρώποις ὡς
 χρηστῶν οὐ γινώσκειν, Xen. H. i, 6,
 4; ii, 4, 37; Juv. v, 170.

75. τοῦτο, ὃ τι] οὕτω ὅπως.

76. τριτημορίς] τῆς στρατιῆς τρ. vii,
 131; *tertia pars copiarum*, Jus. i, 8.

77. ἀλεξομένους] ἀμυνομένους. ΓΛ.

78. δαίνυντο] Hom. Il. A, 468;
 εὖδον, Hea. When the Istrians had
 taken a Roman camp, *ibi quum omnium*
rerum paratam expositamque copiam, et
stratos lectos in quæstorio invenissent,
regulus accubans epulari cepit. mox
idem ceteri omnes, armorum hostiumque
obliti, faciunt: et, ut quibus inusuetus
liberior victus esset, avidius vino ci-
boque corpora onerant, Liv. xli, 2; the

consequences were similar. *WE. Liv.*
xxii, 41, 4.

79. φορβῆς καὶ οἶνου] *MA*, 330, b.
φορβή is a word mostly used by poets,
 and by them applied to the ‘food’ of
 brutes: to express that of men, Homer
 has the following terms, *βρωμῇ*, *βρώσις*,
βρωτὸς, *ἐδῆτις*, *ἐδωδῇ*, *ἔψον*, and *εἶτος*;
 which he very generally couples with
μέθω, *οἶνος*, *πόσις*, or *ποτής*. *Liv. xvn*,
 23.

80. ἀπληστε αἵματος] *MA*, 322.

82. κατιόντος] τὸν Διόνυσον μαινό-
 μενον οἱ πολλοὶ λέγουσιν, ἀπὸ τοῦ τοὺς
 πλείονος ἀκράτου σπάντας δορυβώδεις
 γίνεσθαι “οἶνος καὶ κένταυρον ἔλκεσ’.
 ὁ δ’, ἐπεὶ φρένας ἔασεν οἶνω, μαινόμενος
 κἀκ’ ἔρεξε.” (Then follows this passage
 of Herodotus and another quotation.)
 Ξενοφῶντος δὲ ὁ Ἀγχιόλαος μέθης μὲν
 ἀπέχεσθαι ὁμοίως φέτο χρῆναι καὶ μα-
 νίας, *Ath. xiv, 1. VK.*

83. ἐπαναπλῶειν] ‘to rise to the sur-
 face, to float up;’ ἀναπλάθει ἔπεα μαι-
 νομένην πρόποντα, *Eust. on Il. x, p.*
1212, 12. VK. s. i, 2, 68.

84. δολώσας] ἐλὼν δόλω, i, 214; *SW.*
 παῖδά μου κατακτηνοῦσι σοὶς δολώσαν-
 τες γάμοις, *Eur. I. A. 898. VK.*

“ τοῦ ἐμοῦ, ἀλλ’ οὐ μάχῃ κατὰ⁸⁵ τὸ καρτερόν. νῦν ὦν μεν εὖ παραι-
 “ νεύσῃς ὑπόλαβε⁸⁶ τὸν λόγον⁸⁷ ἀποδούς μοι τὸν παῖδα, ἀπιθι ἐκ
 “ τῆσδε τῆς χώρας ἀζήμιος, Μασσαγετέων τριτημορίδι τοῦ στρατοῦ
 “ κατυβρίσας⁸⁸· εἰ δὲ μὴ ταῦτα σὺ ποιήσεις, ἥλιον ἐπόμνυμι τοι, τὸν
 “ Μασσαγετέων δεσπότην⁸⁹, ἡ μὲν⁹⁰ σε ἐγὼ, καὶ ἀπληστον ἐόντα,
 “ αἵματος κορέσω.” (213) Κύρος μὲν νυν τῶν ἐπέων οὐδένα
 τούτων ἀνευειχθέντων ἐποιέετο λόγον. ὁ δὲ τῆς βασιλείης Τομύριος
 παῖς Σπαργαπίσης, ὥς μιν ὁ τε οἶνος ἀνῆκε, καὶ ἔμαθε, ἵνα⁹¹ ἦν
 κακοῦ, δεηθεὶς Κύρου ‘ ἐκ τῶν δεσμῶν λυθῆναι,’ ἔτυχε· ὥς δὲ ἐλύθη
 τε τάχιστα καὶ τῶν χειρῶν ἐκράτησε, διεργάζεται ἐκωτόν. καὶ δὴ
 οὗτος μὲν τρόπῳ τοιούτῳ τελευτᾷ. (214) Τόμυρις δὲ, ὥς οἱ⁹² ὁ
 Κύρος οὐκ ἐσήκουσε, συλλέξασα πᾶσαν τὴν ἐκωτῆς δύναμιν, συν-
 ἔβαλε Κύρῳ. ταύτην τὴν μάχην, ὅσαι⁹³ δὴ βαρβάρων ἀνδρῶν μά-
 χαι ἐγένοντο, κρὶνω ἰσχυροτάτην γενέσθαι· καὶ δὴ καὶ πυνθάνομαι
 οὗτω τοῦτο γενόμενον. πρῶτα μὲν γὰρ λέγεται αὐτοὺς διαστάντας⁹⁴
 ἐς ἀλλήλους τοξεύειν· μετὰ δὲ, ὥς σφι τὰ βέλεια ἐξετετόξευτο⁹⁵,
 συμπεσόντας τῇσι αἰχμῇσι τε καὶ τοῖσι ἐγχειριδίοις συνέχεσθαι.
 χρόνον τε δὴ ἐπὶ πολλὸν συνεστάναι μαχομένους, καὶ οὐδετέρους
 ἐθέλειν φεύγειν· τέλος δὲ, οἱ Μασσαγῆται περιγεγέατο⁹⁶, ἥ τε δὴ

86. ὑπόλαβε] ‘adopt,’ iii, 146; ὑπο-
 δέχου, Thom. M. When τὸν λόγον is
 not expressed, but understood, it sig-
 nifies ‘to take up the conversation,’
 vii, 101. SW. SH.

88. κατυβρίσας] generally governs
 an accusative; but Sophocles has τοῖς
 σοῖς ἄχρην καθυβρίζων, Aj. 153. LR.

89. δεσπότην] This title was par-
 ticularly given to the Sun; ὁ δέσποτα
 ἥλιε, καὶ θεοὶ πάντες, an Egyptian
 prayer in Porph. de Ab. A. iv, 10; ὁ
 δέσποτα ἥλιε, καὶ σελήνῃ δέσποινα,
 Heliod. x; but applied to the gods in
 general, as to Neptune, (Pin. I. vi, 7;)
 to Bacchus, (Eur. B. 573;) to Apollo,
 (Arist. V. 875;) θεοὺς δεσπότης καλεῖν
 χρῶν, Eur. H. 87; LR. SW. s. i, 90,
 69; dominos omnium rerum, deos, Cic.
 de L. ii, 7; VK. terrarum dominos,
 deos, Hor. i O. i, 6.

90. ἡ μὲν] ‘assuredly,’ ὅντως μὲν,
 Hes. SW. vi, 74, 44; ὁμοσσαν, ἡ μὲν
 μοι ἀρῆξεν, Hom. Il. A, 76: HGV, 2,
 and 8, or 3. The Attic form ἡ μὴν oc-
 curs Hom. Il. A, 87; Æsch. Th. 527;
 Soph. Tr. 256; Thu. vi, 72; Pla.
 Phæ. p. 94; Luc. t. ii, p. 556; BL.

θεοὺς ὁμνυμι, ἡ μὴν ἐμοὶ δοκεῖν, Xen.
 C. viii, 4, 7. HGV. The indirect ne-
 gative form is μὴ μὲν, used in oaths
 and solemn asseverations by Ionic wri-
 ters for μὴ μὴν, ii, 118; 179; iii, 99;
 v, 106, 1. SW. MA, 605. s. ix, 7, 35.

92. οἱ] ὅς οἱ οὐδὲ οὕτω ἐσήκουον οἱ
 Ἀθηναῖοι, vi, 86, 5. SW.

93. ὅσαι] Before this word under-
 stand ἀπασάν.

94. διαστάντας] ‘standing at a dis-
 tance,’ is opposed to συμπεσόντας ‘clo-
 sing together,’ to συνέχεσθαι, (under-
 stand ἀλλήλοις,) ‘to engage,’ and to
 συστῆναι ‘to maintain close combat.’
 “The bow-strings twanged, and arrows
 hissed: . . . anon, the hosts met in the
 shock of battle, horse and man Con-
 flicting,” Southey, Rod. xxv, 164.

95. ἐξετετόξευτο] Zosimus has imi-
 tated this passage, γέγονε μάχῃ πάσης,
 ὥς εἰπεῖν, ἑλλης καρτερωτέρα· τῶν γὰρ
 βελῶν ἐκτοξευθέντων ἐκατέρφ στρατεύ-
 ματι, ταῖς αἰχμαῖς καὶ τοῖς δόρασι ἐπὶ
 χρόνον συγχὸν συνεπλάκησαν, ii, 18.
 WE.

96. περιγεγέατο] ii, 166. MA, 201,
 obs. 4.

πολλή τῆς Περσικῆς στρατιῆς αὐτοῦ ταύτῃ διεφθάρη, καὶ δὴ καὶ αὐτὸς Κύρος τελευτᾷ, βασιλεύσας τὰ πάντα ἐνὸς δέοντα τριήκοντα ἔτα.⁹⁷ ἄσκον δὲ πλήσασα αἵματος ἀνθρωπίνου, Τόμυρις ἐδίζητο ἐν τοῖσι τεθνεῶσι τῶν Περσέων τὸν Κύρου νέκυν. ὥς δὲ εὔρε, ἐναπῆπτε⁹⁸ αὐτοῦ τὴν κεφαλὴν ἐς τὸν ἄσκον.⁹⁹ λυμαινομένη¹⁰⁰ δὲ τῷ νεκρῷ, ἐπέλεγε¹ τάδε· “Σὺ μὲν ἐμὲ ζώουσάν τε καὶ νικῶσάν σε μάχῃ “ ἀπώλεσας², παῖδα τὸν ἐμὸν ἐλὼν δόλῳ· σὲ δ’ ἐγὼ, κατὰ περ “ ἠπέλιπσα, αἵματος κορέσω.”³ τὰ⁴ μὲν δὴ κατὰ τὴν Κύρου τελευτὴν τοῦ βίου, πολλῶν⁵ λόγων λεγομένων, ὅδε μοι ὁ πιθανώτατος εἴρηται.

97. ἔτα] *Cyrus undetriginta annis rerum potitus est: Scythis bellum inferens, in praelio cecidit*, Sulp. S. ii, 9. WE.

98. ἐναπῆπτε] from ἐναφάπτω, ‘suspended in.’ *caput Cyri amputatum in utrem humano sanguine repletum conjici regina jubet, cum hac exprobratione crudelitatis, “satia te,” inquit, “sanguine, quem sitisti, cuiusque insatiabilis semper fuisti,”* Jus. i, 8; τὴν κεφαλὴν ἀποτεμοῦσα αὐτῇ τοῦ Κύρου, ἐς ἄσκον ἐμβαλεῖ πλήρη αἵματος, Luc. Con. xiii, WE.

99. ἐς τὸν ἄσκον] *quam Tomiris turbata vult, cognovit (Cyrus) in utre*, Anth. Lat. ii, ep. 6. WE.

100. λυμαινομένη] ‘maltreating;’ MA, 384, 7. φ λυμαινόμενοι, ἐδόκειον Ἀμασιν λυμάνεσθαι, iii, 16; νεκρῷ λ. ix, 79, 100; ἀγρίως καὶ βαρβαρικῶς ἐλυμάνετο πολλοῖς, App. C. i, 112: but the verb more frequently governs an accusative, id. R. viii, 92; xi, 53; 54; 60. SW.

1. ἐπέλεγε] ‘she added these words.’ Romulus slew Remus, *quum verbis quoque increpitans adjecisset*, Liv. i, 7; κρατερὸν δ’ ἐπὶ μῦθον ἔτελλε, Hom. Il. A, 25; 326.

2. ἀπώλεσας] GR first pointed out the oxymoron of this passage, which he illustrates by many quotations. Niobe, having lost her sons, exclaims, “*pascere, crudelis, nostro Latona dolore, corque ferum satia: per funera septem effero*,” Ov. M. vi, 280: in Lucian, a father speaks of himself as *προσσηρημένος* in the person of his son, Tyr. p. 801; *homo totiens moritur, quotiens amittit suos*, Pub. Syr. These expressions throw light on the word *καθήραντα*, i, 45, 48; and render LR’s supposition unnecessary.

3. κορέσω] Similar to this was the treatment of Crassus by the Parthians: BEO. *caput ejus recisum, ad regem reportatum, ludibrio fuit, neque indigno; aurum enim liquidum in rictum oris infusum est; ut, cuius animus arserat auri cupiditate, ejus etiam mortuum et exsangue corpus auro uteretur*, Flor. iii, 11.

4. τὰ] put absolutely, for *ἐπὶ τῶν*. STG.

5. πολλῶν] According to Xen. C. viii, 7, 28; Stra. xv, p. 1061, v; and Luc. de Mac. 14; he died a natural death; according to Ctes. xi; of a wound received in battle. WE. GAI.

EXAMINATION QUESTIONS.

BOOK I.

1. What is γένωμαι with οὐ μὴ equivalent to?
2. To whom was the term βάρβαροι applied?
3. What is the force of καὶ δὴ καὶ?
4. How do the words ἡδε, ἐξ, ἐν, ἡ, ἡς, οἱ, ἡν, ὡς, οὐ, &c. differ in signification according to their accents or breathings?
5. How do the words νυν, ἐπι, μετα, &c. differ according to their accents?
6. Give instances of the figures antithesis, paragoge, dialysis, diæresis, syncope, antimeria, polysyndeton, parenthesis, crasis, periphrasis, synalephe, ecthipsis, &c. and explain them.
7. Explain the terms πρόμνη, πρόρη, μέση νηῦς, and κοίλη.
8. What is the difference between ἄλλοι and οἱ ἄλλοι?
9. Why is πρῶτος circumflexed? and δεύτερος a proparoxytone? n. 52.
10. Explain the difference between ναῦς μακρὴ and στρογγύλη.
11. Give the dates of (1) the foundation of the kingdom of Argos, (2) the abduction of Europa, (3) the Argonautic expedition, and (4) the elopement of Helen.
12. Give the modern names of Halicarnassus, Tyre, Crete, &c.
13. What is the difference between ἀπίκατο and ἀπικέατο?
14. What is the signification of ὁ Κόλχος, &c.?
15. Why were heralds considered sacred?
16. Explain the construction of a noun or pronoun before an infinitive. n. 86.
17. How many years does Herodotus reckon to a generation?
18. Give the etymology of the words Alexander, Priam, Artemis, Phrygia, Mysia, &c.
19. State the difference between ἐπίστασθαι and εἰδέναι. n. 100.

20. Explain the principle upon which an accusative case, instead of a dative, often follows the infinitive mood.

21. What may be observed with respect to the quantity of the first syllable in the words *'Ασία*, *'Ασις*, and *Asia* in Latin?

22. For what cases may infinitives be used (1) with and (2) without an article?

23. What is the principle of the construction, when a sentence is said to be the nominative case to a verb?

24. In what class of adjectives is enallage of number most frequently met with?

25. How are infinitives in *-θαι* accented? and participles in *-εις*, *-ους*, and *-ως*?

26. What is a favourite pleonasm with our author?

27. When does *ἐπὶ* signify 'in the time'?

28. What are the exceptions to the general rule that 'the last syllable of proparoxytones is short'?

29. What were the seven Christian Churches, the seven wonders of the world (n. 65. and n. 84.), and the names of the seven wise men of Greece?

30. What was the length of *στάδιον*, *ὀργυιά*, *πλέθρον*, *πῆχυς*, *παλαιστή*, *ὁδὸς ἡμερῆσια*, *παρασάγγης*, and *σχοῖνος*?

31. What was the measure called *ἄρουρα*?

32. What were 'a day's sail,' and 'a night's sail'?

33. To what magistracy in the Roman republic was the office of *αἰσυμνήτης* at Mytilene similar?

34. How may the use of the comparative degree for the positive be accounted for?

35. What was the nature of the changes made by Solon in the Athenian constitution?

36. When is the subjunctive, and when is the optative, to be used after *ἵνα μή*?

37. What is the difference of the phrases *θεῖναι νόμον* and *θέσθαι νόμον*?

38. What change is made in the signification of *οἶος* by the addition of *τε*?

39. What neuter pronouns are used by Greek historians in reference to facts or words preceding, and to facts or words following? n. 38.

40. When the clause of a sentence, which assigns the reason for the leading proposition in that sentence, stands first and has the conjunction *γάρ*, — what is *γάρ* equivalent to? what does Longinus consider such construction to be an instance of? what is another way of solving the difficulty?

41. With what verb does *εἶναι* sometimes allow an interchange of signification?

42. What prepositions may be used, and with what cases, instead of the genitive absolute?

43. What are the various significations of the phrase λόγον διδόναι?

44. Give instances of verbs, resolvable into a noun with the substantive verb, and governing a genitive case. n. 78. n. 9. and n. 74.

45. Explain the differences of θάλαμος, ἀνδρεών, θησαυρός, (n. 35.) οἶκημα, μέγαρον, and παστάς.

46. Describe the ceremonies used in expiation of murder.

47. Give instances of the way in which the Latins changed the Greek aspirate.

48. What does the Ionic form -εσκον denote?

49. What is the force of a refusal conveyed by the aorist optative with οὐκ ἄν?

50. What preposition in composition signifies 'after'?

51. When is ἀχαρι a paroxytone, and when a proparoxytone?

52. Who were the *parochi*? and why so called?

53. What peculiar sense has εἵνεκεν? and what words in the tragedians have the same meaning?

54. What is a very general way in which the force of aorist participles may be expressed? n. 34.

55. Why does καταδικάζειν, 'to condemn,' take a genitive of the person and an accusative of the crime or its punishment?

56. What words is ἡγεμονίη synonymous with?

57. Explain the differences of μαντήιον, θέσπισμα, θεοπρόπιον, λόγιον, χρησμός, χρηστήριον, and τὸ χρησθέν?

58. What is the difference between εἰ ἐπιχειρέη, εἰ ἐπιχειρέοι, and εἰ ἐπιχειρέοι ἂν? n. 66. and n. 71.

59. Repeat the words of the oracle delivered to Cræsus, as Aristotle gives them, and their translation in Cicero.

60. How do the Latins express the distributive force of κατὰ?

61. Explain the terms προμαντήϊη, ἀτελείη, and προσεδρή.

62. What is shown, when an address begins with ἀλλά?

63. What intensitive words are added to adjectives in the superlative degree?

64. What were the tribes of Attica (1) under Cecrops, and (2) under Cranaus?

65. What is τῷ λόγῳ, when used adverbially, opposed to? and what other words are opposed to each other in a similar manner?

66. Supposing the attempt on the life of Pisistratus not to

have been real, what instances can be given of similar artifices, from the historians or poets?

67. What is, generally speaking, the sense of *δῆθεν* with *ὥς* and a participle?

68. What Greek cities were built at a short distance from the shore, and connected with their sea-ports by long walls?

69. Mention some of the compounds ending in *-φορος*, and give the reason for their accentuation.

70. What substantives and verbs, compounded with *κατά*, have a reference to the restoration of exiles to their country?

71. What was the number of the Attic boroughs?

72. What was *Phya* originally? and whom is she said to have married?

73. What two other expressions would be equivalent to *γνώμην νικήσαντος*?

74. What is the quantity of the *ι* in *δωτίνας*?

75. By what step is it natural for a member of an oligarchy to arrive at the rank of tyrant?

76. Who resided in the city of Athens, and who in the Piræus, chiefly?

77. In what way was *Timotheus* painted?

78. What were the meals of the ancients?

79. What *Hómeric* licence does *Herodotus* not scruple to employ?

80. Wherein did the ancient and the modern use of dice differ?

81. Give the significations of *ἐπιτρέπειν*, in the several voices, and of *ἐπιτροπεύειν*.

82. What legislators professed to be indebted to supernatural communications for assistance?

83. What was the constitution of the Spartan *λόχος* according to *Thucydides*?

84. Explain the political terms *τριηκὰς*, *συσσίτιον*, *ἔφορος*, *γέροντες*.

85. What does *ζώδια* denote?

86. Give instances of *κατά* with the accusative being used adverbially. n. 45.

87. What anomaly is observable as to *μεμφθεις*, and *ἐρασθεις*? n. 98.

88. What twofold construction does *πειρᾶσθαι* admit of?

89. Give *Plato's* explanation of the word *ἐλπεις*.

90. What instance can be given analogous to the poetical use of *φύλακος* for *φύλαξ*?

91. What reason does *Polybius* give for the apparent paradox, that 'the strongest cities are most easily captured'?

92. In what sense does Cicero use *infans*? and with what word in Herodotus is it synonymous? n. 71. and n. 4.

93. What family connection existed between Cræsus and Cyrus?

94. Give the etymologies of ἀμφορεύς, κυνέη, and ἀκροθίνια.

95. Give instances of that which the preposition ἐκ is especially used to denote. What other preposition has the same force?

96. What is ἔχειν with an adverb almost always equivalent to? n. 33. and n. 90.

97. What is the import of the phrase ἄγειν καὶ φέρειν?

98. What is the difference of the verbs ἀφίσταται and ἐπανίσταται?

99. Give instances of ἀνὴρ, and synonymous words, being used pleonastically.

100. How is the former η in ἐπανηλόγησε to be accounted for?

101. When πεπρωμένη stands alone, how is the ellipsis to be supplied?

102. How did the Greeks reckon generations? and why might Cræsus have been deceived in the Pythian oracle?

103. What were the five generations, which the oracle meant?

104. When did writers use the form of expression εἶπε τὰ εἶπε?

105. What idea is often conveyed by ὑπὸ, with a dative instead of a genitive, after a passive verb?

106. What cause led to the original institution of monarchies?

107. In what sense is the neuter participle in the singular, with an article, frequently put?

108. What is the usual sense of κατήκοος? and how does Herodotus use the word? What would the proper noun have been? and what metaphorical expression does Apuleius employ for the same?

109. What similar metaphors may be adduced? n. 29.

110. What are the scriptural names of Labynetus and Phraortes?

111. How would ἔχων, especially in the Greek historians, be often expressed according to the English idiom?

112. What is synonymous with εὖ ἤκοντες?

113. Who were the first people in Asia, according to our author, that were formed into 'companies &c.'? Is his statement correct?

114. Is there any construction in Homer similar to the use

of ὁ δὲ by Herodotus? Does the Attic dialect admit of the same construction?

115. When did orientals use ὅδε in speaking of themselves? In what class of writers is the expression most frequent?

116. What is implied by the use of the present tense for the future? n. 21.

117. What is the simplest way, in almost all cases, of supplying the ellipsis, where τῇν occurs governed by a verb or participle?

118. What stories resemble in some respects the exposure of the infant Cyrus?

119. Are there any passages in Herodotus which form portions of dactylic hexameters? n. 72.

120. What was considered by the ancients as essential to beauty? n. 6.

121. Explain the words *hendiadys*, *apodosis*, *protasis*.

122. What force has πρὸ in πρόδουλος and πρόξοκος?

123. Give the primary and the secondary sense of βασιανζεῖν.

124. What instances in Latin can you give analogous to the changes made in the sense of χρᾶσθαι by composition with κατὰ or διὰ?

125. What is the moral to the fable of "the Lark and her young"?

126. What force has ἔφη λέγων?

127. Give instances of a general meaning which is attached to verbal nouns in -τρον.

128. What instance is recorded of an atrocity similar to that practised by Astyages towards Harpagus?

129. What is the signification of the phrase ἐντὸς ἔωντοῦ γίνεσθαι?

130. Is there any instance, in English history, similar to the composure with which Harpagus witnessed the proofs of his son's atrocious murder?

131. Relate the anecdote of Prexaspes referred to in n. 77.

132. Mention an instance in which a prediction had reference to a mere trifle.

133. What phrases are equivalent to ἐς ἀσθενὲς ἔρχεται?

134. Give the verbs compounded with περὶ, which are applicable to sovereignty or command 'devolving' on any one. What is the metaphor? n. 64.

135. What is the force of the preposition, in οὐ κατὰ Μιτραδάτην?

136. When πρὸς is to mark with more precision the direction of an object, does it govern the same case, whether in or out of composition?

137. State a peculiar signification of *τρέφεσθαι*, when compounded with *ἐπι*, *ὑπό*, or *ἐκ*.

138. What tense is to denote a person's 'attempting' or 'wishing' to do a thing?

139. In what manner did Histæus convey secret intelligence to Aristagoras? And by what contrivance did Demaratus elude the vigilance of those who guarded the roads?

140. Why is *ἀναπτύξας*, and not *ἀνοίξας*, used to signify the 'opening' of a book?

141. From the quotations in n. 29. what do you infer the meaning of *κατακλίνας* to be? Paraphrase its meaning in Greek.

142. Give the several steps by which *ἐόργεε* is formed from *ἔρδω*, according to Professor Schweighæuser, or from *ῥέζω*, according to Æmilius Portus.

143. Give the etymology of *κερτομέειν*.

144. Give the English of *ζυγγόνου ὑβρίσματα*; and state what the genitive here denotes.

145. What participles are always put in the nominative absolute?

146. When verbs denote 'repenting,' what part of speech do they require to express the exciting cause?

147. Give the names of the Persian kings, from the founder of their monarchy to Darius the second.

148. Among what writers were the first and second aorists, respectively, most in vogue?

149. Give some of the less usual significations of *λόγος*. n. 17.

150. To whom was Panionium dedicated? and how many cities combined to found it?

151. What colour did the ancient 'purple' resemble? How was it procured? and by whom was it chiefly worn?

152. Explain the two different kinds of *ἀγορή*; and say whether either of them was in use among the Persians.

153. Under what circumstances is *εἶναι* put absolutely, and pleonastically, to limit and restrict propositions? and how may it then be rendered?

154. What tenses of *ἵστημι* and its compounds are transitive, and what tenses are neuter?

155. After what verbs is *εἰ* used, instead of *ὅτι*, to introduce the object?

156. Mention the ancient practice, recorded by Eustathius, which will account for the metaphor *ἀναμάρτεν ἀμαρτάδα*.

157. What was the imposition of hands on the head of burnt-offerings, and of the scape-goat, intended to signify?

158. When Xerxes reduced the revolted Babylonians, what orders did he issue, with a view to prevent future insurrections?

159. State the opinion of Aristotle with respect to the making the practice of music a part of the education of young men.

160. What sense of *κάπηλος* is the most proper? is there any signification of it which is more common?

161. What Latin preposition is used adverbially in the same sense as *πρός*?

162. Give instances of periphrasis formed by *οἷχεσθαι* with a participle, and say how they are to be translated.

163. What is the etymology, and the formation, of the words *ἀνῶσαι* and *ἀνώϊστος*?

164. What is the original application of the name *Βράγχιδαι*? and how is it to be known when it is to be understood in its primary sense, and when in its secondary meaning?

165. In what sacred precincts were birds allowed to take shelter without molestation, besides those of Apollo Didymæus?

166. What celebrated persons were natives of Lesbos?

167. How does the quantity of the *ι* in *Χιος* vary? Does the variation extend to the Latin language?

168. What is a local signification of *πόλις*, and of *ἄστυ*? How did Herodotus express the former?

169. Where were temples of Minerva very frequently erected? and what epithet had that goddess in consequence?

170. What are *οὔλαι*? what does Homer call them? What did the Romans use instead? and by what name did they call it?

171. What is the difference between *πάντα* and *τὰ πάντα*, used adverbially? n. 45.

172. Does Dr. Robertson mention any ancient custom in Germany, which may illustrate the demand of Harpagus upon the Phocæans, '*οἶκημα ἐν καριῶσαι*'?

173. Upon what principles of policy could the Phocæans refuse compliance with a demand so very moderate? n. 88.

174. What other meaning may *ἀναστήσασθαι* have, besides 'founded'?

175. What great maritime city did the Phocæans found? With what people are they often confounded?

176. What is the original meaning of *μύδρος*? Why does Horace substitute the word *saxa*?

177. Give Latin words where the enclitic conjunction loses its copulative sense.

178. Does *ἐπεὶ τε* occur in Attic writers, in the same sense in which Herodotus so often uses it? What particle is combined with *ἐπεὶ* by Xenophon, Demosthenes, and other Attics?

179. Explain the phrase *Καδμείη νίκη*; and give instances of such victories.

180. Explain the terms *ἔμβολος*, and *κύρτη*.

181. Give the etymologies of Carthage, Rhegium, Velia, Posidonia, the Tigris, and the Euphrates.

182. For what does Virgil celebrate Pæstum?

183. What signification does Professor Schweighæuser assign to *ἐπὶ* with a genitive?

184. What reputation for abilities did the inhabitants of Abdera generally bear? What province of Greece was noted in like manner? n. 51.

185. What Latin and Greek distributives in the singular are joined with verbs, &c. in the plural? n. 65.

186. Did the ancients entertain a correct opinion as to the magnitude of Sardinia? n. 3.

187. Of what sect was Thales the founder? From what hero was he descended? Give the different forms of the genitive of *Θάλης*.

188. What tense has an inceptive force? and what tense has a contemporary signification? Explain what you understand by the words inceptive and contemporary.

189. When trimeters and hexameters, simply, are mentioned, what description of verses is meant? What verse was called *senarius*, and why?

190. Upon what grounds did the council of Castille reject the proposal, which was made by some Dutch projectors, of opening a navigable communication between Madrid and Lisbon?

191. What dreadful examples are recorded in history of the phrensy to which besieged citizens have been driven by desperation?

192. State the several cases in which *ἄνω* and *κάτω*, or *ἀνὰ* and *κατὰ*, are opposed to each other.

193. What account does Quintus Curtius give of the area of Babylon?

194. Could Cyrus have had any rational object in dividing, as he did, the river Gyndes?

195. Paraphrase *μερείς* in the words of Horace.

196. For how long a time was Babylon victualled, according to Xenophon?

197. Give phrases which are equivalent to *σὺν τῷ ἀχρητί τῷ στρατοῦ*. What is opposed to it?

198. What is *ἄν* with a participle equivalent to?

199. What participles, after *πύλαι*, would have the same sense as *ἔχουσαι*?

200. How is the circumflex on *ἦγον*, *ἦλθον*, *εἶχον*, &c. to be accounted for?

201. In what book of scripture is the capture of Babylon described? and in what particulars does this account coincide with the narrative of Herodotus?

202. By whom was Babylon captured the second time?

203. What is remarkable as to the construction of ἀνατολή and δυσμή? What is their etymological signification?

204. By what prophet was Cyrus foretold by name? and how many years before his birth?

205. Give instances of the optative in a potential signification.

206. What is the force of οὐκ ὦν, in Herodotus, before the second person of the future?

207. Explain the metaphor in συνεξέπιπτον.

208. What did the Greek proverb assert that wisdom resulted from?

209. What did the ancients denote by the word πρόβατα? Give instances of its bearing a limited, and of its bearing an extended, signification.

210. Before the Persian king set out on a foreign expedition, what was it customary for him to do?

211. What are the five different constructions, which ἀμείβεσθαι admits of?

212. In how many ways may the ellipsis in νεώτερα be supplied? What word is equivalent to it in Greek? and what in Latin? Mention several of the strong meanings which are attached to the word νεώτερα. n. 6.

213. What nation met with the same fatal consequences from the plunder of a well-provisioned Roman camp, as befell the Massagetæ, who took possession of the camp of Cyrus?

214. To what is φορβή chiefly applied, and by whom? What are the Homeric words for 'food and drink' which are frequently opposed to each other?

215. What did Agesilaus put drunkenness on a par with?

216. To which of the deities was the term δεσπότης peculiarly applied?

217. What are the Ionic forms in affirmative and negative asseverations? n. 50.

218. When ἵνα denotes situation, with what mood and what case is it constructed?

219. Explain the terms διαστήναι, συμπεσεῖν, συνέχεσθαι, and συνεστάναι, as applied to combatants. What part of the verb is συνεστάναι?

220. What do you understand by the word oxymoron?

221. How is the use of ἀπολωλεκώς, i, 45; and of ἀπώλεας, i, 124; to be accounted for?

222. Who and what was the Roman, who experienced from the Parthians treatment not unlike that which Cyrus met with from the Massagetæ?

EUTERPE.

ARGUMENT OF THE SECOND BOOK.

Cambyses succeeds Cyrus, and invades Egypt : 1. Amasis, the king, favours the Greeks; conquers Cyprus : 172; 177; 178; 182.

Η Ρ Ο Δ Ο Τ Ο Υ

ΙΣΤΟΡΙΩΝ ΔΕΥΤΕΡΗ.

ΕΥΤΕΡΠΗ.

(1) ΤΕΛΕΥΤΗΣΑΝΤΟΣ δὲ Κύρου, παρέλαβε τὴν βασιλεῖαν Καμβύσης, Κύρου ἑὸν παῖς καὶ Κασσανδάνης τῆς Φαρνάσπεω θυγατρὸς· τῆς προαποθανούσης, Κύρος αὐτὸς τε μέγα πένθος¹ ἐποίησατο, καὶ τοῖσι ἄλλοισι προεῖπε² πᾶσι, τῶν ἥρχε, πένθος ποιέεσθαι. ταύτης δὲ³ τῆς γυναικὸς ἑὸν παῖς καὶ Κύρου, Καμβύσης Ἴωνας μὲν καὶ Αἰολέας ὡς δούλους πατρῷους ἑόντας⁴ ἐνόμιζε, ἐπὶ δὲ Αἴγυπτον ἐποιέετο στρατηλασίην, ἄλλους τε παραλαβὼν⁵, τῶν ἥρχε, καὶ δὴ καὶ Ἑλλήνων, τῶν ἐπεκράτεε.⁶

(172) Ἐξασίλευσε δὲ Ἀμασις. τὰ μὲν δὴ πρῶτα, κατόνοτον τὸν Ἀμασιν Αἰγύπτιοι, καὶ ἐν οὐδεμιᾷ μοίρῃ μεγάλη ἦγον⁷, ἅτε δὴ δημότην⁸ τὸ πρὶν ἑόντα, καὶ οἰκίης οὐκ ἐπιφανέος· μετὰ δὲ, σοφίῃ αὐτοῦς ὁ Ἀμασις, οὐκ ἀγνωμοσύνη⁹, προσηγάγετο.¹⁰ (177) Ἐπ'

1. μέγα πένθος] Hom. II. Δ, 417.

2. προεῖπε] Admetus, on the death of his queen Alcestis, issued similar orders, TX. πᾶσιν, ὃν ἐγὼ κρατῶ, πένθους γυναικὸς τῆσδε κοινούσθαι, λέγω, &c; Eur. A. 437...445; and 346.

3. δὲ] 'then,' in resuming the thread of the narration, is here repeated, on account of the preceding parenthesis; and is put for δὴ or ὃν to denote transition, vi. 40, 34. HGV, 20. SW.

4. ὡς... ἑόντας] i.e. ὡς δούλοι πατρῷοι εἶεν. STG. MA, 569, 2.

5. παραλαβὼν] here means 'taking along with him,' ἅμα ἀγόμενος, vii, 115; in the beginning of the chapter it signifies 'receiving as successor,' οἱ διάδοχοι παρέλαβον, Xen. H. i, 1, 31.

6. ἐπεκράτεε] The use of this verb by Herodotus does not warrant WY in giving to ἐπὶ, in this compound, the force of *insuper* 'in addition:' but s. viii, 26, 4.

8. δημότην] 'a plebeian,' τὸν τῶν πολλῶν ἕνα, in Ionic writers, and in Xenophon alone of Attic authors: others, in this sense, use δημοτικόν, and, with them, δημότης signifies ὁ τοῦ αὐτοῦ δήμου as φυλῆτης, ὁ τῆς αὐτῆς φυλῆς and λοχίτης, ὁ ἐν τῇ αὐτῇ λόχῳ τεταγμένος, Zon. L. p. 494; τὸν ἐκ τῶν δημότων, Xen. C. viii, 3, 5. LR. GAL.

9. οὐκ ἀγνωμοσύνη] 'not by an obstinate and foolish pride;' οὐκ ἀνοήτως. These words may be taken as an explanation of σοφίῃ; WE. οὐκ ἀναίσθη-

Ἀμάσιος δὲ βασιλεὺς λέγεται Αἴγυπτος μάλιστα δὴ τότε εὐδαιμονῆσαι· καὶ πόλις ἐν αὐτῇ γενέσθαι τὰς ἀπάσας τότε δισμυρίας¹¹ τὰς οἰκομένας. (178) Φιλέλλην δὲ γενόμενος, ὁ Ἀμασις ἄλλα τε ἐς Ἑλλήνων μετεξετέρονς ἀπεδέξατο, καὶ δὴ καὶ τοῖσι ἀπικνευμένοισι ἐς Αἴγυπτον ἔδωκε Ναύκρατιν¹² πόλιν ἐνοικῆσαι· τοῖσι δὲ μὴ βουλομένοισι αὐτῶν οἰκέειν, αὐτοῦ δὲ ναυτιλλομένοισι, ἔδωκε χώρους ἐνιδρύσασθαι βωμοὺς καὶ τεμένεα θεοῖσι. (182) Εἶλε δὲ Κύπρον¹³ πρῶτος ἀνθρώπων, καὶ κατεστρέψατο ἐς φόρον ἀπαγωγὴν.

σία, οὐκ ἀγνοία, οὐκ ἀλιγρία, Phav. and Etym. M. What is said of adjectives, *MA*, 444, 5; (s. iii, 69, 64;) is true of other parts of speech; the same idea, which has been expressed positively, is repeated negatively, (or vice versa, as οὐ φρενῆρης, ἀκρομανῆς τε, v, 42;) ἐμμανῆς τε καὶ οὐ φ. iii, 25, 14; παραφρονέειν, καὶ οὐκ εἶναι νοήμονα, iii, 34; μανόμενος, καὶ οὐ φ. ix, 55; λυσσῶσαν, οὐδ' ἐπήβολον φρενῶν, Soph. An. 498; ἐσφρόνονον, καὶ οὐκ ἐμαίνοντο, Antiph. O. iii, p. 117. In Thuc. and Xen. and Æsch. and Eur. such parallelisms are more rare. *VK*.

10. προσηγάγετο] 'won over;' εὐνοὺς κατεσκεύασατο, ἐξιδιοποιήσατο. This verb is found with the following datives, ἀπάτρ, Thu. iii, 43; οἰκτρῶ and ἐπικεικία, ib. 48; χρήμασι καὶ δωρεαῖς, Pla. de L. iii, 12; ταῖς διμυλίαις καὶ τῇ τῶν τρώπων ἐ. Diod. i, 54; τιμαῖς καὶ δ. ἐτι δ' ἐπαγγελίαις, xv, 8; *VK*. 'brought to a sense of their duty;' πολέμῳ, Plu. V. ii. *SW*.

11. δισμυρία] 20,000. According to Diod. i, 31; there were 18,000 cities and towns formerly, and in his time 30,000; according to Theoc. xvii, 82; there were 33,333. Among

these the most insignificant villages were included; and these were thickly scattered over the country. *LR*. Egypt now contains about 2,500 towns and villages: its extent was not equal to the twelfth part of France, in which all the villages, including even the smallest, amount to no more than 39,000. *PW*, D. on Eg. and Ch. i, 1. The astonishing ruins everywhere seen prove that the cities must have been thrice as numerous as they now are. *SAVARY. TX*. According to *KHALIL DHAKHÉRI*, there were (in the 15th century) 5,040 towns and villages, and several cities: *MAKRIZI* says there were, in ancient times, 153 cities and 55,845 towns. *DY*, Ch. Ar. ii, p. 2 and 19.

12. Ναύκρατιν] now Terrane. *BRUCE*. In this name, which is of Greek origin, there seems an allusion to some 'naval victory.' Athenæus was born in this city. The factory at Naucratis was in some respects similar to that of the Europeans at Canton. *A. LR*.

13. Κύπρον] Cyprus had many names anciently; among others *ÆROSA* from its mines of 'copper,' which metal was named after the island. *A*. Its conquest is mentioned by Diod. i, 68. *WE*.

EXAMINATION QUESTIONS.

BOOK II.

1. In what tragedy do we read of orders being issued for public mourning on the death of a queen?
2. In what two senses does παραλαμβάνειν occur?
3. Wherein does δημότης differ from δημοτικός? What words is it analogous to, in its formation and signification? By what authors is it used as synonymous with δημοτικός?
4. Give the number of cities and towns in Egypt, at different periods, and according to different authorities. What is the comparative magnitude of Egypt and France?
5. What did the Greek factory at Naucratis resemble?
6. Why is 'copper' so called?

THALIA.

ARGUMENT OF THE THIRD BOOK.

Origin of the quarrel between Cambyses and Amasis: 1. Preparations for the invasion of Egypt: 4; 5; 7; 9. Psammenitus succeeds Amasis, and is defeated by the Persians: 10; 11. Cambyses, after the conquest of Egypt, meditates that of other countries: 13—17. The Æthiopians: 19—22. Failure of the expeditions against them and the Ammonians: 25; 26. Cambyses shows symptoms of insanity, mortally wounds Apis, has his own brother Smerdis put to death, and kills his sister: 27—31. He afterwards slays his cup-bearer. Croesus narrowly escapes a like fate: 34—37. Two Magi, Smerdis and Patizithes, revolt from Cambyses; the king meets with a fatal accident. Smerdis usurps the throne: 61—69. Successful conspiracy of seven Persian nobles. Darius elected king: 70—84; 86; 88. Democedes, a Greek physician, suggests the subjugation of Greece: 129; 130; 132—138. Darius conquers Samos: 139. Babylon revolts, and is taken by means of Zopyrus: 150—160.

Η Ρ Ο Δ Ο Τ Ο Υ

ΙΣΤΟΡΙΩΝ ΤΡΙΤΗ.

ΘΑΛΕΙΑ.

(1) ΕΠΙ τούτον δὴ τὸν Ἀμασιν Καμβύσης ὁ Κύρου ἐστρατεύετο, ἄγων καὶ ἄλλους, τῶν ἦρχε, καὶ Ἑλλήνων Ἰωνάς τε καὶ Αἰολέας, δι' αἰτίνην τοιήνδε· πέμψας Καμβύσης ἐς Αἴγυπτον κήρυκα, αἶτεε¹ Ἀμασιν θυγάτερα· αἶτεε δὲ ἐκ βουλῆς ἀνδρὸς Αἰγυπτίου, ὃς μεμφόμενος Ἀμασιν² ἔπρηξε ταῦτα, ὅτι μιν ἐξ ἀπάντων τῶν ἐν Αἰγύπτῳ ἰητρῶν, ἀποσπάσας ἀπὸ γυναικὸς τε καὶ τέκνων, ἔκδοτον ἐποίησε ἐς Πέρσας, ὅτε Κύρος, πέμψας παρὰ Ἀμασιν, αἶτεε ἰητρὸν ὀφθαλμῶν³, ὃς εἶη ἄριστος τῶν ἐν Αἰγύπτῳ. ταῦτα δὴ ἐπιμεμφόμενος, ὁ Αἰγύπτιος ἐνήγε τῇ συμβουλῇ, κελεύων⁴ αἰτέειν τὸν Καμβύσεα Ἀμασιν θυγάτερα· ἵνα ἡ δοὺς ἀνιῶτο, ἡ μὴ δοὺς Καμβύσῃ ἀπέχθοιτο. ὁ δὲ Ἀμασις, τῇ δυνάμει τῶν Περσέων ἀχθόμενος, καὶ ἀρρώδεων, οὐκ εἶχε οὔτε δοῦναι οὔτε ἀρνήσασθαι·⁵ εὖ γὰρ ἥπιστατο, ὅτι οὐκ ὡς γυναικᾶ μιν ἔμελλε Καμβύσης ἔξειν, ἀλλ' ὡς παλλακὴν.

1. αἶτεε] has a double accusative; αἰτεῖν τὸν δῆμον φύλακας τινάς, Pla. R. viii, 16; is the same as δέεσθαι τοῦ δήμου φυλακῆς τινὸς πρὸς αὐτοῦ κυρῆσαι, i, 59. MA, 411, 4.

2. Ἀμασιν] may either be governed by μεμφόμενος, MA, 383, 6, obs. 1. (but s. c. 4. and 11;) or by ἐπρηξε, MA, 409, 6.

3. ἰητρὸν ὀφθαλμῶν] 'an oculist.' Diseases of the eye are so frequent, and so difficult of cure, in Egypt, that it may be called the Country of the Blind. GRANGE, Travels, p. 21. LR.

4. κελεύων] might be omitted, the

sense being complete without it. STG. The construction is ἐ. τῇ σ. τὸν Κ. κ. (αὐτὸν) αἰ. "A. θ. SW. s. iii, 137, 63. MA, 411, 4.

5. δοὺς... ἀρνήσασθαι] This passage is very similar to one in Æsch. οὐκ ἔχω βλάβης ἅτερ... οὐδ' αὖ τὸδ' εὐφρον... ἀμνηχανῶ δὲ, καὶ φόβος μ' ἔχει φρένας, δρᾶσαι τε, μὴ δρᾶσαι τε, καὶ τύχην εἰλεῖν, S. 389; and to the imitation of it by Eur. τὸ πρᾶγμα ἀπόρως εἶχε Τυνδάρῳ πατρὶ, δοῦναι τε, μὴ δοῦναι τε, τῆς τύχης ὅπως ἄναι' ἄριστα· καὶ νῦν εἰσῆλθεν τὰδε, I. A. 55. VK.

ταῦτα δὴ ἐκλογιζόμενος, ἐποίησε τάδε· ἦν Ἀπρίεω, τοῦ προτέρου βασιλέως, θυγάτηρ κάρτα μεγάλη⁶ τε καὶ εὐειδής, μούνη τοῦ οἴκου λελειμμένη· οὐνομα δέ οἱ ἦν Νίτητις.⁷ ταύτην δὴ τὴν παῖδα ὁ Ἀμασις, κοσμήσας ἐσθιήν τε καὶ χρυσῶν⁸, ἀποπέμπει ἐς Πέρσας ὡς ἑωυτοῦ θυγατέρα, μετὰ δὲ χρόνον ὥς μιν ἡσπάζετο⁹, πατρόθεν¹⁰ οὐνομάζων, λέγει πρὸς αὐτὸν ἡ παῖς· “ὦ βασιλεῦ, διαβεβλημένος¹¹ ὑπὸ Ἀμάσιος οὐ μανθάνεις, ὃς ἐμέ σοι κόσμῳ ἀσκήσας ἀπέπεμψε, ὡς ἑωυτοῦ θυγατέρα διδούς, ἐοῦσαν τῇ ἀληθινῇ Ἀπρίεω· τὸν ἐκεῖνος, ἐόντα ἑωυτοῦ δεσπότεα, μετ’ Αἰγυπτίων ἐπαναστάς, ἐφόνευσε.” Τοῦτο δὴ τὸ ἔπος καὶ αὕτη ἡ αἰτία¹² ἐγγενομένη ἤγαγε Καμβύση τὸν Κύρου, μεγάλως θυμωθέντα, ἐπ’ Αἴγυπτον.

(4) Συνήνεικε δὲ καὶ ἄλλο τι τοιόνδε πρῆγμα γενέσθαι ἐς τὴν ἐπιστράτευσιν ταύτην· ἦν τῶν ἐπικούρων τῶν Ἀμάσιος ἀνὴρ, γένος μὲν Ἀλικαρνησσεύς, οὐνομα δέ οἱ Φάνης, καὶ γνώμην ἱκανὸς καὶ τὰ πολέμια¹³ ἄλκιμος. οὗτος ὁ Φάνης, μεμφόμενός κού τι Ἀμάσι, ἐκδιδρῆσκει πλοίῳ ἐξ Αἰγύπτου, βουλόμενος Καμβύσῃ ἐλθεῖν ἐς λόγους. οἳ δὲ ἐόντα αὐτὸν ἐν τοῖσι ἐπικούροις λόγου¹⁴ οὐ σμικροῦ, ἐπιστάμενόν τε τὰ περὶ Αἴγυπτον ἀτρεκέστατα, μεταδίδωκε ὁ Ἀμασις, σπουδῇ ποιούμενος ἐλθεῖν. μεταδίδωκε δὲ, τῶν εὐνούχων τὸν πιστότατον ἀποστείλας τριήρεϊ¹⁵ κατ’ αὐτόν· ὃς αἰρέει μιν ἐν Λυκίῃ, ἔλδων δὲ, οὐκ ἀνήγαγε ἐς Αἴγυπτον· σοφίῃ γάρ μιν περιήλθε¹⁶ ὁ Φάνης. καταμεθύσας γὰρ τοὺς φυλάκους, ἀπαλλάσσειτο

6. μεγάλη] τέκνα εὐειδέα τε καὶ μεγάλη, iii, 3; WE. i, 112; μέγας καὶ ἄλλως εὐειδής, i, 60; μεγέθει τε, κἀλλει τε, Aesch. P. 189. BL.

7. Νίτητις] Apries lived for some time after he was deposed by Amasis, in whose reign Nitetis might have been born. JABLONSKI derives this name from Neith, the Egyptian Minerva; P. A. i, p. 55. LR.

9. ἡσπάζετο] und. ὁ Καμβύσης. STG.

10. πατρόθεν] s. vi, 14, 85; ED. π. ἐκ γενεῆς ὀνομάζων ἄνδρα τέκαστον, πάντας κυδαίνων, Hom. Il. K, 68. The father's name was added either for distinction, or from respect. TR. s. vi, 14, 85.

11. διαβεβλημένος] v, 50, 61; καταπαίχθεις καὶ γελασθείς, Greg. WE. ἐξαπατηθείς, Hes. SS. The nominative of the participle is much used after verbs signifying ‘to perceive;’

as πυνθάνεσθαι, [vi, 100, 16;] ἀσθάνεσθαι, &c. and οὐ μανθάνεις is equivalent to οὐ γινώσκεις or οὐκ αἰσθάνη. οὐδ’ ἐμάνθανον τρέφων, Soph. An. 538; ἔγνωκα φωτὸς ἡπατημένην, Aj. 818; Pau. ii, p. 157; ἀπατόμενοι συνήκαν, id. vii, p. 557; πρὸς ἀνδρὸς ἦσθετ’ ἡδικομένην, Eur. M. 26; οὐκ αἰσθάνεσθε ἐξαπατόμενοι, Xen. H. vii, 1, 12; sensu delapsus in hostes, Vir. A. ii, 377. VK. VG, vi, 1, 16 &c. MA, *548, 3 f.

12. αἰτία] The same story is told by Ctes. and Ath. xiii, 10. LR. WE.

13. τὰ πολέμια] is found joined with the following words, οὐδαμῶν ἀμείνων, v, 78; κάρτα δόκιμος, v, 111; ἔριστοι, vii, 9, 3; ἀγαθοί, vii, 238; πρῶτοι, ix, 58. WE. Compare notes 15 and 16, p. 30 of BF's Thuc.

15. τριήρεϊ] v, 85; vi, 39; ἀπέπεμψε τριήρεσι, iii, 44. WE.

16. σοφίῃ περιήλθε] ‘outwitted.’

ἐς Πέρσας. ὥρμημένῳ δὲ στρατεύεσθαι Καμβύσῃ ἐπ' Αἴγυπτον, καὶ ἀπορόεντι τὴν ἔλασιν¹⁷, ὅκως τὴν ἀνυδρον¹⁸ διεκπερᾶ, ἐπελθὼν φράζει μὲν καὶ τᾶλλα τὰ Ἀμάσιος πρήγματα, ἐξηγέται δὲ καὶ τὴν ἔλασιν, ὧδε παραινέων· πέμψαντα παρὰ τὸν Ἀραβίων βασιλέα, δέεσθαι 'τὴν διέξοδόν οἱ ἀσφαλέα παρασχεῖν.' (5) Μούνη δὲ ταύτῃ εἰσι φανεραὶ ἐσβολαὶ ἐς Αἴγυπτον. (7) Τότε δὲ Καμβύσης, πυθόμενος¹⁹ τοῦ Ἀλικαρνησσοῦς ξείνου, πέμψας παρὰ τὸν Ἀράβιον ἀγγέλους καὶ δεηθεὶς τῆς ἀσφαλῆς ἔτυχε, πίστις²⁰ δούς τε καὶ δεξάμενος παρ' αὐτοῦ. (9) Ἐπεὶ ὦν τὴν πίστιν τοῖσι ἀγγέλοισι, τοῖσι παρὰ Καμβύσειω ἀπικμένοις, ἐποιήσατο ὁ Ἀράβιος, ἐμψυχανᾶτο τοιαύδε· ἀσκούς²¹ καμήλων πλησας ὕδατος ἐπέσαξε ἐπὶ τὰς ζωὰς τῶν καμήλων²² πάσας· τοῦτο δὲ ποιήσας, ἤλασε ἐς τὴν ἀνυδρον, καὶ ὑπέμενε ἐνθαῦτα τὸν Καμβύσειω στρατόν. οὗτος μὲν ὁ πιθανώτερος τῶν λόγων εἴρηται· δεῖ δὲ καὶ τὸν ἥσσον πιθανόν, ἐπεὶ γε δὴ λέγεται, ῥηθῆναι. ποταμός ἐστι μέγας ἐν τῇ Ἀραβίῃ, τῷ οὐνόμα Κόρυς·²³ ἐκδιδοὶ δὲ οὗτος ἐς τὴν Ἐρυθρὴν καλεομένην θάλασσαν. ἀπὸ τούτου δὴ ὦν τοῦ ποταμοῦ λέγεται τὸν βασιλέα τῶν Ἀραβίων, ῥαψάμενον τῶν ὠμοβοέων²⁴ καὶ τῶν ἄλλων δερμάτων ὀχετὸν μῆκει ἐπικινεῦμενον ἐς τὴν ἀνυδρον· ἀγαγεῖν διὰ δὴ τοῦτον τὸ ὕδωρ. ἐν δὲ τῇ ἀνύδρῳ μεγάλας δεξαμενάς²⁵ ὀρύξασθαι, ἵνα δεκόμεναι τὸ ὕδωρ σώζωσι.²⁶ ὁδὸς δ' ἐστὶ δυνάδεκα ἡμερέων ἀπὸ τοῦ ποταμοῦ

17. ἔλασιν] und. κατὰ. WE. ol ἀπορόεντι τὴν ἐξαγωγήν, iv, 179; SW. ἀπορούντες ταῦτα, Thu. v, 40. Xenophon joins a dative to this verb. [Where? ED.] STG. ἀθυμούμεν τὴν τελευτήν, Thu. v, 91.

18. τὴν ἀνυδρον] iii, 9; und. γῆν or χώραν, as with αἶθρην, Hes. O. D. 458; τὴν ξηρὰν, St Matthew xxiii, 15; Arat. Di. v, 182; which Virgil renders by *siccum*, (*solum* being understood,) G. i, 363. HY. SS. BO. 47. ABULFEDA mentions two places in this desert, where there are houses and palm-trees; but there could not be enough water to supply the army of Cambyses. LR.

19. πυθόμενος] und. περὶ τῆς ἐλάσεως, or περὶ τῆς ἀνύδρου. SW.

21. ἀσκούς] The caravans at the present day carry their water on camels, in skins of camels. REN. s. vii, 26, 34.

22. καμήλων] When a substantive and adjective have been both in the same case, the Greeks, considering

the substantive as a whole and the adjective as a part of it, put the former in the genitive case. MA, 353. Liv. xxviii, 39, 4. Observe however that in such expressions the adjective denotes only an accidental, and not an essential, quality of the substantive; ol ἀθάνατοι τῶν θεῶν would be incorrect. A different construction occurs in vi, 113, 23; and vii, 217, 95.

23. Κόρυς] called by ABULFEDA 'the Torrent of Corey,' was inadequate to the supply of so large an army; and it would have been impossible to procure hides enough to form conduits extending, on the whole, for a distance of nearly 800 miles. LR.

24. ὠμοβοέων] agrees with δορῶν und. SH, on BO, 70, 'of raw ox-hides,' iv, 65; vii, 91.

25. δεξαμενάς] 'cisterns,' 'tanks.' The etymology is explained by what follows. s. vii, 160, 15.

26. τὸ ὕδωρ σώζωσι] Therefore called 'reservoirs' in French and in English.

ἐς ταύτην τὴν ἀνδρον. ἄγειν δέ μιν διὰ ὀχετῶν τριῶν ἐς τριᾶ χωρία.²⁷

(10) Ἐν²⁸ δὲ τῷ Πηλουσίῳ²⁹ καλεομένην στόματι τοῦ Νείλου³⁰ ἰστροποπεδεύετο³¹ Ψαμμήνιτος ὁ Ἀμάσιος παῖς, ὑπομένων Καμβύση. Ἀμασιν γὰρ οὐ κατέλαβε ζῶντα Καμβύσης, ἐλάσας ἐπ' Αἴγυπτον· ἀλλὰ βασιλεύσας ὁ Ἀμασις τέσσαρα καὶ τεσσεράκοντα ἔτεα, ἀπέθανε· ἐν τοῖσι οὐδέν οἱ μέγα ἀνάρσιον³² πρῆγμα συνέειχθη. ἀποθανὼν δὲ καὶ ταριχευθεὶς³³, ἐτάφη. (11) Οἱ δὲ Πέρσαι ἐπεὶ τε, διεξελάσαντες τὴν ἀνδρον, ἵζοντο πέλας τῶν Αἰγυπτίων ὥς συμβαλόντες, ἐνθαῦτα οἱ ἐπίκουροι οἱ τοῦ Αἰγυπτιον, ἰόντες ἄνδρες Ἕλληνες τε καὶ Κᾶρες, μεμφόμενοι τῷ Φάγῃ, ὅτι στρατὸν ἤγαγε ἐπ' Αἴγυπτον ἀλλόθροον, μηχανῶνται πρῆγμα ἐς αὐτὸν τοιόνδε· ἦσαν τῷ Φάγῃ παῖδες ἐν Αἰγύπτῳ καταλειμμένοι τοὺς ἀγαγόντες ἐς τὸ στρατόπεδον καὶ ἐς ὅψιν τοῦ πατρὸς, κρητῆρα ἐν μέσῳ ἔστησαν ἀμφοτέρων τῶν στρατοπέδων· μετὰ δὲ, ἀγινόντες³⁴ κατὰ ἓνα³⁵ ἕκαστον τῶν παίδων, ἐσφάζον ἐς τὸν κρητῆρα. διὰ πάντων δὲ διεξελθόντες³⁶ τῶν παίδων, οἶνόν τε καὶ ὕδωρ ἐσεφόρεον ἐς αὐτόν. ἐμπιόντες³⁷ δὲ τοῦ αἵματος³⁸ πάντες οἱ ἐπίκουροι οὕτω δὴ συνέβαλον. μάχης δὲ γενομένης καρτερῆς, καὶ πεσόντων ἐξ ἀμφοτέρων τῶν στρατοπέδων πληθεὶ πολλῶν, ἐτράποντο οἱ Αἰγύπτιοι.

27. χωρία] From the notes of REN, and LR, it is probable that the Persian forces were supplied with water by a twofold method: (1) from skins carried by camels; and (2) from reservoirs, into which were conducted, through pipes of hide, the waters both of such fresh springs as exist in the desert, and of draw-wells. There are 'three places' on the route, where water is to be met with, namely, Catia, Varada, and El-Arisch.

28. ἐν] is sometimes used with names of places, when proximity only is implied: MA, 577. v, 116; LR, ii, 163; in the same sense as κατὰ, i, 80; STG, i, 1, 45; vi, 111, 8. As in Hebrew. PK, on Jo. x, 10; and i K. viii, 9; ix, 11.

29. Πηλουσίῳ] from πηλὸς 'mud'; This town, called Sin in the Scriptures, and now Tineh, was the key of Egypt. A. dividui pars maxima Nili in vada decurrit Pelusia, septimus amnis, Luc. viii, 465. LR.

30. Νείλου] s. NILUS and NIOER. A.

31. ἰστροποπεδεύετο] στρατοπεδεύεσθαι ἐν Πηλουσίῳ, ii, 141. WE.

33. ταριχευθεὶς] 'after being embalmed.'

35. κατὰ ἓνα] 'one by one, one at a time,' vii, 104. MA, 581.

36. διεξελθόντες] διὰ-ἐξ, 'through-out.' Dem. Ph. ii, 1; καθ' ἕκαστον τούτων διεξιών χωρὶς, Ph. i, 8.

37. ἐμπιόντες] So Catiline was said humani corporis sanguinem vino permixtum in pateris circumtulisse; inde, cum post exsecrationem omnes degustavissent, aperuisse consilium suum, Sall. C. 23. TX. A similar atrocity is narrated by Diod. xxii, p. 563. WE. The custom was Scythian, iv, 70.

38. τοῦ αἵματος] or rather τοῦ κράματος, i. e. 'of the mixture:' MR. πίνειν προσφαγμάτων, Eur. Al. 861; φαγεῖν ἐλατήριος, Arist. E. 1777. MG. The sacred writers insert ἐκ, and sometimes ἀπὸ, before the genitive case; as Herodotus does before ἀμφοτέρων in the next sentence, though he omits it, i, 76.

(13) Οἱ δὲ Αἰγύπτιοι ἐκ τῆς μάχης, ὡς ἐτράποντο, ἔφευγον οὐδενὶ κόσμῳ. κατεilahθέντων δὲ ἐς Μέμφιν³⁹, ἔπεμπε ἀνὰ ποταμὸν⁴⁰ Καμεύσης νέα Μυτιληναῖην, κήρυκα ἄγουσαν ἄνδρα Πέρσην, ἐς ὁμολογίην προκαλεόμενος Αἰγυπτίους. οἱ δὲ, ἐπεὶ τε τὴν νέα ἴδον ἐσελθοῦσαν ἐς τὴν Μέμφιν, ἐκχυθέντες ἀλέες ἐκ τοῦ τείχεος, τὴν τε νέα διέφθειραν, καὶ τοὺς⁴¹ ἄνδρας κρεουργηδὸν⁴² διασπάσαντες⁴³ ἐφόρεον ἐς τὸ τεῖχος. καὶ Αἰγύπτιοι μὲν μετὰ τοῦτο, πολιορκεῦμενοι, χρόνῳ παρέστησαν.⁴⁴ οἱ δὲ προσεχές Λίβνες⁴⁵, δέισαντες τὰ περὶ τὴν Αἴγυπτον γεγονότα, παρέδωσαν σφείας αὐτοὺς ἀμαχητὶ· καὶ φόρον τε ἐτάξαντο⁴⁶, καὶ δῶρα ἔπεμπον. ὧς δὲ Κυρηναῖοι⁴⁷ καὶ Βαρκαῖοι⁴⁸, δέισαντες ὁμοίως ἃ καὶ οἱ Λίβνες, ἔτερα τοιαῦτα ἐποίησαν. Καμεύσης δὲ τὰ μὲν παρὰ Λιβύων ἐλθόντα δῶρα φιλοφρόνως⁴⁹ ἐδέξατο· τὰ δὲ παρὰ Κυρηναίων ἀπικόμενα μεμφθείς, ὡς ἐμοὶ δοκεῖ, ὅτι ἦν ὀλίγα· ἔπεμψαν γὰρ δὴ πεντηκοσίας μνέας⁵⁰ ἀργυρίου οἱ Κυρηναῖοι· ταύτας δρασσόμενος, αὐτοχειρὶ διέσπειρε τῇ στρατιῇ. (14) Ἡμέρη δὲ δεκάτη, ἀπ' ἧς παρέλαβε τὸ τεῖχος⁵¹ τὸ ἐν Μέμφι Καμεύσης, κατίσας ἐς τὸ προάστειον ἐπὶ λύμῃ⁵² τὸν βασιλέα τῶν Αἰγυπτίων Ψαμμήνιτον, βασιλεύσαντα μῆνας ἕξ, τοῦτον κατίσας σὺν ἄλλοις Αἰγυπτίοις, διεπειράτο αὐτοῦ τῆς ψυχῆς, ποιῶν τοιαῦτα· στείλας αὐτοῦ τὴν θυγατέρα ἐσθῆτι δουλητῇ, ἔξέπεμπε ἐπ' ⁵³ ὕδωρ ἔχουσαν ὑδρήϊον·⁵⁴ συνέπεμπε δὲ καὶ ἄλλας παρθέ

39. Μέμφιν] The villages of Mocanan and Metrahenny are on the site of this ancient city. Ροσοκε. There is a position still called Menouf, or Mimf. Bruce.

40. ἀνὰ ποταμὸν] 'up the river,' MA, 579, 2. ἀ. τὸν π. i, 194; ii, 96; iv, 18; opposed to κατὰ π. iv, 44; κ. τὸν π. i, 194 twice; κ. ῥόν, ii, 96. VK.

41. τοὺς] denotes all the men, in number 200. SW.

42. κρεουργηδὸν] 'after the manner of butchers.' The following adverbs are similar in their formation, *ἱππηδόν*, Æsch. Th. 317; *ταυρηδόν*, Arist. R. 803; *κυνηδόν*, N. 483; *κρηδόν*, L. 309. BL.

43. διασπάσαντες] *διασπάρωντες*, *διασπάρωντες*, Hes. SS.

44. παρέστησαν] 'surrendered;' v, 65, 18; vi, 99; 140; Dem. An. p. 280; WE. iii, 155, 96; Θάσιος τριτῷ *ἔπει πολιορκεῖται ὁμαλὸς ἦσαν* Ἀθηναῖοι, Thu. i, 101.

45. Λίβνες] The inhabitants of Mar-marica.

46. ἐτάξαντο] To this verb may be traced the English word *tax*. *ναὺς παραδόντες φόρον τε ταξάμενοι*, Thu. i, 108; v. π., *χρήματά τε, ὅσα ἔδει ἀποδοῦναι αὐτίκα, τ., καὶ τὸ λοιπὸν φέρειν*, ib. 101.

47. Κυρηναῖοι] Cyrene, now Curin, was the chief city of Pentapolis, and gave birth to Aristippus, Callimachus, Carneades, and Eratosthenes. LR. A.

48. Βαρκαῖοι] Barca, another city of Pentapolis, afterwards called Ptolemais, from the name of a neighbouring sea-port, and now Barca or Tolometa. LR.

49. φιλοφρόνως] *φίλα φρονέων*, Hom. II. Δ, 219.

50. πεντηκοσίας μνέας] about 1600*l*.

51. τεῖχος] Memphis consisted of three parts; one of which, the fort, was called *Λευκὸν Τεῖχος*, 'White Wall.' LR. iii, 91.

54. ἡ ὑδρήϊον] *ἄνθρωπος κεράμιον ὕδατος βαστάζων*, St Mark xiv, 13. This was the employment of the lowest
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νους⁵⁵ ἀπολέξας ἀνδρῶν τῶν πρώτων, ὁμοίως ἐσταλμένους τῇ τοῦ βασιλείου. ὡς δὲ βοῇ τε καὶ κλαυθμῷ παῖσαν αἱ παρθένοι κατὰ⁵⁶ τοὺς πατέρας, οἱ μὲν ἄλλοι πατέρες ἀνεβόων⁵⁷ τε καὶ ἀντέκλαιον, ὁρῶντες τὰ τέκνα κεκακωμένα, ὁ δὲ Ψαμμήνιτος, προΐδων καὶ μαθὼν, ἔκνυε ἐς τὴν γῆν. παρεξελθουσέων⁵⁸ δὲ τῶν ὑδροφόρων, δευτέρα οἱ τὸν παῖδα ἔπεμπε μετ' ἄλλων Αἰγυπτίων δισχιλίῳ τὴν αὐτὴν ἡλικίαν ἔχοντων, τοὺς τε αὐχένας κάλω⁵⁹ δεδεμένους⁶⁰ καὶ τὰ στόματα ἐγκεχαλιωμένους.⁶¹ ἄγοντο δὲ ποιὴν τίσοντες Μυτιληναίων τοῖσι ἐν Μέμφι ἀπολομένοισι σὺν τῇ νηϊ· ταῦτα γὰρ ἐδίκασαν οἱ βασιλῆιοι δικασταί, ὑπὲρ ἀνδρὸς ἐκάστου δέκα Αἰγυπτίων τῶν πρώτων ἀνταπόλλυσθαι. ὁ δὲ, ἰδὼν παρεξίοντας, καὶ μαθὼν τὸν παῖδα ἀγεόμενον⁶² ἐπὶ θάνατον, τῶν ἄλλων Αἰγυπτίων τῶν περικατημένων αὐτὸν κλαιόντων καὶ δεινὰ ποιούντων, τῷτὸ ἐποίησε τὸ καὶ ἐπὶ τῇ θυγατρὶ.⁶³ παρελθόντων δὲ καὶ τούτων, συνήνεκε, ὥστε⁶⁴ τῶν συμποτέων οἱ ἄνδρα ἀπηλικέστερον⁶⁵, ἐκπεπτωκότα ἐκ τῶν ἐόντων, ἔχοντά τε οὐδὲν, εἰ μὴ ὅσα πτωχός, καὶ προσαιτέοντα τὴν στρατιὴν, παρίεναι Ψαμμήνιτόν τε τὸν Ἀμάσιος καὶ τοὺς ἐν τῷ προαστείῳ κατημένους τῶν Αἰγυπτίων. ὁ δὲ Ψαμμήνιτος, ὡς ἴδε, ἀνακλάσας μέγα, καὶ καλέσας οὐνόματι τὸν ἐταῖρον, ἐπλήξατο τὴν κεφαλὴν. ἦσαν δ' ἄρα αὐτοῦ φύλακοι, οἱ τὸ ποιούμενον πᾶν ἐξ ἐκείνου ἐπ' ἐκάστη ἐξόδῳ Καμβύσῃ ἐσήμαινον. θωμάσας δὲ ὁ Καμβύσης τὰ ποιούμενα, πέμψας ἄγγελον, εἰρώτα⁶⁶ αὐτὸν, λέγων τάδε· “ Δεσπότης σε “ Καμβύσης, Ψαμμήνιτε, εἰρωτᾷ⁶⁶, διότι δὴ τὴν μὲν θυγατέρα ὁρῶν “ κεκακωμένην, καὶ τὸν παῖδα ἐπὶ θάνατον στείχοντα, οὔτε ἀνέ- “ ξωσας, οὔτε ἀπέκλαυσας⁶⁷ τὸν δὲ πτωχόν, οὐδὲν σοὶ προσήκοντα⁶⁸,

slaves. Moses, speaking of the whole congregation of Israel, commences with δι' ἀρχίφυλοι ὁμῶν, and ends with ἕως ὑδροφόρου ὁμῶν, LXX, Deut. xxix, 10 f. (PK.) s. i, 102, 29.

55. παρθένους] ‘unmarried daughters.’

56. κατὰ] ‘near’ where their fathers were seated. MA, 581, b. ὡς δὲ κ. τοὺς φυλάσσοντας ἦν, ii, 121, 4; ὡς κ. τοῦτο τὸ χωρίον ἐγίνοντο, iii, 86. VK.

57. ἀνεβόων] ἀνεβόησε φωνῇ Ἡσαΐ καὶ ἔκλαυσεν, LXX, Genesis xxvii, 38.

58. παρεξελθουσέων] vi, 117. WE.

59. κάλω] κάλος, Ionic = κάλως, ‘a rope;’ καλός, ‘good,’ ‘fair.’

60. δεδεμένους] as if the preceding expression had been οἱ τὸν παῖδα ἔπεμπε καὶ ἄλλους Αἰγυπτίους. STG.

61. ἐγκεχαλιωμένους] by way of

ignominy; iii, 118. LR. s. ii Kings xix, 28. (PK.)

62. ἀγεόμενον] s. i, 118, 60. ἐπὶ μὲν τῷ νείῳ ἀγομένῳ ἐπὶ τὸ ἀποθανεῖν, οὐκ ἐδάκρυεν, ἐπὶ δὲ τῷ φίλῳ προσαιτοῦντι· τοῦτο μὲν γὰρ, ἐλεονόμῳ ἐκέينو δὲ, δεινόν, Arist. Rh. ii, 10, 4. WE.

63. ἐπὶ τῇ θ.

63. ἐπὶ τῇ θ.] ‘in the case of his daughter,’ HGV. VG, ix, 4, 15. ‘with,’ MA, 586, δ. but this seems less accurate. ἐπ’ ἐκάστη ἐξόδῳ, below.

65. ἀπηλικέστερον] πρεσβύτερον. ΓΛ.

66. εἰρώτα] the imperfect; εἰρωτᾷ, the present.

67. ἀπέκλαυσας] ἀποκλαύσαντα ἢ κατοικτισάμενον, ii, 121, 3; τὰποκλαῦσαι καποδύρασθαι, Aesch. P. V. 658; Soph. E. R. 1467; Ph. 704; and Procop. repeatedly. WE.

68. οὐδὲν σοὶ προσήκοντα] ‘in no

“ὥς ἄλλων πυνθάνεται, ἐτίμησας;” Ὁ μὲν δὴ ταῦτα ἐπειρώτα· ὁ δ’ ἀμείβετο τοῖσδε· “ὦ παῖ Κύρου, τὰ μὲν οἰκῆια ἦν μέζω⁶⁹ “κακὰ, ἣ ὥστε⁷⁰ ἀνακλαίνειν τὸ δὲ τοῦ ἐταίρου πένθος ἄξιον ἦν “δακρύων, δς, ἐκ πολλῶν τε καὶ εὐδαιμόνων ἐκπεσῶν, ἐς πτωχήν “ἀπικται⁷¹ ἐπὶ γήραος οὐδῶ.”⁷² Καὶ ταῦτα ὡς ἀπενειχθέντα⁷³ ὑπὸ τούτου, εὖ δοκέειν οἱ εἰρησθαι· ὡς δὲ λέγεται ὑπ’ Αἰγυπτίων, δακρύνειν⁷⁴ μὲν Κροῖσον· ἐτετεύχεε⁷⁵ γὰρ καὶ οὗτος ἐπισπόμενος Καμβύσῃ ἐπ’ Αἰγυπτον· δακρύνειν δὲ Περσέων τοὺς παρεόντας· αὐτῶ τε Καμβύσῃ ἐσελθεῖν⁷⁶ οἰκτόν τινα, καὶ αὐτίκα κελεύειν, τόν τε οἱ παῖδα ἐκ τῶν ἀπολλυμένων σώζειν, καὶ αὐτὸν, ἐκ τοῦ προαστείου ἀναστήσαντας, ἄγειν παρ’ ἐωντόν. (15) Τὸν μὲν δὴ παῖδα εὗρον οἱ μετιόντες οὐκέτι περιέοντα, ἀλλὰ πρῶτον κατακοπέντα· αὐτὸν δὲ Ψαμμήνιτον ἀναστήσαντες ἤγον παρὰ⁷⁷ Καμβύσεια· ἔνθα τοῦ λοιποῦ διαιτᾶτο, ἔχων οὐδὲν βίαιον. εἰ δὲ καὶ ἡπιστήθη⁷⁸ μὴ πολυ-

wise connected with thee;’ i, 91; π. οὐ. πόλει, Eur. S. 482; Æsch. A. 1046. MR.

69. μέζω] MA, 131, obs.

70. ἣ ὥστε] When it is an entire proposition with which the subject is compared, and the comparative has the sense of ‘too much,’ ἣ is followed by the infinitive, with ὥστε or ὡς, but more frequently without it: MA, 448, b; 449, c. μέζον, ἣ ὥστε φέρειν δύνασθαι, κακόν, Xen. M. iii, 5, 3; μεῖζον, ἣ φέρειν, Soph. CE. R. 1293; μεῖζον, ἣ πυνθεῖν, Bacchyl. Thucydides expresses the same idea by μέζω, ἣ κατὰ (s. viii, 38, 50;) δάκρυα, vii, 75: VK. curæ leves loquuntur, ingentes stupent, see Soph. An. 1259... 1270, where πένθος οἰκῆιον occurs; ἔστι μεῖζω τὰ κείνων ἔργα, ἣ ὡς τῶ λόγῳ τις ἂν εἴποι, Dem. Ph. ii, p. 74; s. vi, 109, 85.

71. ἐς πτ. ἀπικται] ‘is come to beggary.’ This expression implies that the reverse was formerly the case, though this is sometimes suppressed; ἡκει εἰς ἀπαιδίαν (i. e. ἐξ εὐπαιδίας), Eur. S. 181; ἐλθεῖν εἰς ἡδονὰς (ἐκ μερῶν), I. 1180; εἰς ἀπορίαν (ἐξ εὐπορίας) ἐρχεσθαι, Xen. M. v, p. 826. [where? ED.] MR.

72. ἐπὶ γήραος οὐδῶ] Hom. Il. X, 60; Ω, 487; Od. O, 246; 347; ‘on the threshold, or verge, of old age.’ In

Attic, ἐπὶ γήραος οὐδῶ, Lys. VK. s. i, 111, 90.

73. ὡς ἀπενειχθέντα] ὡς ἀπενείχθη would be more simple; or (the rest of the sentence being in the infinitive after λέγεται) ὡς ἀπενειχθῆναι, as ὡς εὐρεθῆναι, iii, 35; ἐπεὶ λέναι, ii, 32. When a participle is used, ὡς is generally followed by ἕκαστος, as ὡς ἐκάστην αἰρόντες, i. e. ᾗρον, vi, 31, 64; ὡς ἐκάστους ἐκκαλύμενος, i. e. ἐξεκαλέετο, vi, 79; SW. s. i, 29, 18; ED. ὡς ἐκάστῳ προστάσων, i, 114: ἦσαν may be understood with αἰρόντες, and ἦν with the other participles. STG.

74. δακρύνειν] It is no weakness, even in heroes, ‘to weep,’ but the very effect of humanity, and proof of a generous temper; Eust.

75. ἐτετεύχεε] i. e. ἐτετυχήκει. MA, 251.

76. αὐτῶ ἐσελθεῖν] Verbs, compounded with prepositions which never govern a dative, take that case to express direction towards an object; τοῖσι ἐ. ἡδονήν, i, 24. MA, 394, c. Euripides has διήλθε with an accusative, S. 298. MR.

77. παρὰ] MA, 588, c.

78. ἡπιστήθη] ‘he had had the sense; he had known how.’ This verb has an active signification with a passive form, as μέφομαι has; ἐπίστασο εἶναι αἰεὶ τοιοῦτος, vii, 29, 47. WER. SW.

πρηγμονεῖν, ἀπέλαβε ἂν Αἴγυπτον, ὥστε ἐπιτροπεύειν αὐτῆς. ἔπει τιμᾶν ἑώθασι Πέρσαι τὸν βασιλέων τοὺς παῖδας· τῶν⁷⁹, εἰ καὶ σφῶν ἀποστέωσι, ὅμως τοῖσι γε παισὶ αὐτῶν ἀποδιδούσι τὴν ἀρχήν. πολλοῖσι μὲν νυν καὶ ἄλλοις ἐστι σταθμώσασθαι, ὅτι τοῦτο οὕτω νενομίκασι ποιεῖν· ἐν δὲ δὴ καὶ τῷδε, τῷ Λίβυος Ἰνάρῳ παιδὶ Θαννύρῳ, ὃς ἀπέλαβε τὴν οἰὴν πατὴρ εἶχε ἀρχήν· καὶ τῷ Ἀμυρταίῳ Πανσίρῳ· καὶ γὰρ οὗτος ἀπέλαβε τὴν τοῦ πατρὸς ἀρχήν· καίτοι Ἰνάρῳ τε καὶ Ἀμυρταίου⁸⁰ οὐδαμοὶ κω Πέρσας κακὰ πλέω ἐργάσαντο. νῦν δὲ, μηχανώμενος κακίᾳ, ὁ Ψαμμήνιτος ἔλαβε τὸν μισθόν· ἀπιστὰς γὰρ Αἰγυπτίους ἦλω. ἐπεὶ τε δὲ ἐπάϊστος⁸¹ ἐγένετο ὑπὸ Καμβύσῃ, αἷμα ταύρου πίων⁸², ἀπέθανε παραχρῆμα. οὕτω δὲ οὗτος ἐτελεύτησε.⁸³ (16) Καμβύσης δὲ ἐκ Μέμφιος ἀπῆκετο εἰς Σάϊν⁸⁴ πόλιν, βουλόμενος ποιῆσαι τὰ δὴ καὶ ἐποίησε. ἐπεὶ τε γὰρ ἐσῆλθε εἰς τὰ τοῦ Ἀμάσιος οἰκία, αὐτίκα ἐκέλευε ἐκ τῆς ταφῆς τὸν Ἀμάσιος νέκυν ἐκφέρειν ἔξω. ὥς δὲ ταῦτα οἱ ἐπιτελέα ἐγένετο, μαστιγοῦν ἐκέλευε καὶ τὰς τρίχας ἀποτρίλλειν καὶ κεντοῦν τε καὶ τᾶλλα πάντα λυμαίνεσθαι. ἐπεὶ τε δὲ καὶ ταῦτα ἔκαμον ποιεῦντες⁸⁵ ὁ γὰρ δὴ νεκρὸς, αἷτε τεταριχενόμενος, ἀντεῖχε τε καὶ οὐδὲν διέχεετο· ἐκέλευσε μὲν ὁ Καμβύσης κατακαῦσαι, ἐντελλόμενος οὐκ ὅσια. Πέρσαι γὰρ θεὸν νομίζουσι εἶναι πῦρ.⁸⁶ τὸ δὲ κατακαίνειν γε τοὺς νεκροὺς οὐδαμῶς ἐν νόμῳ οὐδετέροις ἐστι. (17) Μετὰ δὲ ταῦτα ὁ Καμβύσης ἐξουλεύσατο τριφασίας στρατηίας, ἐπὶ τε Καρχηδονίους, καὶ ἐπὶ Ἀμμωνίους⁸⁷, καὶ ἐπὶ τοὺς μακροβίους Αἰθίοπας⁸⁸, οἰκημένους δὲ

79. τῶν] Either τῶν is to be construed with τὴν ἀρχήν, or αὐτῶν is redundant.

80. Ἀμυρταίου] The revolt of Inarus and Amyrtæus took place about 79 O.L. Thu. i, 110; Diod. xi, 71; and Ctes. WE.

81. ἐπάϊστος] φανερός. ΓΛ. und. τὴν ἀπόστασιν τῶν Αἰγυπτίων μηχανώμενος. STG.

82. πίων] i. e. ἀναγκασθὲς πιεῖν. STG.

83. ἐτελεύτησε] Since that time Egypt has had no native race of princes, but has passed under the sway, in succession, of the Persians, the Greeks, the Romans, the Arabs, the Saracens, and the Turks. Thus has been fulfilled the prophecy of Ezekiel, xxx. LR.

84. Σάϊν] The former capital of lower Egypt. A.

85. ἔκαμον ποιεῦντες] 'they were tired of doing.'

86. πῦρ] Δεὸς παρὰ Πέρσαις νομίζεται τὸ πῦρ, Chrys. t. ii, p. 54, v. WE. Hence Euphrates, a Persian slave, thus addresses his master: Εὐφράτην μὴ καίε, μηδὲ μῆνης πῦρ ἐπ' ἐμοί· Πέρσης εἰμί· πῦρ δὲ μῆναι ἡμῶν πικρότερον θανάτου, Diosc. An. t. i, p. 503; LR. hic gaudere libet, quod non violaverit ignem, Juv. xv, 84. The Fire-worshippers, who are detested by the Mahometans, bear a prominent part in oriental romance.

87. Ἀμμωνίους] Among them was the oracle of Jupiter Ammon, in a spot now called the Oasis of Siwah. A. The Greeks derived the name from ἄμμος, 'sand.'

88. μ. Αἰθίοπας] The Abyssinians. R.

Λιβύης ἐπὶ τῇ νοτίῃ θαλάσῃ.⁸⁹ βουλευομένην δὲ οἱ ἔδοξε, ἐπὶ μὲν Καρχηδονίους τὸν ναυτικὸν στρατὸν ἀποστέλλειν· ἐπὶ δὲ Ἀμμωνίους, τοῦ πεζοῦ⁹⁰ ἀποκρίναντα· ἐπὶ δὲ τοὺς Αἰθίους, κατόπτας⁹¹ πρῶτον, ὁφιομένους τε τὴν ἐν τούτοις τοῖσι Αἰθίοσι λεγομένην εἶναι ἡλίου τράπεζαν⁹², εἰ ἔστι ἀληθές, καὶ πρὸς ταύτη τὰ ἄλλα κατοφόμενους, δῶρα δὲ τῷ λόγῳ⁹³ φέροντας τῷ βασιλεῖ αὐτῶν.

(19) Καμβύσῃ δὲ ὡς ἔδοξε πέμπειν τοὺς κατασκόπους, αὐτίκα μετεπέμπετο ἐξ Ἑλεφαντίνης⁹⁴ πόλιος τῶν Ἰχθυοφάγων⁹⁵ ἀνδρῶν τοὺς ἐπίσταμένους τὴν Αἰθιοπίδα γλῶσσαν. ἐν ᾧ δὲ τούτους μετήϊσαν⁹⁶, ἐν τούτῳ ἐκέλευε ἐπὶ τὴν Καρχηδόνα πλεῖν τὸν ναυτικὸν στρατόν. Φοίνικες δὲ οὐκ ἔφασαν ποιήσιν ταῦτα· ὀρκιοῖσι τε γὰρ· 'μεγάλοισι ἐνδεέσθαι'⁹⁷, καὶ οὐκ ἂν ποίειν ὅσια⁹⁸, ἐπὶ τοὺς παῖδας 'τοὺς ἐωντῶν στρατευόμενοι.' Φοινίκων δὲ οὐ βουλομένων, οἱ λοιποὶ οὐκ ἀξιόμαχοι ἐγίνοντο. Καρχηδόνιοι μὲν νυν οὕτω δουλοσύνην διέφυγον πρὸς Περσέων.⁹⁹ Καμβύσης γὰρ βίην οὐκ ἐδικαίου προσφέρειν Φοίνιξι, ὅτι σφέας τε αὐτοὺς ἐδεδώκεσαν Πέρσῃσι, καὶ πᾶς ἐκ Φοινίκων ἡρητο¹⁰⁰ ὁ ναυτικὸς στρατός. δόντες δὲ καὶ

89. τῇ νοτίῃ θαλάσῃ] The Arabian gulf. LR.

90. τοῦ πεζοῦ] understand μέρος τι. STG. ὁ πεζός in military affairs is generally opposed to ὁ ναυτικός and includes ἡ ἱππος, 'the cavalry,' iv, 83, 6; 97, 42; Thu. ii, 9; but is sometimes opposed to the latter, and then (but not otherwise, LR.) denotes 'infantry' only. Liv. xii, 31, 3.

91. κατόπτας] iii, 21; οὐδὲ μάρτυρας, οὐδὲ κατόπτας, Hom. H. Mer. 372; αὐτὸς κατόπτης εἰμ' ἐγώ, Aesch. Th. 41; σκοποὺς καὶ κατοπτήρας στρατοῦ ἔπεμψε, ib. 36. BL.

92. ἡλίου τράπεζαν] locus est opiparis epulis semper refertus, quibus indiscretim omnes vescuntur: nam et disipitius eas augeri ferunt, Sol. 30. From its being open to all alike, it derived its name; LR. compare St Matthew v, 45. Homer is supposed to allude to this institution, Il. A, 423. PW, E. and C. iii, 7.

93. τῷ λόγῳ] λέγοντας δὲ, ὅτι δῶρα φέροιεν τῷ βασιλεῖ. STG.

94. Ἑλεφαντίνης] The city was situated in an island of the same name, now called Geziret-el-Sag, 'Isle of Flowers.' LR. A. In iii, 20; πόλιος is omitted. BO, 224.

95. Ἰχθυοφάγων] from ἰχθὺς 'fish,' and φάγειν 'to eat'; called also Troglodytæ, from τράγλη 'a cave,' and δύναι 'to enter.' A. Now the Shaggallas. LR.

96. μετήϊσαν] He adds ἄγοντες, iii, 28. s. i, 41, 15.

97. ὁ. μ. ἐνδεέσθαι] und. μή ποτε ἐπὶ τοὺς Καρχηδόνιους στρατεύσεσθαι. In the same sense Herodotus uses κατέχεσθαι, i, 29. STG.

98. ὅσια] The parent state, or μητρόπολις, vii, 51, 86; stood in the same relation to its colonies, ὡς γονεὶς πρὸς τέκνα, Pol. xii, 10. The duties were reciprocal, hence Themistocles says to the Ionians, οὐ ποίετε δίκαια ἐπὶ τοὺς πατέρας στρατευόμενοι, viii, 22. WE. Compare the above passages, and iv, 147; 148; viii, 48; with Thu. ii, 10; v, 84 &c; vi, 82. AO.

99. πρὸς Περσέων] ἀπειλομένην. STG. but s. vi, 45, 71.

100. ἡρητο] 'was dependent;' v, 31, 64. The Phœnicians constituted the most considerable part of his fleet in courage and skill, as well as in numbers: without them in short it would have been worse than useless to attempt any naval expedition. GEINOR. LR.

Κύριοι σφεας αὐτοὺς Πέρσῃσι, ἐστρατεύοντο ἐπ' Αἴγυπτον. (20) Ἐπεὶ τε δὲ τῷ Καμβύσῃ ἐκ τῆς Ἐλεφαντίνης ἀπίκοντο οἱ Ἰχθυοφάγοι, ἔπεμπε αὐτοὺς ἐς τοὺς Λιθίους, ἐντειλάμενος τὰ λέγειν χρῆν, καὶ δῶρα φέροντας πορφύρεόν τε εἶμα καὶ χρύσειον στρεπτὸν¹ περιαυχένιον καὶ ψέλια² καὶ μύρον ἀλάεστρον³ καὶ φοινικίον⁴ οἶνον κάδον.⁵ (21) Ἐς τοὺτους δὴ ὦν τοὺς ἀνδρας ὡς ἀπίκοντο οἱ Ἰχθυοφάγοι, διδόντες τὰ δῶρα τῷ βασιλεῖ αὐτῶν ἔλεγον

1. στρεπτὸν] 'a twisted collar, or necklace'; ix, 20. στρεπτὸς is properly a masculine adjective, agreeing with ὁμος understood; ὁ περιδεραιὸς κόσμος, Suid. STE, Th. L. G. 8803. The ornaments here mentioned were Median, as Xenophon informs us; Astyages used paint, rouge, and false hair, ταῦτα πάντα Μηδικὰ ἐστὶ, καὶ οἱ πορφυροὶ χιτῶνες, καὶ οἱ κἀνδυες, καὶ οἱ στρεπτοὶ περὶ τῇ δέρῃ, καὶ τὰ ψέλια περὶ τῶν χειρῶν, C. i, 3, 2. Cyrus went to his uncle in a Persian dress with neither πορφυρίδα, ψ. nor στρεπτὸν, ib. ii, 4, 6. Abradatas received from his queen χρυσοῦν κράνος, καὶ περιβραχιόνια ('armlets'), καὶ ψ. ('bracelets') πλατέα περὶ τοὺς καρπούς τῶν χειρῶν, καὶ χιτῶνα πορφυροῦν, καὶ λόφον δακτυλοσφαῆ, ib. vi, 4, 2. The daughter of Cyaxares wore στέφανον χρ. καὶ ψ. καὶ στρεπτὸν, καὶ στολὴν Μηδικὴν ὡς δυνατὸν καλλίστην, ib. viii, 5, 18. ED. *hominem optima veste contextit, quam satrapæ regii genere consueverant; ornavit etiam torque et armillis aureis ceteroque regio cultu*, Nep. xiv, 3; ἀκινάκην εἶχε χρ. καὶ στρ. ἐφόρει, καὶ ψ. καὶ τὰ ἄλλα, ὥσπερ οἱ ἄριστοι τῶν Περσῶν ἐτετίμητο γὰρ ὑπὸ Κῦρου, A. i, 8, 20; 5, 8; BL. ἔδωκε Κῦρος ἐκεῖνψ (viz. to Syennesis) δῶρα, ἃ νομίζεται παρὰ βασιλεῦσι τίμια, ἵππον χρυσοχάλινον, καὶ σ. χρυσοῦν, καὶ ψ. καὶ ἄ. χ. καὶ στολὴν Περσικὴν, ib. 2, 27; αὐτὸν δ' Ἀστυάγης καὶ σ. καλὴν ἐνέδυσε, καὶ στρεπτοῖς καὶ ψελίοις εἶμα καὶ ἐκόσμεε καὶ ἐφ' ἵππου χρυσοχάλινου περιήγεν, ὥσπερ καὶ αὐτὸς εἰσθεὶ πορεύεσθαι, C. i, 3, 3; δῶρα γινώσκειται ἕνια τῶν βασιλέως, "ψέλια καὶ στρεπτοὶ καὶ ἵπποι χρυσοχάλινοι;" οὐ γὰρ δὴ ἔξεστιν ἐκεῖ ταῦτα ἔχειν, φ' ἂν μὴ βασιλεὺς δφ, ib. viii, 2, 8. Hence it appears that these were marks of honour conferred

by the sovereign; HU. and, in all probability, closely resembling orders of knighthood in modern times. s. ἄνδρας στρεπτοφόρους τε καὶ ψελιοφόρους, viii, 113, 19; Liv. xxiv, 42; Juv. ii, 85.

2. ψέλια] τὰ ἄκροις βραχίονσι περιτιθέμενα κόσμια, Amm. They were also worn as 'anklets,' iv, 168.

3. μ. ἀλάεστρον] St Matthew xxvi, 7; St Mark xiv, 3; Crat. in Ath. vi, 94; Alex. in Ath. xv, 44; Call. Pal. 13; 15; Συρίω μύρον χρύσει' ἀλάεστρον, Theoc. xv, 114; from which it appears to signify 'a vase for perfumes,' without restriction as to the materials of which it was made, σκεῆη μύρων δεκτικά, Schol. The Greek etymology is ἄ 'without,' and λαβή 'a handle,' ἄγνος μύρον μὴ ἔχον λαβὰς, λίθινος μυροθήκη, Suid. λήκυθος λίθινη πρὸς μύρων ἀπόθεσιν, σκευὴς τι ἐξ ὕλου, Etym. M. SS. These vases were generally made of δυνύ 'onyx,' therefore called λίθος ἀλαεστρίτης, Diosc. v, 153; which was found best for preserving unguents, Plin. H. N. xxxvi, 8; and was met with near Thebes in Egypt, Theoph. de L. p. 154; and in the Arabian mountains, Pli. xxxvi, 7; *nardi parvus onyx eliciet cadum*, Hor. iv O. xii, 17. LR.

4. φοινικίον] i, 193; ii, 86. 'Date wine' is still the ordinary drink of the Eastern nations. βίκους φοινικίους οἶνον πλέους, i, 194; οἶνος ἀμπέλινος, 'grape wine,' ii, 37; 60; οἶ. ἐκ κριθέων, 'barley wine, beer,' ii, 77; οἶ. ἐκ τοῦ λωτοῦ, 'lotus wine,' iv, 177. LR.

5. κάδον] By this name the Ionians call τὸ κέραμον, Clit. in Ath. xi, 45; but the latter word occurs also in our author, κέραμον οἰνηρόν, iii, 6. SW.

τάδε· “Βασιλεὺς ὁ Περσέων Καμβύσης, βουλόμενος φίλος τοι
 “καὶ ξεῖνος γενέσθαι, ἡμέας τε ἀπέπεμψε, ἐς λόγους τοι ἐλθεῖν
 “κελεύων, καὶ δῶρα ταῦτά τοι διδοῖ, τοῖσι καὶ αὐτὸς μάλιστα ἤδεται
 “χρεώμενος.” Ὁ δὲ Αἰθίοψ, μαθὼν, ὅτι κατόπται ἤκοιεν, λέγει
 πρὸς αὐτοὺς τοιάδε· “Οὔτε ὁ Περσέων βασιλεὺς δῶρα ὑμέας
 “ἔπεμψε φέροντας, προτιμῶν πολλοῦ⁶ ἔμοι ξεῖνος γενέσθαι, οὔτε
 “ὑμεῖς λέγετε ἀληθέα· ἤκετε⁷ γὰρ κατόπται τῆς ἐμῆς ἀρχῆς· οὔτε
 “ἐκεῖνος ἀνὴρ ἐστί δίκαιος· εἰ γὰρ ἦν δίκαιος, οὐτ’ ἂν ἐπεθύμῃσε
 “χώρης ἄλλης ἢ τῆς ἑωυτοῦ, οὐτ’ ἂν ἐς δουλοσύνην ἀνθρώπους ἦγε
 “ὑπ’ ὧν μηδὲν ἡδίκηται. νῦν δὲ αὐτῷ τόξον τόδε⁸ διδόντες, τάδε
 “ἔπεα λέγετε· Βασιλεὺς ὁ Αἰθίοπων συμβουλεύει τῷ Περσέων
 “βασιλεῖ, ἐπεὰν οὕτω εὐπετέως⁹ ἔλκωσι τὰ τόξα Πέρσαι ὄντα
 “μεγάθει τοσαῦτα, τότε ἐπ’ Αἰθίοπας τοὺς μακροβίους, πληθεῖ
 “ὑπερβαλλόμενον, στρατεύεσθαι· μέχρι δὲ τούτου Θεοῖσι εἰδέναι
 “χάριν¹⁰, οἱ¹¹ οὐκ ἐπὶ νόον τρέπουσι Αἰθίοπων παισὶ γῆν ἄλλην
 “προσκητᾶσθαι τῇ ἑωυτῶν.” (22) Ταῦτα δὲ εἶπας καὶ ἀνείς τὸ
 τόξον παρέδωκε τοῖσι ἦκουσι.

(25) Θεησάμενοι δὲ τὰ πάντα, οἱ κατὰ σκοποὶ ἀπαλλάσσοντο
 ὀπίσω. ἀπαγγελλάντων δὲ ταῦτα τούτων, αὐτίκα ὁ Καμβύσης, ὄργην
 ποιησάμενος¹², ἐστρατεύετο ἐπὶ τοὺς Αἰθίοπας, οὔτε παρασκευὴν
 σίτου οὐδεμίαν παραγγείλας, οὔτε λόγον ἑωυτῷ δοὺς, ὅτι ἐς τὰ
 ἔσχατα¹³ τῆς γῆς ἔμελλε στρατεύεσθαι· οἷα δὲ ἑμμανῆς¹⁴ τε ἐὼν
 καὶ οὐ φρενήρης¹⁵, ὥς ἤκουε τῶν Ἰχθυοφάγων, ἐστρατεύετο, Ἐλ-

6. προτιμῶν πολλοῦ] i. e. περὶ πολ-
 λοῦ ποιοῦμενος. STG. s. i, 86, 27.

7. ἤκετε] κατὰ σκοποὶ ἔστε, κατα-
 νοῆσαι τὰ ἴχνη τῆς χάρας ἤκατε, LXX,
 Genesis xlii, 9.

8. τόξον τόδε] ‘this my bow;’ πει-
 ράσωμεν τόδε τόξον, Anac. iii, 24.

9. οὕτω εὐπετέως] understand ὡς
 ἐγὼ νῦν. The Persian bows were large,
 vii, 61; Xen. A. iii, 4, 9; about three
 cubits in length; but the Æthiopian
 bows were ἐκ φοίνικος σπάθης πεποι-
 μένα μακρά, τετραπηχέων οὐκ ἐλάσσων;
 with these they used καλαμίνους δι-
 στοὺς μικροὺς, which shows that the
 bows were difficult to bend, vii, 69;
 Heliod. ix; Agathlar. The same length
 is given by Sira. xvii; and Diod. iii.
 BT, Ph. iv, 26. Hence the bow of
 Pandarus, Hom. Il. Δ, 109; is not so
 extravagantly long as some have thought
 it.

10. χάριν] Compare this passage
 with i, 27; 71; iv, 136, 80; ix, 79, 3.

12. ὄργην ποιησάμενος] οὐκ ἐποίη-
 σατο ὁ οὐδεμίαν, ἀλλ’ ἠπίως αὐτὸν ἀπε-
 πέμψατο, vii, 105; ὁ ποιοῦμενος, Thu.
 iv, 122; and ὀργισθέντες, ib, 123; are
 the same. Similar phrases are λήθην
 π. i, 127; καταστροφήν π. vi, 27;
 δῶμα π. viii, 74; συμφορὴν π. iv, 79;
 VK. πένθος π. ii, 1; σπουδὴν π. i, 4;
 and many others. SW.

13. ἔσχατα] und. πέρατα. BO, 215.
 εἰ κε τὰ νείατα πείραθ’ Ἰκται γαίης καὶ
 πόντοιο, Hom. Il. Θ, 478; iturus Cæ-
 sar in ultimos orbis Britannos, Hor. i
 O. xxxv, 29; extremi orbis Iberi, Luc.
 vii, 541. The queen of Abyssinia is
 said to have come ἐκ τῶν περάτων τῆς
 γῆς, St Matthew xii, 42. s. vii, 100,
 65.

15. φρενήρης] σώφρων, ΓΛ. ‘in his
 sober senses.’

λήνων μεν τοὺς παρεόντας αὐτοῦ ταύτῃ τάξας ὑπομένειν, τὸν δὲ πεζὸν¹⁶ πάντα ἄμα ἀγόμενος. ἐπεὶ τε δὲ στρατευόμενος ἐγένετο ἐν Θήβῃσι¹⁷, ἀπέκρινε τοῦ στρατοῦ ὡς¹⁸ πέντε μυριάδας· καὶ τούτοις μὲν ἐνετέλλετο, Ἀμμωνίους ἐξανδραποδισαμένους, τὸ χρηστήριον τὸ τοῦ Διὸς ἐμπρῆσαι· αὐτὸς δὲ, τὸν λοιπὸν ἄγων στρατὸν, ἦιε ἐπὶ τοὺς Αἰθίοπας. πρὶν δὲ τῆς ὁδοῦ τὸ πέμπτον μέρος διεληλυθέναι τὴν στρατιήν, αὐτίκα πάντα αὐτοῦς, τὰ εἶχον σιτίων ἐχόμενα¹⁹, ἐπελελοίπεε²⁰ μετὰ δὲ τὰ σιτία, καὶ τὰ ὑποζύγια ἐπέλιπε κατεσθίόμενα. εἰ μὲν νυν, μαθὼν ταῦτα, ὁ Καμβύσης ἐγνωσιμάχῃ²¹, καὶ ἀπῆγε ὀπίσω τὸν στρατὸν, ἐπὶ τῇ ἀρχῇθεν γενομένη ἁμαρτάδι ἦν ἂν σοφὸς ἀνὴρ· νῦν δὲ, οὐδένα λόγον ποιούμενος, ἦιε αἰεὶ ἐς τὸ πρόσω. οἱ δὲ στρατιῶται, ἕως μὲν τι εἶχον ἐκ τῆς γῆς λαμβάνειν, ποιηφαγέοντες²² διέζων· ἐπεὶ δὲ ἐς τὴν ψάμμον²³ ἀπίκοντο, δεινὸν ἔργον αὐτῶν τινὲς ἐργάσαντο· ἐκ δεκάδος γὰρ ἕνα σφέων αὐτῶν ἀποκληρώσαντες κατέφαγον. πυθόμενος δὲ ταῦτα ὁ Καμβύσης, δέσας²⁴ τὴν ἀλληλοφαγίην, ἀπείς τὸν ἐπ' Αἰθίοπας στόλον, ὀπίσω ἐπορεύετο, καὶ ἀπικνέεται ἐς Θῆβας, πολλοὺς ἀπολέσας τοῦ στρατοῦ. ἐκ Θηβέων δὲ καταβὰς ἐς Μέμφιν, τοὺς Ἕλληνας ἀπῆκε ἀποπλέειν. Ὁ μὲν ἐπ' Αἰθίοπας στόλος οὕτω ἔπρηξε.²⁵ (26) Οἱ δ' αὐτῶν ἐπ' Ἀμ-

16. π(ε)ζ(ον) und. στρατὸν, which is supplied in Thu. iv, 8; FI. BO, 255. and in iv, 97.

17. Θῆβῃσι] Thebes, the early capital of Egypt, was celebrated for its hundred gates, and bore the names of Diospolis and Tritonis. On its site Luxor and Carnac now stand. LR. A.

18. ὡς] 'nearly, about,' in a conjectural sense. HGV, i, 14.

20. ἐπελελοίπεε] 'had failed.' In this sense Xenophon uses ἐκλείπειν, H. i, 5, 3.

21. ἐγνωσιμάχῃ] 'had given in, had changed his mind.' This verb implies γνῶναι τὴν αὐτοῦ ἀσθένειαν, τὴν τε τῶν ἐναντίων ἰσχύν· ΓΛ. or γνόντα, ὅτι πρὸς κρείττονα ἔχει αὐτοῦ μάχην, ἡσυχάζει, ἢ μετανοᾷ, Hes. BNS. vii, 130, 42; viii, 29; Arist. Av. 555; τί πονεῖς ἄλλως, ἀ σὲ βλάψει; χρὴν γνωσιμαχεῖν, τὰ δ' ἀμήχαν' εἶν, Eur. Her. 706; EE. μετεμέλησε, μετέγνω. It properly means τῇ [προτέρῃ ἐκαστοῦ] γνώσει [i. e. γνώμῃ] μάχεσθαι. SW.

22. ποιηφαγέοντες] Seneca de-

scribes this expedition and its catastrophe, with his usual embellishments, *intra primum iter deerant necessaria, nec quidquam subministrabat sterilis, et inculta, humanoque ignota vestigio, regio: sustinebant famem primo terrissima frondium, et cacumina arborum, tum coria igne mollita, et quidquid necessitas cibum fecerat: postquam inter arenas radices quoque et herbae defecerant, apparuitque inops etiam animalium solitudo, decimum quemque sortiti alimentum habuerunt fame saevius*, de I. iii, 20. WE.

23. ψάμμον] On the supposition that they started from Thebes, and that Sennar was the entrance into Ethiopia, they never got through the desert of Selima. REN.

24. δέσας] *timuit ne et ipse vocaretur ad sortem: servabantur interim illi generosae aves, et instrumenta epularum camelis vehabantur; quum sortirentur milites ejus, quis male periret, quis pejus viveret*, Sen. de I. iii, 20. LR.

25. οὕτω ἔπρηξε] 'fared thus; ' οὕτω.

μωνίους αποσταλέντες στρατεύεσθαι, ἐπεὶ τε ὀρμηθέντες ἐκ τῶν Θηβέων ἐπορεύοντο ἔχοντες ἀγωγούς, ἀπικόμενοι μὲν φανεροί²⁶ εἰσι ἐς "Οασιν²⁷ πόλιν, τὴν ἔχουσι μὲν Σάμιοι²⁸, τῆς Αἰσχυρινίης²⁹ φυλῆς λεγόμενοι εἶναι, ἀπέχουσι δὲ ἐπτὰ ἡμερέων ὁδὸν ἀπὸ Θηβέων διὰ ψάμμου³⁰ οὐνομάζεται δὲ ὁ χώρος οὗτος, κατὰ Ἑλλήνων γλῶσσαν³¹, Μακάρων νῆσος.³² ἐς μὲν δὴ τοῦτον τὸν χώρον λέγεται ἀπικέσθαι τὸν στρατὸν· τὸ ἐνθεῦτεν δὲ, ὅτι μὴ αὐτοὶ Ἀμμωνιοὶ καὶ οἱ τούτων ἀκούσαντες, ἄλλοι οὐδένεες οὐδὲν ἔχουσι εἰπεῖν περὶ αὐτῶν· οὔτε γὰρ ἐς τοὺς Ἀμμωνίους ἀπίκοντο, οὔτε ὅπισω ἐνόστησαν. λέγεται δὲ τάδε ὑπ' αὐτῶν Ἀμμωνίων· 'ἐπειδὴ ἐκ τῆς Ὀάσιος ταύτης ἰέναι διὰ τῆς ψάμμου ἐπὶ σφεας, γενέσθαι τε αὐτοὺς μετὰ ταῦν κον μάλιστα αὐτῶν τε καὶ τῆς Ὀάσιος, ἄριστον αἰρεομένοισι αὐτοῖσι ἐπιπνεῦσαι³³ νότον μέγαν τε καὶ ἐξάσιον, φορέοντα δὲ Σίνας τῆς ψάμμου, καταχῶσαί σφεας, καὶ τρόπῳ τοιούτῳ ἀφανισθῆναι.' Ἀμμωνιοὶ μὲν οὕτω λέγουσι γενέσθαι περὶ τῆς στρατιῆς ταύτης.

(27) Ἀπιγμένου δὲ Καμῦσεω ἐς Μέμφιν, ἐφάνη Αἰγυπτίοισι ὁ "Απὶς³⁴, τὸν Ἑλληγες Ἐπαφὸν³⁵ καλέουσι· ἐπιφανέος δὲ

ἀπῆλλαξε, 'got off thus,' v, 63, 7; οὕτω ἔδυστήχησε. The word *κακῶς* is often suppressed, iv, 77; Thu. vii, 24; Dem. p. C. 57. VK. It is added in iii, 27; *ἐκ τούτου κ. πρήξαντος*. The omission is an euphemism.

27. "Οασιν] The Oases are insulated fertile spots in the midst of the desert. This was the greater Oasis, Al-Wah of the moderns. REN. LR. The word according to its Coptic etymology signifies 'a habitable place, a fertile island.' A. Strabo compares Africa to a leopard, *κατάστικτος γὰρ ἐστὶ ταῖς οἰκήσεσι περιεχομένης ἐρήμῳ καὶ ἀνδρὶ γῇ*· καλοῦσι δὲ τὰς τοιαύτας οἰκήσεις *Αὔδαεις οἱ Αἰγύπτιοι*, ii, p. 130, v; *Αὐ. οἱ Αἱ. καλοῦσι τὰς οἰκουμένας χώρας, περιεχομένας κύκλῳ μεγάλῳ ἐρημίας, ὥς ἂν νήσους πελαγίας*, xvii, p. 791, A. BT, Ph. iv, 29.

28. Σάμιοι] Samos had anciently many other names. Juno received peculiar honours there. Pythagoras was a native of the island. A.

29. Αἰσχυρινίης] According to Themistagoras, there were originally but two tribes at Samos, namely, Schesia or Chesias, and Astypalaia. VK.

30. διὰ ψάμμου] i. e. καὶ αὕτη ἡ ὁδὸς ἐστὶ δ. ψ. 'over' or 'across the sand.'

31. κ. Ἑ. γλῶσσαν] The article *τὴν* is inserted before Ἑλλήνων, ii, 30; iv, 52; it is omitted in the expression *κατὰ Ἑλλάδα* (i. e. Ἑλληνίδα, GR.) γλ. iv, 110; vi, 98. VK.

32. Μακάρων νῆσος] 'Isle of the Blessed.' These "tufted isles, That verdant rise amid the Libyan wild," Thomson, Sum. 922, abound in springs encircled by large palm groves, which form a little paradise. Bruce. REN. TX. LR. By a similar metaphor the Arabs call a camel 'ship of the desert.'

33. ἐπιπνεῦσαι] *aliquando Cambyse ad Ammonem misit exercitum: quem arena, austro mota, et more nivis incidens, texit; deinde obruit*, Sen. N. Q. ii, 30. The army might have perished through fatigue and from thirst, REN. or possibly from the Simoom or blast of the desert.

34. "Απὶς] ii, 38. SW.

35. Ἐπαφὸν] ὁ δὲ "Α. κατὰ τὴν Ἑλλήνων γλῶσσαν ἐστὶ "Ε. ii, 153. SW. The Egyptians denied this identity, and affirmed Apis to be the more an-

τούτου γενομένου, αὐτίκα οἱ Αἰγύπτιοι εἵματά τε ἐφόρεον τὰ κάλλιστα καὶ ἦσαν ἐν Θαλίῃσι. ἰδὼν δὲ ταῦτα τοὺς Αἰγυπτίους ποιεύντας, ὁ Καμβύσης, πάγχυ σφέας καταδόξας, ἐωντοῦ κακῶς πρήξαντος, χαρμόσυνα ταῦτα ποιεῖν, ἐκάλεε τοὺς ἐπιτρόπους τῆς Μέμφιος· ἀπικομένους δὲ ἐς ὅψιν εἶρετο, 'ὅ τι πρότερον μὲν, ἐόντος αὐτοῦ ἐν Μέμφι, ἐποίουν τοιοῦτον οὐδὲν Αἰγύπτιοι· τότε δὲ, ἐπεὶ αὐτὸς παρείη τῆς στρατιῆς πλῆθός τι ἀποβαλὼν;' οἱ δὲ ἔφραζον, 'ὡς σφι θεός³⁶ εἶη φανείς, διὰ χρόνον πολλοῦ ἐωθώς³⁷ ἐπιφαίνεσθαι·³⁸ καὶ ὡς, ἐπεὶ φανῇ, τότε πάντες οἱ Αἰγύπτιοι κεχαρηκότες ὀρτάζοιεν.' ταῦτα ἀκούσας, ὁ Καμβύσης ἔφη 'ψεύδεσθαι σφεας·' καὶ ὡς ψευδομένους, θανάτῳ ἐζημίον. (28) Ἀποκτείνας δὲ τούτους, δευτέρα τοὺς ἱρέας ἐκάλεε ἐς ὅψιν· λεγόντων δὲ κατὰ τὰ αὐτὰ τῶν ἱρώων, 'οὐ λήσειν' ἔφη· αὐτὸν, εἰ θεός τις χειροῦσθης³⁹ ἀπικμένους· εἴη Αἰγυπτίοισι· τσαῦτα δὲ εἶπας, ἐπάγειν ἐκέλευε τὸν Ἄπιν τοὺς ἱρέας. οἱ μὲν δὴ μετῆσαν ἄζοντες. ἔχει δὲ ὁ μόσχος οὗτος, ὃ Ἄπιν καλεόμενος, σημήϊα⁴⁰ τοιάδε· ἔων μέλας, ἐπὶ μὲν τῷ μετώπῳ λευκὸν *τρίγωνον⁴¹ φορέει· ἐπὶ δὲ τοῦ νώτου, αἰετὸν εἰκασμένον· ἐν δὲ τῇ οὐρῇ, τὰς τρίχας διπλᾶς· *ὑπὸ⁴² δὲ τῇ γλώσσῃ, κύνθαρον. (29) Ὡς δὲ ἦγαγον τὸν Ἄπιν οἱ ἱερεῖς, ὁ Καμβύσης, ὅλα ἔων ὑπομαργότερος⁴³, σπασάμενος⁴⁴ τὸ ἐγχειρίδιον, θέλων τύψαι τὴν γαστέρα τοῦ Ἄπιος, παίει⁴⁵ τὸν μηρόν· γελάσας δὲ, εἶπε πρὸς τοὺς ἱρέας· "Ω κακαί

cient by several hundred centuries, *Æl.* N. A. xi, 10. *Æschylus* derives the name from ἐκπαῖω, P. V. 874. *LR.*

36. *θεός*] This ox was the emblem, or representative, of Osiris or the Sun. *LR.*

37. *ἐωθώς*] *iv*, 134, 59; *MA*, 189, *obs.* 3. *ἐωθε ἐπιφαίνεσθαι*, *ii*, 91.

38. *ἐπιφαίνεσθαι*] 'to manifest himself.' Hence the English word *EPHAPHANY*.

39. *χειροῦσθης*] *Virgil* describes a tame stag, as *assuetus imperiis: manum patiens, menseque assuetus herili*, *Æ.* vii, 487; 490. The Latin word *mansuetus* is derived from *manui assuetus*. *STE*, *Th. L. G.* 10472.

40. *σημήϊα*] *Ælian* says these marks were twenty-nine in number, *N. A.* xi, 10; *mazimeque omnium corniculantis lunæ specie latere dextro insignis*, *Amm.* M. xxii, 33. *LR.*

41. *τὶ τρίγωνον*] This emendation of *Count Caylus* is adopted by *LR.*, and approved of by *WE*, *VK*, and

SW. The brazen figures of *Apis* have on their forehead a triangle, which was emblematical of Egypt and of fertility. *WE. VK.*

42. *ὑπὸ*] *ἐπὶ* in the *Mss.* Some copyist probably wrote *ἐπὶ* instead of *ὑπὸ*, from his eye catching the words *ἐπὶ* δὲ in the preceding line. *Pliny* has *sub*, *N. H.* viii, 46; and *Porphyrus* *ὑπὸ τῇ γλώττῃ*, in *Eus. P. E.* iii, 13. *WE.*

43. *ὑπομαργότερος*] *iii*, 145; *vi*, 75, 49; *STG.* *ira furor brevis est*, *Hor.* i *E.* ii, 62; *Κάτων δὲ πρεσβύτερος* ἔφη, ἄνδρα θυμούμενον μανικοῦ διαφέρει μόνον τῷ χρόνῳ, *Plu. M.* xvi. *BNS.* Instances of the simple adjective are given by *BL*, on *Æ. P.* V. 909.

44. *σπασάμενος*] *ἐλκύντας, γυμνάσας*, *Hes.* τὸ *ἐλκος γ' ἐσπᾶτο, μάλινεσθαι δοκῶν*, *Arist. R.* 564. The same verb is used with *δορ*, *Hom. O.* K, 439; *ἔγχος*, *Il. T.* 387; *μάχαιραν*, *St Mark* xiv, 47; *ρομφαίαν*, *LXX*, *Jud.* viii, 20. *SS.*

45. *παίει*] *Artaxerxes Ochus*, on

“ κεφαλαί⁴⁶! τοιοῦτοι θεοὶ γίνονται, ἔναίμοι τε, καὶ σαρκώδεις, καὶ “ ἐπάτοντες σιδηρίων ; ἄξιος μὲν Αἰγυπτίων οὗτός γε ὁ θεός· ἀτάρ “ τοι ὑμεῖς γε οὐ χαίροντες⁴⁷ γέλωτα ἐμὲ θήσεσθε.” Ταῦτα εἶπας, ἐνετείλατο τοῖσι ταῦτα πρήσσουσιν⁴⁸, τοὺς μὲν ἱρέας ἀπομαστιγῶσαι· Αἰγυπτίων δὲ τῶν ἄλλων, τὸν ἂν λάβωσι ὀρτάζοντα, κτείνειν. ὁρτὴ μὲν δὴ διελέλυτο Αἰγυπτίοισι· οἱ δὲ ἱρέες ἐδικαιεῦντο·⁴⁹ ὁ δὲ Ἄπις, πεπληγμένος τὸν μηρόν, ἔφθινε ἐν τῷ ἱρῷ κατακείμενός. καὶ τὸν μὲν, τελευτήσαντα ἐκ τοῦ τρώματος, ἔθαψαν⁵⁰ οἱ ἱρέες λάθρῃ Καμβύσεω. (30) Καμβύσης δὲ, ὡς λέγουσι Αἰγύπτιοι, αὐτίκα διὰ τοῦτο τὸ ἀδίκημα ἐμάνη, ἐὼν οὐδὲ πρότερον φρενήρης. καὶ πρῶτα μὲν τῶν κακῶν ἐξεργάσατο τὸν ἀδελφεὸν Σμέρδιν⁵¹, ἐόντα πατρός καὶ μητρός τῆς αὐτῆς· τὸν ἀπέπεμψε ἐς Πέρσας φθόνῳ ἐξ Αἰγύπτου, ὅτι τὸ τόσον μόνος Περσέων ὅσον τε ἐπὶ δύο δακτύλους εἵρυσσε, τὸ παρὰ τοῦ Αἰθίοπος ἦνεικαν οἱ Ἰχθυοφάγοι· τῶν δὲ ἄλλων Περσέων οὐδεὶς οἶός τε ἐγένετο. ἀποικοιμένου ὦν ἐς Πέρσας τοῦ Σμέρδιος, ὅψιν εἶδε ὁ Καμβύσης ἐν τῷ ὕπνῳ τοιήνδε· ἔδοξέ οἱ ἀγγελον ἐλθόντα ἐκ Περσέων ἀγγέλλειν, ὡς ἐν τῷ θρόνῳ τῷ βασιλεῖ⁵² ἰζόμενος Σμέρδις τῇ κεφαλῇ τοῦ οὐρανοῦ ψαύσειε.⁵³ πρὸς ὡν ταῦτα⁵⁴, δέσας περὶ ἑωυτοῦ, μή μιν ἀποκτεῖνας ὁ ἀδελφεὸς ἄρχῃ, πέμπει Πηρξάσπεια ἐς Πέρσας, ὅς ἦν οἱ ἀνὴρ Περσέων πιστότατος, ἀποκτενέοντά μιν. ὁ δὲ, ἀναβὰς ἐς Σούσα⁵⁴, ἀπέκτεινε Σμέρδιν· οἱ μὲν λέγουσι, ἐπ’ ἀγρην ἐξαγαγόντα· οἱ δὲ, ἐς τὴν Ἐρυθρὴν θάλασσαν προσαγα-

hearing that the Egyptians called him “ an ass,” said “ ὁ μέντοι βνος οὗτος ὁμῶν κατενωχῆσται τὸν βοῦν ;” and then, Plutarch adds, ἔθυσσε τὸν βοῦν, M. xxvii, 31. VK.

46. κεφαλαί] Ἀπολλων, ᾧ δία κεφαλὰ, Eur. Rh. 226 ; ᾧ φίλα φίλα κ., τέκνον, 899 ; κᾶρα frequently occurs in Greek tragedy, ᾧ κακὸν κᾶρα, Hi. 647 ; ausus es, nefandissimum caput? Jus. xviii, 7 ; ridiculum caput! Ter. An. ii, 2, 34 ; ingratum caput, Sen. M. 465.

48. τ. τ. πρήσσουσι] τοῖτοισι, ὧν τὸ ἔργον ἦν ταῦτα πράττειν. STG.

49. ἐδικαιεῦντο] δικαιοῦν has two significations, δίκαιον νομίζω and κολλάω, Suid. i, 100 ; v, 92, 2. SW.

50. ἔθαψαν] Plutarch says Cambyzes ordered the carcase to be thrown to the dogs, M. xxvii, p. 368, r. LR.

51. Σμέρδιν] so called also by Aristotle, but Merdis by Æschylus, Merdis by Justin, Tanaoxares by Xeno-

phon, Tanyoxarces by Ctesias. ἐπεὶ Κύρος ἐτελεύτησεν, εὐθὺς αὐτοῦ οἱ παῖδες ἐστασίαζον, Xen. C. viii, 8, 2. SD.

52. ψαύσειε] The same expression occurs in Aristæn. i, 11 ; and Æl. V. H. xii, 41 ; ἡ δόξα τῶν ἀστρον ἔψαυε, Eunap. V. Æd. p. 48 ; πατέρων ἀρετὰ ψαύουσιν τῆς οὐρανίας ἀψίδος, Liban. t. ii, p. 115, a ; sublimi feriam sidera vertice, Hor. i O. i, 36 ; tangere divos rebar, Stat. Th. iii, 155 ; W.E. ἐς οὐρανὸν ὅμμιν ἀλείμμαι, Theoc. v, 144 ; caput extulit, et tetigit summos vertice deos, Ov. F. i, 209 ; sese attollit in auras, et caput inter nubila condit, Vir. Æ. iv, 176.

53. πρὸς ὧν ταῦτα] π. ὧν τὴν εἴην ταύτην, i, 38.

54. Σούσα] ‘ The city of Lilies,’ Shushan in Scripture, now Shuster or Tostar, the capital of Cissia, now Khozistan, and the winter residence of the Persian kings. A. LR. v, 49, 49.

γόντα⁵⁵ καταποντῶσαι. (31) Πρῶτον μὲν δὴ λέγουσι Καμβύση τῶν κακῶν ἄρξει τοῦτο. δεύτερα δὲ ἐξεργάσατο τὴν ἀδελφεήν, ἐπισπομένην οἱ ἐς Αἴγυπτον, τῇ καὶ συνοίκεε, καὶ ἦν⁵⁶ οἱ ἀπ' ἀμφοτέρων⁵⁷ ἀδελφεή.

(34.) Τάδε δ' ἐς τοὺς ἄλλους Πέρσας ἐξεμάνη· λέγεται γὰρ εἰπεῖν αὐτὸν πρὸς Πηξιάσπεα⁵⁸ τὸν ἐτίμα τε μάλιστα, καὶ οἱ τὰς ἀγγελίας ἐφόρεε οὗτος⁵⁹, τοῦτον τε ὁ παῖς οἰνοχόος ἦν τῷ Καμβύσῃ, τιμὴ δὲ καὶ αὐτῇ οὐ σμικρὴ· εἰπεῖν δὲ λέγεται τάδε· “Πηξιάσπεε, “κοῖόν μέ τινα νομίζουσι Πέρσαι εἶναι ἄνδρα; τίνας τε λόγους “περὶ ἐμέο ποιεῦνται;” Τὸν δὲ εἰπεῖν· “᾽Ω δέσποτα, τὰ μὲν ἄλλα “πάντα μεγάλως ἐπαινέαι, τῇ δὲ φιλοινίῃ⁶⁰ σέ φασι πλεόνως⁶¹ “προσκέσθαι.” Τὸν μὲν δὴ λέγειν ταῦτα περὶ Περσέων· τὸν δὲ, θυμωθέντα, τοιάδε ἀμείβεσθαι· “Νῦν ἄρα μέ φασι Πέρσαι οἶνφ “προσκειμενον παραφρονεῖν, καὶ οὐκ εἶναι νοήμονα· οὐδ' ἄρα “σφέων οἱ πρότεροι λόγοι ἦσαν ἀληθεές.” Πρότερον γὰρ δὴ ἄρα, Περσέων οἱ συνέδρων ἐόντων καὶ Κροίσου, εἶρετο Καμβύσης, “κοῖός ‘τις δοκεῖ ἀνὴρ εἶναι πρὸς τὸν πατέρα τελέσαι⁶² Κῦρον;’ οἱ δὲ

55. προσαγαγόντα] ‘enticing him.’

56. καὶ ἦν] When there are two verbs of different government, δς—ἦ—δ—are often put but once, instead of being repeated with the latter verb and in a different case. *MA*, 428. *STG*. Strictly speaking, this should be either καὶ ἦ ἦν, or εἰούση. s. iii, 34, 59.

57. ἀπ' ἀμφοτέρων] und. γονέων, τοκέων, *SBL*. or τοκῶν, *FI*. or take it adverbially for ἀμφοτέρωθεν, *SH*, on *BO*, 52; 272. Ἐέρξω ἀπ' ἀ. ἀδελφεὸς, vii, 97, 54; which Pausanias imitates Δωρίεως ἀπ' ἀ. ἀδελφός, iii, 4; he also has ὁ Πτολεμαῖος Ἀρσινόης ἀδελφῆς ἀμφοτέρωθεν ἐρασθεῖς, i, 7. *SH*. Our author said above, ἀδελφεὸς ἐὼν πατρὸς καὶ μητρὸς τῆς αὐτῆς, iii, 30, 51. s. *Liv*. 27, 4, 7; *Juv*. 6, 156 ff. (nn.)

58. Πηξιάσπεα] *Cambyses regem, nimis deditum vino, Praxaspes unus ex carissimis monebat, 'ut parcius biberet.' ad hoc ille, "ut scias," inquit, "quemadmodum nunquam excidam mihi, approbabo jam, et oculos post vinum in officio esse, et manus." bibit deinde liberalius, et objurgatoris filium ultra limen jubet stare. tunc intendit arcum et ipsum cor adolescentis, id enim se petere dixerat, figit; recisioque pectore*

hærens in ipso corde spiculum ostendit: ac respiciens patrem 'satisme certum haberet manum?' interrogavit. at ille negavit 'Apollinem potuisse certius dimittere,' Sen. de I. iii, 14. VK.

59. οἱ...οὔτος] In the construction mentioned in iii, 31, 56; instead of the relative being repeated, a demonstrative is often used in the latter clause. *MA*, 468, 3. These words should be, regularly, δς αὐτῷ; so τὴν ἔσχε, καὶ νῦν αὐτῆς τυραννεύει, i. e. κ. ἦς ν. τ. iii, 120, ἥπερ ἡμετέρη τέ ἐστι, καὶ τὰ λόγια λέγει ὑπ' ἡμέων αὐτὴν δέειν κτισθῆναι, i. e. κ. ἦν τ. λ. λ. δ. ἦ. δ. κ. viii, 62, 79; δς συνεθήρα ἡμῶν, καὶ σὺ μοι ἐδόκεις θανατῶν αὐτὸν, *Xen. C.* iii, 1, 38; *STG.* s. ix, 21, 11.

60. φιλοινίῃ] The Persians οἶνφ κάρτα προσκέαται, i, 133; φιλοινός ἐστιν, ὁ πρὸς οἶνον ἔτοιμος· πλείστον ἐστιν, ὁ τῶν ἡρώων Νέστωρ ὁ τριγύρων φανερώς γὰρ αὐτὸς προσέκειτο τῶν ἄλων μᾶλλον τῷ οἶνφ· καὶ διὰ τὴν φιλοποσίαν λαμβάνει δῶρον φιδίην, *Ath.* x, 42. *VK.*

61. πλεόνως] ἢ πρόποι. *STG.* So gravitate minores, *Hor.* i S. x, 54.

62. τελέσαι] und. ὄσπε, ‘so as to come up to.’ *REI. ABR. WE.*

ἀμείβοντο, 'ὥς εἴη ἀμείνων τοῦ πατρὸς· τὰ τε γὰρ ἐκείνου πάντα ἔχουν αὐτὸν, καὶ προσεκτῆσθαι Αἴγυπτόν τε καὶ τὴν Θάλασσαν.' Πέρσαι μὲν δὴ ταῦτα ἔλεγον· Κροῖσος δὲ, παρεὼν τε καὶ οὐκ ἀρεσκόμενος⁶³ τῇ κρίσει, εἶπε πρὸς τὸν Καμβύσεα τάδε· "Ἐμοὶ μὲν νῦν, ὦ παῖ Κύρου, οὐ δοκέεις ὁμοίως εἶναι τῷ πατέρϊ· οὐ γὰρ κῶ τοί ἐστι νῖδος, οἷόν σε ἐκείνος κατελίπετο." Ἦσθη τε ταῦτα ἀκούσας⁶⁴ ὁ Καμβύσης, καὶ ἐπαίνειε τὴν Κροίσου κρίσιν. (35) Τούτων δὴ ὧν ἐπιμνησθέντα, ὀργῇ λέγειν πρὸς τὸν Πηρξάσπεα· "Σὺ νῦν μάθε αὐτὸς, εἰ⁶⁵ λέγουσι Πέρσαι ἀληθέα, εἴτε αὐτοὶ λέγοντες ταῦτα παραφρονέουσι· εἰ μὲν γὰρ τοῦ παιδὸς τοῦ σοῦ τοῦδε, ἐστὲωτος ἐν τοῖσι προθύροις, βαλὼν τύχοιμι μέσης τῆς καρδίας, Πέρσαι φανέονται λέγοντες οὐδέν·⁶⁶ ἦν δ' ἀμάρτω, φάναι⁶⁷ Πέρσας τε λέγειν ἀληθέα, καὶ με μὴ σωφρονέειν." Ταῦτα δὲ εἰπόντα, καὶ διατείναντα τὸ τόξον⁶⁸, βαλέειν τὸν παῖδα· πεσόντος δὲ τοῦ παιδὸς, ἀνασχίζειν αὐτὸν κελεύειν, καὶ σκέψασθαι τὸ βλήμα·⁶⁹ ὥς δὲ ἐν τῇ καρδίῃ εὐρεθῆναι ἐνεόντα τὸν οἰστὸν, εἰπεῖν πρὸς τὸν πατέρα τοῦ παιδὸς, γελάσαντα καὶ περιχαρέα γενόμενον· "Πρήξα-σπες, ὥς μὲν ἔγωγε οὐ μαίνομαι, Πέρσαι τε παραφρονέουσι, δηλά τοι γέγονε· νῦν δέ μοι εἰπὲ, τίνα⁷⁰ εἶδες ἥδη πάντων ἀνθρώπων οὕτως ἐπίσκοπα τοξεύοντα;"⁷¹ Πηρξάσπεα δὲ, ὀρέοντα ἄνδρα οὐ φρενήρεα, καὶ περὶ ἑωτῷ δειμαίνοντα, εἰπεῖν· "Δέσποτα, οὐδ' ἂν⁷² αὐτὸν ἔγωγε δοκέω τὸν θεὸν⁷³ οὕτω ἂν καλῶς βαλέειν." Τότε

63. ἀρεσκόμενος] with a dative. *MA*, 383, 5.

64. ἦσθη ἀκούσας] ἦδομαι σ' εἰσιδὼν, *Soph. Ph.* 903; οὐκ ἔχθομαι σ' ἰδὼν καὶ λαδῶν φίλον, *ib.* 680; τέρπομαι ὁρῶν, *Diph. in Ath.* ii, 27; ἀκούων ἡχθόμεν, *Lys.* p. 153, 6; ὁμιλῶν ἡδεται, *Eur. Phoc.* fr. ix, 7; δυνατωτέρους ποιοῦντες ἡδονται, *Xen. Hi.* 5, 3. *VK.* The participle is sometimes omitted, and the accusative remains; ἡδεται τὴν εἰρήνην, *Men. L. Ex.* p. 135. ἦσθη βαλὼν, *Arist. Ach.* 2; τί ἦ, *ib.* 4; ἕτερον ἦ, *ib.* 13; *WE. SH. BO*, 16. s. vii, 236, 81.

65. εἰ] 'whether,' εἴτε, 'or;' εἰ δὲ καλῶς, εἴτε μὴ, *Æsch. Eu.* 465. instead of εἴτε being used twice. *HE*, on *VG*, viii, 6, 14.

66. λ. οὐδέν] i. e. ψευδέα. *Plato* uses this expression, *Meno*, 12, 30; and for ἀληθέα, he has λ. τι, *Crito*, 6. *STG.*

67. φάναι] *MA*, 544. *STG.* supply ἔξεστι: sometimes μέμνησο, as with *διαλείπειν*, iii, 155, 4; *ποιεῖν*, v, 23, 21.

68. διατείναντα τ. τ.] *Xen. C.* i, 4, 23. The substantive is often suppressed. *SH*, on *BO*, 70.

69. βλήμα] *Eur. S.* 340. *WE.*

70. τίνα] εἰ τίνα ἥδη πάντων εἶδες ἀλκιώτατον; i, 30.

71. ἐπίσκοπα τ.] τόξον δ' ἐντανύσαι, καὶ ἐπίσκοπον εἶναι διστῶν, *Theoc.* xxiv, 105; *LR.* ἐκυρσας, ὥστε τοξότης ἄκρος, σκοποῦ, *Æsch. A.* 611; τύχεν ἄντα σκοποῦ, ὅτ' ἀπὸ τόξου εἰς, *Pin.* N. vi, 46; ἔπεχε σκοπῇ τόξον· τίνα βάλλομεν διστοῦς ἰέντες; ἐπὶ Ἀκράγαντα τανύσαις, *O.* ii, 160. *BL.*

72. ἂν] Respecting the use of ἂν twice in the same sentence, see *HE*, on *VG*, viii, 3, 1.

73. αὐτὸν τὸν θεόν] *Apollo*, the god of Archery. *BLG. LR.*

μὲν ταῦτα ἐξεργάσατο· ἐτέρῳθι δὲ Περσέων, ὁμοῖα⁷⁴ τοῖσι πρώτοις, δυνάδεα ἐπ' οὐδεμῇ αἰτῇ ἀξιοχρεῶν ἔλῳν, ζῶντας ἐπὶ κεφαλὴν κατάρυξε.⁷⁵ (36) Ταῦτα δὲ μιν ποιεῦντα ἐδικαίωσε Κροῖσος ὁ Λυδὸς νουθετῆσαι τοισίδε τοῖσι ἔπεσι· “ὦ βασιλεῦ, μὴ πάντα ἡλικίῃ καὶ θυμῷ ἐπίτρεπε, ἀλλ' ἴσχε καὶ καταλάμβανε σεωντόν.”⁷⁶ “ἀγαθόν τι, πρόνοον εἶναι· σοφὸν⁷⁷ δὲ ἡ προμηθεῖη⁷⁸ σὺ δὲ κτείνεις μὲν ἄνδρας, σεωντοῦ πολίητας, ἐπ' οὐδεμῇ αἰτῇ ἀξιοχρεῶν ἔλῳν, κτείνεις δὲ παῖδας· ἦν δὲ πολλὰ τοιαῦτα ποιήης, ὅρα ὅπως μὴ σευ ἀποστήσονται Πέρσαι. ἐμοὶ δὲ πατὴρ σὸς Κῦρος ἐνετέλλετο πολλὰ κελεύων⁷⁹ σε νουθετεῖν, καὶ ὑποτίθεσθαι ὅ τι ἂν εὐρίσκω ἀγαθόν.” Ὁ μὲν δὴ, εὐνοίαν φαίνων, συνεβούλευε οἱ ταῦτα· ὁ δ' ἀμείβετο τοῖσδε· “Σὺ καὶ ἐμοὶ τολμᾷς συμβουλευεῖν, ὅς χρηστῶς μὲν τὴν σεωντοῦ πατρίδα ἐπετρόπενσας, εὖ δὲ τῷ πατρὶ τῷ ἐμῷ συνεβούλευσας, κελεύων αὐτὸν Ἀράξεα ποταμὸν διαβάντα λέναι· ἐπὶ Μασσαγέτας, βουλομένων ἐκείνων διαβαίνειν ἐς τὴν ἡμετέραν; καὶ ἀπὸ μὲν⁸⁰ σεωντόν ὤλεσας, τῆς σεωντοῦ πατρίδος κακῶς προστάς· ἀπὸ δὲ ὤλεσας Κῦρον, πειθόμενόν σοι· ἀλλ' οὐ τι χαίρων⁸¹ ἐπεὶ τοι καὶ πάλαι ἐς σὲ προφασίος⁸² τευ ἐδεόμην

74. ὁμοῖα] Neuter plural used adverbially; ‘of equal rank with.’ They were the same as the ὁμότιμοι, ‘Peers,’ mentioned by Xenophon repeatedly. *LR.* ὁμοῖος, iii, 68, 55; Ὀδάνης ἦν γένει καὶ πλούτῳ Περσῶν τοῖς πρώτοις ἐνάμιλλος, *Zon. A.* iv, p. 127, ε; ὁμοῖα τ. πρ. Σικελιωτῶν πεπλούτηκε, *Phal.* 21; *VK.* Μακεδόνων ὁμοῖως τοῖς ἀρίστοις ἦγεν ἐν τιμῇ, *Pau.* i, 9. *WE.* *MA*, 289, 3.

75. ζ. ἐ. κ. κατάρυξε] ‘buried alive up to the chin,’ *LR.* or ‘with the head downwards,’ iii, 75, 3. *ED. SW.* This punishment was not uncommon among the Persians, vii, 114. *WE.* I have read of an instance of a Hottentot at the Cape being put to death by his master in the former manner.

76. σεωντόν] *MA*, 148, *obs.* 2.

77. σοφόν] *MA*, 437, 4. διαβολή ἐστι δεινότατον, vii, 10, 7; und. κτήμα, which is expressed in φιλοτιμίῃ, κτ. σκαῖον, iii, 53; triste lupus stabulis, *Vir. E.* iii, 80; *WE.* dulce satis humor, 82: or supply χρήμα, which is used by Theoc. σοφόν τι χρήμ' ἄνθρωπος, xv, 83; and *Æl. V. H.* i, 3; *SBL*, on *BO*, 307. and *Her.* τυραννὶς, χρήμα

σφαλερὸν, iii, 53; 80, 30. Another construction is found in v, 24, 30. Compare *Juv.* iv, 83 ff.

78. προμηθεῖη] Substantives derived from adjectives in -ης, making the genitive in -έος, throw away the termination -ος, and add -ῆ to the root; as προμηθῆς, προμηθεός, προμηθεῖη. Therefore read ἀεικέλη, i, 115. *AP.*

79. κελεύων] ‘bidding, desiring;’ and below, ‘recommending.’

80. ἀπὸ μὲν] Because prepositions in composition with verbs are used adverbially, these compounds are often found separated by other words, in early writers; the verb need not have been repeated after δέ; s. viii, 33; *MA*, 594, 2. vi, 114, 31. This figure is called *mesis*.

81. ἀ. οὐ τι χ.] ‘but by no means with impunity;’ i, 128, 47; iii, 29, 47; 36, 88; 63, 8; vi, 50, 92; vii, 236, 81. These same words occur, followed by ἦν τὸδ' ὀρθωθῆναι βέλος, *Soph. Ph.* 1336; by οἷς γε πημονὰς ἐρεῖς, *Æ. R.* 363; by ἦν γε μὴ φύγης, *Eur. O.* 1610; *WE.* ταῦτα τολμήσεις λέγειν might follow here. This participle with a negative conveys a

“ἐπιλαβέσθαι.” Ταῦτα δὲ εἶπας, ἐλάμβανε τὸ τόξον ὡς κατατοξεύων αὐτόν. Κροῖσος δὲ ἀναδραμὼν ἔθεε ἔξω· ὁ δὲ, ἐπεὶ τε τοξεύσαι οὐκ εἶχε, ἐνετείλατο τοῖσι θεράπουσι, λαβόντας μιν ἀποκτείνειν. οἱ δὲ θεράποντες, ἐπιστάμενοι τὸν τρόπον αὐτοῦ, κατακρύπτουσι τὸν Κροῖσον, ἐπὶ τῷδε τῷ λόγῳ⁸³, ὥστε, εἰ μὲν μεταμελήσει τῷ Καμβύσῃ, καὶ ἐπιζητήσει τὸν Κροῖσον, οἱ δὲ, ἐκφήναντες αὐτόν, δῶρα λάμβνονται ζῳάγρια⁸⁴ Κροῖσον· ἦν δὲ μὴ μεταμελῆται, μηδὲ ποθῇ⁸⁵ μιν, τότε καταχρῆσθαι.⁸⁶ ἐπόθησέ τε δὴ ὁ Καμβύσης τὸν Κροῖσον οὐ πολλῶ μετέπειτα χρόνῳ ὕστερον· καὶ οἱ θεράποντες, μάθοντες τοῦτο, ἐπήγγελλον αὐτῷ, ὡς περιεῖη. Καμβύσης δὲ ‘Κροῖσῳ μὲν συνήδουσαι’⁸⁷ ἔφη ‘περιόντι, ἐκείνους μέντοι τοὺς ‘περιποιήσαντας οὐ κατακροῖξέσθαι’⁸⁸, ἀλλ’ ἀποκτενεῖν’ καὶ ἐποίησε ταῦτα. (37) ‘Ὁ μὲν δὴ τοιαῦτα πολλὰ ἐς Πέρσας τε καὶ τοὺς ξυμμάχους ἐξεμαίετο, μένων ἐν Μέμφι.

(61) Καμβύσῃ δὲ τῷ Κύρου, χρονίζοντι περὶ Αἴγυπτον, καὶ παραφρονήσαντι, ἐπανιστάται⁸⁹ ἄνδρες μάγοι⁹⁰, δύο ἀδελφεοὶ, τῶν τὸν ἕτερον καταλελοίπεε τῶν οἰκίων μελεδωνόν⁹¹ ὁ Καμβύσης. οὗτος δὴ ὢν οἱ ἐπανεστη, μαθὼν τε τὸν Σμέρδιος θάνατον, ὡς κρύπτοιο γενόμενος⁹², καὶ ὡς ὀλίγοι ἦσαν⁹³ οἱ ἐπιστάμενοι αὐτόν

menace of serious evil; by the figure litotes. *HM. VK. Xen. A. v, 6, 18. STG.* γεγηθῶς is used in the same sense, ἡ καὶ γ. ταῦτ’ ἀεὶ λέξειν δοκεῖς; *CE. R. 368; LR.* which question expresses concisely, *impune ergo mihi recitaverit ille togatas, hic elegos? impune diem consumpserit ingens Telephus? Juv. i, 3 f.*

82. προφάσιος] οἱ σατράπαι ἐζήτουν πρόφασιν εὐρεῖν κατὰ Δανιήλ· καὶ πᾶσαν π. καὶ παράπτωμα καὶ ἀμπλάκημα οὐχ εὖρον κατ’ αὐτοῦ, *lxx, Daniel vi, 4; ἀπὸ τότε ἐζήτηε εὐκαιρίαν, ἵνα αὐτὸν παραδῷ, St Matthew xxvi, 16; or τοῦ παραδοῦναι αὐτόν, St Luke xxii, 6.*

83. ἐπὶ... λόγῳ] i. e. τοιῷδε λογίζόμενοι, *STG.* ‘with the following view.’
84. δ. ζῳάγρια] δῶρα is often suppressed; *Hom. Il. 2, 407; O. 9, 462. LS. BO, 76.*

85. ποθῇ] ei desiderium esset, *Liv. ii, 2.*

86. καταχρῆσθαι] The construction would require καταχρήσονται, *STG.* but supply ἔδοξέ σφί μιν κ.

87. συνήδουσαι] συγχαίρειν, ἐφήδεσθαι, *Hes. SS.*

Herod. Vol. I.

88. κατακροῖξέσθαι] προῖκα ποιῆσαι, ἀτιμωρητῇ, ὅλον καταφρονήσαντας, *Γλ. ἀνατεῖ, ἀμυσθ, ἀζημίως ἀπολυθήσεσθαι, ‘to escape scot-free;’ s. i, 128, 47; iii, 36, 81; καταφρονήσειν, δωρεὰν γελᾶσαι, Hes. Arist. Eq. 433; ἐπεγχανεῖν, καταγελᾶσαι χωρὶς ζημίας, Schol. on A. ‘to insult with impunity,’ iii, 156, 14; v, 105, 83; vii, 17. VK. ED.*

89. ἐπανιστάται] *MA, 210, 1.*

90. μάγοι] The magi were a caste consisting of the philosophers and priests of Persia: φιλόσοφοι καὶ φιλόθεοι, *Suid. Θεοσεβεῖς καὶ θεολόγοι καὶ ἱερεῖς, Hes. οἱ περὶ τοὺς θεοὺς ἱεουργοί, Amm. SS.*

91. τῶν οἱ μελεδωνόν] ἐπίτροπον τ. οἱ. iii, 63; 65; οἱ τῶν δωματίων φύλακες τῶν βασιλείων μάγοι, *Manass. An. WE. s. vii, 31, 58.*

92. κρύπτοιο γενόμενος] Verbs of ‘concealing,’ as well as ‘showing,’ are constructed with a participle. *MA. * 548, 5.*

93. ἦσαν] Since ὡς, in quoting a person’s words, may have either an indicative or optative, the two con-

Περσέων, οἱ δὲ πολλοὶ περιεόντά μιν εἰδείσαν. πρὸς ταῦτα⁹⁴ βουλεύσας τὰδε, ἐπεχείρησε τοῖσι βασιλεῦσι· ἦν οἱ ἀδελφεὸς, τὸν εἰπὰς οἱ συνεπαναστῆναι, οἰκῶς⁹⁵ μάλιστα τὸ εἶδος Σμέρδι τῷ Κύρου, τὸν ὁ Καμβύσης, ἔοντα ἑωυτοῦ ἀδελφεὸν, ἀπέκτεινε. ἦν τε δὴ ὁμοῖος εἶδος τῷ Σμέρδι, καὶ δὴ καὶ οὐνομα τῷτὸ εἶχε Σμέρδιν.⁹⁶ τοῦτον τὸν ἄνδρα ἀναγνώσας ὁ μάγος Πατιζείθης⁹⁷, ὡς οἱ αὐτὸς πάντα διαπρήξει, εἶσε ἄγων ἐς τὸν βασιλεῖον θρόνον. ποιήσας δὲ τοῦτο, κήρυκε τῇ τε ἄλλῃ διέπεμπε, καὶ δὴ καὶ⁹⁸ ἐς Αἴγυπτον, προερέοντα⁹⁹ τῷ στρατῷ, ὡς Σμέρδιος τοῦ Κύρου ἀκουστέα¹⁰⁰ εἶη τοῦ λοιποῦ, ἀλλ' οὐ Καμβύσειω. (62) Οἱ τε δὴ ὦν ἄλλοι κήρυκες προηγόρευον ταῦτα, καὶ δὴ καὶ ὁ ἐπ' Αἴγυπτον ταχθεὶς, εὗρισκε γὰρ Καμβύσεια καὶ τὸν στρατὸν ἔοντα τῆς Συρίας ἐν Ἀγθατόνοισι¹, προηγόρευε, στὰς ἐς μέσον, τὰ ἐντεταλμένα ἐκ τοῦ μάγου. Καμβύσης δὲ, ἀκούσας ταῦτα ἐκ τοῦ κήρυκος, καὶ ἐλπίσας² μιν λέγειν ἀληθῆα, αὐτὸς τε προδεδόσθαι ἐκ Πηρξάσπεος, πέμφθέντα γὰρ αὐτὸν ὡς ἀποκτενέοντα Σμέρδιν οὐ ποιῆσαι ταῦτα, βλέψας ἐς τὸν Πηρξάσπεα εἶπε· “ Πηρξάσπεες, οὕτω μοι διεπρήξαι, τό τοι προσέθηκα “ πρῆγμα; ” Ὁ δὲ εἶπε· “ ὦ δέσποτα, οὐκ ἔστι ταῦτα ἀληθῆα, “ ὅκως κοτὲ σοι Σμέρδης ἀδελφεὸς ὁ σὸς ἐπανεστηκός, οὐδὲ ὅκως τι “ ἐξ ἐκείνου τοῦ ἀνδρὸς νεῖκός τοι ἔσται ἢ μέγα ἢ σμικρόν³ ἐγὼ

structions are here blended; ὡς κρύπτοιο, . . . καὶ ὡς ἦσαν, . . . οἱ δὲ εἰδείσαν. *MA*, 507, 3.

94. πρὸς ταῦτα] ‘wherefore;’ π. τ. βούλευε, *Æsch. P. V.* 1066. *BL*.

95. οἰκῶς] *MA*, 161. Personal resemblance has often fomented great political commotions. *TX*. An instance in the history of our own country is that of Perkin Warbeck.

96. Σμέρδιν] In Latin the proper name is sometimes the genitive after *nomen*, sometimes the nominative or accusative in apposition to it, and sometimes the dative to correspond with a noun or pronoun of the person or thing: (1) *nationes, quibus Clitarum cognomentum*, *Tac. A.* xii, 55; (2) *salatio, cui Titius nomen esset*, *Cic. B.* 62; *cui Ascanium parentes dixerent nomen*, *Liv. i.* 1; (3) *nomen Arcturo est mihi*, *Plau. R.* pr. 5; τῷ οὐνομα ἦν Δηϊόκης, *i.* 96. *WE*.

97. Πατιζείθης] The names of these magi are very different according to various authors. *WE. LR*.

98. καὶ δὴ καὶ] With the ellipsis fully supplied, the sentence would run thus, κ. δ. κ. κήρυκά τινα ἔπεμπε τῇ ἐς Αἴ. δὲ προερέοντα, &c.

100. ἀκουστέα] for ἀκουστέον, *i.* 4, 16; τῶν κρατούντων ἐστὶ πάντ' ἀκουστέα, *Soph. E.* 342. *VK*. ἀκούειν means ‘to obey,’ ἄλλων ἀκούειν, δοῦλον ὄντα, *Eur. Hel.* 742; ἀκούει οὐδὲν οὐδέως οὐδένος, *C.* 120; *dicto audientem fuisse pratori*, *Cic. V.* ii, 4; 12; *SS. Liv. i.* 41; “The trembling steed Nor bears the rein, nor heeds the sounding thong.” *Thomson, Spr.* 805; *equi frenato est auris in ore*, *Hor. i E.* xv, 13. With respect to the construction, compare *MA*, 327, *obs.* 2; and 374, *obs.* with 340, 3.

1. Ἀγθατόνοισι] in monte (Carmelo) oppidum eodem nomine, quondam Ec-batana dictum, *Plin. H. N.* v, 19. *WE*.

3. οὐδέ τι ἢ μέγα ἢ σμικρόν] i. e. ‘none at all.’ πρῆγμα, ἐκ τοῦ σοί τι ἢ μ. ἢ σ. ἔμελλε λυπηρὸν ἀναρχοῦσθαι, v, 106, 94. The expression is frequent in the Attic orators: *VK. διδάσωσι οἱ*

“ γὰρ αὐτοὺς, ποιήσας τὰ σύ με ἐκέλευες, ἔθαψά μιν χερσὶ τῆσι
 “ ἐμωυτοῦ. εἰ μὲν νῦν οἱ τεθνεώτες ἀνεστήσασι⁴, προσδέκεό τοι καὶ
 “ Ἀστυάγεα τὸν Μῆδον ἐπαναστήσεσθαι· εἰ δ' ἔστι ὥσπερ πρὸ τοῦ,
 “ οὐ μὴ⁵ τί τοι ἔκ γε ἐκείνου νεώτερον⁶ ἀναβλαστήσει. νῦν ὦν μοι
 “ δοκέει, μεταδιώξαντας τὸν κήρυκα, ἐξετάζειν εἰρωτευντάς, παρ'
 “ ὅτεν ἦκων προαγορεύει ἡμῖν Σμέρδιος βασιλεὺς ἀκούειν.” (63)
 Ταῦτα εἰπάντος Πηρξάσπεος, ἤρесе γὰρ Καμβύσης, αὐτίκα μετα-
 διώκτος⁷ γενόμενος ὁ κῆρυξ ἦκε· ἀπιγμένον δέ μιν εἶρετο ὁ Πηρ-
 ξάσπης τάδε· “Ὀρθρωπε, φῆς γὰρ ἦκειν παρὰ Σμέρδιος τοῦ Κύρου
 “ ἄγγελος, νῦν ὦν, εἶπας τὴν ἀληθινήν, ἀπιθι χαίρων⁸ κότερα
 “ αὐτός τοι Σμέρδις, φαινόμενος ἐς ὄψιν, ἐνετέλλετο ταῦτα, ἡ τῶν τις
 “ ἐκείνου ὑπηρετέων ;” Ὁ δὲ εἶπε· “Ἐγὼ Σμέρδιν μὲν τὸν Κύρου,
 “ ἐξ ὅτου βασιλεὺς Καμβύσης ἤλασε ἐς Αἴγυπτον, οὐ κω⁹ ὅπωπα· ὁ
 “ δὲ μοι μάγος, τὸν Καμβύσης ἐπίτροπον τῶν οἰκίων ἀπέδεξε, οὗτος
 “ ταῦτα ἐνετείλατο, φῶς Σμέρδιν τὸν Κύρου εἶναι τὸν ταῦτα ἐπι-
 “ θέμενον εἶπαι πρὸς ὑμέας.” Ὁ μὲν δὴ σφί ἔλεγε, οὐδὲν ἐπικατε-
 ψενόμενος. Καμβύσης δὲ εἶπε· “ Πηρξάσπεε, σὺ μὲν, οἷα ἀνὴρ
 “ ἀγαθός¹⁰, ποιήσας τὸ κελεύόμενον, αἰτίην ἐκπέφευγας· ἐμοὶ δὲ τίς
 “ ἂν εἴη Περσέων ὁ ἐπαναστεῶς, ἐπιβατεύων¹¹ τοῦ Σμέρδιος οὐνό-

διδόντες, οὔτε τὰ μικρὰ, οὔτε τὰ πολλὰ, ἀντ' οὐδενός· οὐ γὰρ οὕτω μαίνονται, Dem. de Ch. p. 103 ; οὐδαμᾶ πρόβηεν οὔτε μείζον· οὐτ' ἐλάσσονα, Soph. Tr. 327 ; οὐδὲ εὐπαθόντες ἢ μικρὸν ἢ μέγα παρ' ἐμοῦ, Chrys. de S. ii, p. 66.

4. ἀνεστήσασι] MA, 205, 3. εἶπερ ἄρα νεκροὶ οὐκ ἐγείρονται, 1 Corinthians xv, 15 ; or, this verb may be equivalent to ἐπανεστήσασι, s. iii, 66, 48. SW.

5. οὐ μὴ] In negative propositions, the future active is used after οὐ μὴ instead of the first aorist subjunctive ; MA, 516, b. οὐ φοβητέον ἐστὶ μὴ is implied, STG. as in Æsch. P. V. 396. s. v, 79, 90.

6. νεώτερον] This word, used by way of euphemism or *charientismus*, is common, and signifies something ‘unprecedented,’ ‘accident,’ viii, 21 ; ‘injury,’ viii, 142 ; Eur. Rh. 586 ; ‘mischief,’ Arist. C. 338 ; ‘rebellion,’ i, 210, 73 ; v, 35 ; ‘act of outrage,’ v, 19 ; ‘harsh measure,’ v, 93 ; Thu. i, 132 ; VK. so *novissima* is used by Tac. A. vi, 50 : s. πρῶτον, v, 63, 98.

7. μεταδιώκτος] Verbals in -τὸς are

oxytones, in -τέος paroxytones ; but the compounds are proparoxytones. MA, 215.

8. ἀπιθι χαίρων] ἀποδοὺς τὸν παῖδα, ἀπιθι ἀζήμιος, i, 212 ; STG. πείσεται μὲν οὐδὲν, γῆς δ' ἄπεισιν ἀβλαβῆς, Soph. CE. R. 229 ; s. iii, 36, 81.

9. κω] iii, 34, 65 ; ‘yet, up to the present moment :’ hence οὐδέ ποτε is used of time universally, and οὐδέ πώ ποτε of time past only.

10. ἀγαθός] In writing Greek it is useful to recollect, that, as a general rule, the following adjectives are oxytones : those ending in -ής, -ὺς, -κός, -ρὸς ; verbals in -τὸς ; primitives signifying colours, deformities and defects. To these add the following twenty, ἀγαθός, καλός, ἐσθλός, σοφός, σεμνός, κακός, δειλός, δεινός, χαλεπός, ταπεινός, ὀρθός, ἱκανός, μεστός, πολλός, κοινός, κενός, στενός, γυμνός, ψιλός. It has been the object to facilitate the retention of this list in the memory, by confining it to such primitives as are of most frequent occurrence.

11. ἐπιβατεύων] iii, 67 ; ix, 95.

“ματος;” Ὁ δὲ εἶπε· “Ἐγὼ μοι δοκέω συνιέναι τὸ γεγονός τοῦτο, “ὦ βασιλεῦ· οἱ μάγοι εἰσὶ τοι οἱ ἐπανεστειώτες, τὸν τε ἔλιπες “μελεδωνόν τῶν οἰκίων, Πατιζείθης, καὶ ὁ τούτου ἀδελφεὸς Σμέρδης.” (64) Ἐνθαῦτα ἀκούσαντα Καμβύσεα τὸ Σμέρδιος οὐνομα ἔτυψε¹² ἢ ἀληθινή τῶν τε λόγων καὶ τοῦ ἐνυπνίου· ὃς ἐδόκεε ἐν τῷ ὕπνῳ ἀπαγγεῖλαι τινὰ οἱ, ὥς Σμέρδης, ἰζόμενος ἐς τὸν βασιλῆϊον θρόνον, ἴψαυσε τῇ κεφαλῇ τοῦ οὐρανοῦ· μαθὼν δέ, ὡς μάτην ἀπολωλεκώς εἶη τὸν ἀδελφεόν, ἀπέκλαιε Σμέρδιν. ἀποκλαύσας δέ, καὶ περιημεκτήςας τῇ ἀπάσῃ¹³ συμφορῇ, ἀναθρόσκει ἐπὶ τὸν ἵππον, ἐν νόφ ἔχων τὴν ταχίστην ἐς Σοῦσα στρατεύεσθαι ἐπὶ τὸν μάγον. καὶ οἱ ἀναθρόσκοντι ἐπὶ τὸν ἵππον, τοῦ κουλεοῦ τοῦ ξίφος ὁ μύκης¹⁴ ἀποκίπτει· γυμνωθὲν δὲ τὸ ξίφος¹⁵ παῖει τὸν μηρόν· τρωματισθεὶς δὲ κατὰ τοῦτο, τῇ αὐτὸς πρότερον τὸν τῶν Αἰγυπτίων Θεὸν Ἄπιν ἔπληξε, ὡς οἱ καιρίῃ¹⁶ ἔδοξε τετύφθαι, εἶρετο ὁ Καμβύσης, ὅ τι τῇ πόλι οὐνομα εἶη; οἱ δὲ εἶπαν, ὅτι Ἀγδατάνα· τῷ δὲ ἔτι πρότερον ἐκέχρητο ἐκ Βουτούς¹⁷ πόλιος, ἐν Ἀγδατάνοισι τελευτήσιν τὸν βίον· ὁ μὲν δὴ ἐν τοῖσι Μηδικοῖσι Ἀγδατάνοισι ἐδόκεε τελευτήσιν γηραὺς, ἐν τοῖσι οἱ ἦν πάντα τὰ πρήγματα·¹⁸ τὸ δὲ χρηστήριον τοῖσι ἐν Συρίῃ Ἀγδατάνοισι ἔλεγε ἄρα. καὶ δὴ ὡς τότε ἐπειρεόμενος ἐτύθετο τῆς πόλιος τὸ οὐνομα, ὑπὸ τῆς συμφορῆς τῆς τε ἐκ τοῦ μάγου ἐκπεπληγμένος καὶ τοῦ τρώματος, ἐσωφρόνησε·¹⁹ συλλαβὼν δὲ τὸ Θεοπρόπιον, εἶπε· “Ἐνθαῦτα Καμβύσεα τὸν Κύρου ἐστὶ “πεπρωμένον τελευτᾶν.”²⁰ (65) Τότε μὲν τσαυτὰ ἡμέρῃσι δὲ

This expression has been borrowed by Iamb. in Phot. B. p. 248; and by Proc. B. G. i, 1; B. P. i, 25; V. i, 11 &c. WE.

12. ἔτυψε] percussit illico animum, Ter. An. i, 1, 98.

13. ἀπάσῃ] ‘extreme,’ ‘accumulated,’ iii, 65; εἰς πᾶσαν ἦλθον ἀπορίαν, Pol. i, 39, 3; δοκεῖ τῆς πάσης γέμειν κακοπραγμοσύνης, iv, 27, 2. SW.

14. μύκης is literally ‘a mushroom;’ it was afterwards used for the ‘hilt’ or ‘pommel’ of a sword, and apparently for the ‘ferrule’ or ‘chape’ at the tip of the scabbard; τοῦ ξίφους ὁ κατὰ τὴν λαβὴν κρατήρης καλούμενος, Hes. ἢ τοῦ ξ. λαβῆ, Suid. Eust. τὸ ἄκρον τοῦ ξ., τὸ κατακλείων τὴν θήκην, Schol. on Nic. Al. 103. WE. AE. STE, Th. L. G. 6258.

15. τὸ ξίφος] ἔργον κάλλιστον καὶ δόξῃ φανηρώτατον ὁ Καμβύσου παρέ-

σχετο ἀκινάκης, Pau. i, 28 : VK. ‘the sabre’ or ‘cimeter.’

16. καιρίῃ] δανασίμῃ, Hes. und. πληγῇ. The accusative case might be used here; i, 61, 45; BL. as ἐπρώθη καιρίαν, AEl. V. H. xii, 3; τὸ ξίφος διήκε τοῦ μηροῦ, πρὸς μὲν τὸν αὐτίκα θάνατον οὐ καιρίαν, Philost. V. Ap. viii, 35. The substantive is often expressed, παῖει αὐτόν, καὶ καιρίας μὲν πληγῆς ἀμαρτάνει, τύπτει δὲ αὐτόν εἰς τὸν ὦμον, καὶ τιτρώσκει, Xen. C. v, 4, 6. BO. 217. LR.

17. Βουτούς] In this city there was an oracle of Latona. A.

18. πάντα τὰ πρήγματα] summa rerum, Liv. x, 14.

19. ἐσωφρόνησε] ‘came to his senses,’ ‘was sobered;’ Eur. Tr. 352.

20. τελευτᾶν] In the same manner Epaminondas was deceived by the oracle’s bidding him beware of Pela-

ὑστερον ὡς εἴκοσι μεταπεμψάμενος Περσέων τῶν παρεόντων τοὺς λογιμωτάτους, ἔλεγέ σφι τάδε· “ὦ Πέρσαι, καταλελάθηκέ²¹ με, “ τὸ πάντων μάλιστα ἔκρυπτον²² πρηγμάτων, τοῦτο ἐς ὑμέας ἐκ- “ φῆναι. ἐγὼ γὰρ, ἐὼν²³ ἐν Αἰγύπτῳ, εἶδον ὄψιν ἐν τῷ ὕπνῳ, τὴν “ μηδαμὰ ὄφελον²⁴ ἰδεῖν· ἐδόκεον δέ²⁵ μοι ἄγγελον ἐλθόντα ἐξ “ οἴκου ἀγγέλλειν, ‘ὡς Σμέρδης, ἰζόμενος ἐς τὸν βασιλῆϊον θρόνον, “ ψαύσειε τῇ κεφαλῇ τοῦ οὐρανοῦ.’ δέισας δὲ, μὴ ἀπααιρεθῆω τὴν “ ἀρχὴν πρὸς τοῦ ἀδελφεοῦ, ἐποίησα ταχύτερα ἢ σοφώτερα²⁶ ἐν τῇ “ γὰρ ἀνθρωπότητῃ φύσει οὐκ ἐνῆν ἄρα τὸ μέλλον γίνεσθαι ἀπο- “ τρέπειν²⁷ ἐγὼ δὲ ὁ μάταιος²⁸ Πρῆξάσπεα ἀποπέμπω ἐς Σοῦσα “ ἀποκτενέοντα Σμέρδιν. ἐξεργασθέντος δὲ κακοῦ τοσούτου, ἀδεῶς “ διαιτώμην, οὐδαμὰ ἐπιλεξάμενος, μὴ κοτέ τις μοι, Σμέρδιος “ ὑπαραιρημένον, ἄλλος ἐπανασταίῃ ἀνθρώπων. παντὸς δὲ τοῦ “ μέλλοντος ἔσεσθαι²⁹ ἁμαρτῶν, ἀδελφεοκτόνος³⁰ τε, οὐδὲν δέον³¹, “ γέγονα, καὶ τῆς βασιλεῖας οὐδὲν ἥσσον ἐστέρημαι. Σμέρδης γὰρ “ δὴ ἦν ὁ μάγος, τόν μοι ὁ δαίμων προέφαινε ἐν τῇ ὄψει ἐπαναστή- “ σεσθαι. τὸ μὲν δὴ ἔργον ἐξέργασταί μοι, καὶ Σμέρδιν τὸν Κύρον “ μηκέτι ὑμῖν ἐόντα λογιζέσθε· οἱ δὲ ὑμῖν μάγοι κρατέουσι τῶν “ βασιλεῖων, τόν τε ἔλιπον ἐπίτροπον τῶν οἰκίων, καὶ ὁ ἐκείνου “ ἀδελφεὸς Σμέρδης. τὸν μὲν νυν μάλιστα χρῆν, ἐμεῦ³² αἰσχυρὰ “ πρὸς τῶν μάγων πεπονθότος, τιμωρέειν ἐμοί, οὗτος μὲν³³ ἀνοσίῳ “ μόρῳ τετελεύτηκε ὑπὸ τῶν ἐωντοῦ οἰκηϊωτάτων.³⁴ τούτου δὲ “ μηκέτι ἐόντος, δεύτερα τῶν λοιπῶν³⁵ ὑμῖν, ὦ Πέρσαι, γίνεται

gus, which meant a grove and not ‘the sea;’ and Hannibal was told that he would be buried at Libyssa, which was the name of a place in Bithynia as well as of one in Africa. Many other examples may be found. Pau. viii, 11. VK. Alexander of Epirus fled from Pandosia in his own country, and fell at Pandosia in Italy, Liv. viii, 24; Henry the Fourth, who expected to die at Jerusalem, breathed his last in the Jerusalem chamber, Shakspeare, H. ivth, pt. ii, iv, end. TX.

21. καταλελάθηκε] κατέληψε, Phot. GAI. und. ἀναγκαίη, s. iii, 75, 1. STG. vi, 92, 81. ED. This Ionic form of the perfect occurs also in iii, 42; viii, 122, 54; ix, 59. MA, 241.

22. ἐκρυπτον] ‘I tried to conceal.’

23. ἐὼν] ‘whilst I was:’ δύνων ‘as he was sacrificing,’ Xen. H. i, 1, 4. s. vi, 43, 54.

26. ταχύτερα ἢ σοφώτερα] ‘with

more haste than wisdom:’ γνωὺς ὡς τ. αὐτὸς ἢ σ. ἐργασμένος εἴη, vii, 194; πρόθυμος μᾶλλον ἢ σοφώτερα, Eur. M. 485; HE, on VG, iii, 2, 12. MA, 456. Thu. i, 21.

27. ἀποτρέπειν] ut ferre fugiendo in media fata ruitur, Liv. viii, 24.

28. ὁ μάταιος] ‘fool that I was!’

29. τοῦ μ. ἔσεσθαι] τῶν φοβερῶν ὄντων γενέσθαι, Xen. H. i, 4, 17.

30. ἀδελφεοκτόνος] This adjective, as a proparoxytone, would apply to Smerdis; and, with either accent, to Eteocles or Polynices.

34. οἰκηϊωτάτων] οἰκέως, having its penultimate long, makes οἰκεϊώτατος; but the Ionic form οἰκῆϊος, having a short penultimate, requires ω in the antepenultimate of the comparative and superlative degrees.

35. δεύτερα τῶν λοιπῶν] ἐπεὶ τοῦ μέσου τυχεῖν ἄκρως χαλεπὸν, κατὰ τὸν δεύτερον, φασί, πλοῦν, τὰ ἐλάχιστα

“μοι ἀναγκαιότατον ἐντέλλεσθαι, τὰ θελω μοι γενέσθαι, τελευτῶν
 “τὸν βίον” καὶ εἴ ἡμῖν τάδε ἐπισκήπτω³⁶, θεοὺς τοὺς βασιλεῖους
 “ἐπικαλέων, καὶ πᾶσιν ἡμῖν καὶ μάλιστα Ἀχαιομενιδέων τοῖσι
 “παρεοῦσι, μὴ περιῦειν τὴν ἡγεμονίην αὐτῖς ἐς Μήδους περιελ-
 “θοῦσαν” ἀλλ’, εἴτε δόλῳ ἔχονσι αὐτὴν κτησάμενοι, δόλῳ ἀπαιρε-
 “θῆναι ὑπὸ ἡμέων, εἴτε καὶ σθένει τῶν κατεργασάμενοι, σθένει
 “κατὰ³⁷ τὸ καρτερόν ἀνασώσασθαι. καὶ ταῦτα μὲν ποιεῦσι ἡμῖν
 “γῇ τε καρπὸν ἐκφέρει, καὶ γυναῖκές τε καὶ ποίμνια τίκτοιεν, εὐοῦσι
 “ἐς τὸν ἅπαντα χρόνον ἐλευθέρουσι” μὴ ἀνασωσάμενοισι δὲ τὴν
 “ἀρχὴν, μῆδ’ ἐπιχειρήσας ἀνασώζειν, τὰ ἐναντία τούτοις ἀρέο-
 “μαι³⁸ ἡμῖν γενέσθαι” καὶ πρὸς ἐπὶ τούτοις, τὸ τέλος³⁹ Περσέων
 “ἐκάσῳ ἐπιγενέσθαι, οἷον ἐμοὶ ἐπιγέγονε.” Ἄμα⁴⁰ τε εἶπας
 ταῦτα, ὁ Καμβύσης ἀπέκλειε πᾶσαν τὴν ἑωντοῦ πρῆξιν. (66) Πέρ-
 σαι δ’ ὡς τὸν βασιλέα εἶδον ἀνακλαύσαντα, πάντες, τὰ τε ἐσθῆτος
 ἐχόμενα⁴¹ εἶχον, ταῦτα κατηρέκοντο⁴², καὶ οἰμωγῇ ἀφθόῃς διε-
 χρώοντο. μετὰ δὲ ταῦτα, ὡς ἐσφακέλισέ⁴³ τε τὸ ὄστέον καὶ ὁ μηρὸς

ληπτέον τῶν κακῶν, Arist. E. ii, 9.
 ‘the next best of what is left.’

36. ἐπισκήπτω] ‘I deliver as my dying injunctions;’ iii, 73; iv, 33; vii, 158, 100. This word occurs in a splendid passage of Aeschines, νομίσασθε δρᾶν πρεσβύτας κλειστότας, ἱκετεύοντας, ἐπισκήπτοντας μηδενὶ τρώειν τὴν τῆς Ἑλλάδος ἀλιτρίστην στεφανοῦν, in Ct. 49; Soph. O. R. 252; Aj. 567; Aesch. P. 107.

38. ἀρέομαι] ταῦτα τοῖς μὴ δρῶσιν εἶχοναι θεοὺς μὴτ’ ἄροτον αὐτοῖς γῆς ἀνιέναι τινα, μὴτ’ οὐν γυναικῶν παῖδας· ἀλλὰ τῇ πότμῳ τῇ νῦν φθереῖσθαι, κατὰ τοῦδ’ ἐχθισι, Soph. O. R. 270. Such was the curse inflicted on the Pelasgians in Lemnos; οὔτε γῇ καρπὸν ἔφερε, οὔτε γυναῖκές τε καὶ ποίμναι ὁμοίως ἐκίοντο καὶ πρὸ τοῦ, vi, 139. VK. The denunciation of woes to the Israelites, in case of disobedience, was yet more awful, Deuteronomy xxviii, 15...68. WE.

39. τὸ τέλος], und. βίον, as in τέλος εἰκλούς, Ael. V. H. iii, 25; the ellipsis is filled up in τὸδε τὸ τέλος τοῦ βίου εἶχον δι’ ἑλπίδος, Herod. ii, 4. SS.

40. ἄμα] Compare i, 77, 52; and 79, 57.

42. κατηρέκοντο] κατεσχίζοντο, Hes. This was an indication of ex-

cessive grief; καλὴν τρας κατερεκόμενα διὰ δάκρυσι κόλπους τέγγουσ’, ἄλγους μετέχουσιν αἱ δ’ ἀκρογῶναι Περσίδες περσοῦσι γόοις ἀκαρεστοτάταις, Aesch. P. 543; κατερέκεσθε χιτῶνας, in Heph. p. 59. Compare also viii, 98; Xen. C. iii, 1, 13; iii, 3, 67; v, 1, 6; Diod. i, 72. VK. WE. SD. BL. The garment is not always mentioned, as περιβρῆξ- μένους, τύπτεσθαι τὰ τε στήθη καὶ τὰ πρόσωπα, Att. Al. vii, 24. LS. BO, 99. The middle voice in these passages denotes that they tore their own raiment. LR. In the LXX, to indicate this, the pronoun is added, as in i, 6, 53; the verb being in the active voice, διέβρῆξεν ὁ βασιλεὺς τὰ ἱμάτια αὐτοῦ, 1v Kings v, 8; κατεβρῆξαντο, viii, 99, 36.

43. ἐσφακέλισε] ‘gangrened.’ Σφακέλος was properly said of bone, and γάγγραινα of flesh. These words were also applied to different stages of the malady; φλεγμονή ‘inflammation’ was the incipient stage, which if neglected became γάγγραινα, and ultimately terminated in σφάκελος or ‘mortification.’ The latter may be defined ἡ τοῦ φθειρομένου δι’ ἑλπὸς αὐτοῦ οὐσίας ὁσποῦ φθορά, Hipp. p. 1049, x; Gal. Mil- tiades was confined to his bed, σηπο- μένον τοῦ μηροῦ, and died σφακέλισαν-

τάχιστα ἐσάπη, ἀπήνεικε ⁴⁴ Καμβύσεια τὸν Κύρου, βασιλεύσαντα μὲν τὰ πάντα ⁴⁵ ἑπτὰ ἔτεα καὶ μῆνας πέντε, ἀπαῖδα δὲ τὸ παράπαν ἔοντα ἔρσηνος καὶ θήλεος γόνου. ⁴⁶ Περσέων δὲ τοῖσι παρεούσι ἀπιστή πολλή ὑπεκέχυτο, τοὺς μάγους ἔχειν τὰ πρήγματα· ἀλλ' ἠπιστάτο ἐπὶ διαβολῇ εἰπεῖν Καμβύσεια, τὰ εἶπε περὶ τοῦ Σμέρδιος θανάτου, ἵνα οἱ ἐκπολεμωθῇ ⁴⁷ πᾶν τὸ Περσικόν. Οὗτοι μὲν νυν ἠπιστάτο Σμέρδιν τὸν Κύρου βασιλέα ἀνεστεῶτα· ⁴⁸ δεινῶς γὰρ καὶ ὁ Πηρξάσπης ἔξαρνος ἦν ⁴⁹ μὴ μὲν ⁵⁰ ἀποκτεῖναι Σμέρδιν· οὐ γὰρ ἦν οἱ ἀσφαλές, Καμβύσειω τετελευτηκότος, φάναι τὸν Κύρου νιὸν ἀπολωλέκεναι αὐτοχειρίῃ. (67) Ὁ μὲν δὲ μάγος ⁵¹, τελευτήσαντος Καμβύσειω, ἀδεῶς ἐβασίλευσε, ἐπιβατεύων τοῦ ὁμωνύμου Σμέρδιος τοῦ Κύρου, μῆνας ἑπτὰ τοὺς ἐπιλοίπους Καμβύση ἐς τὰ ὀκτῶ ἔτεα τῆς πληρώσιος· ⁵² ἐν τοῖσι ἀπεδέξατο ἐς τοὺς ὑπὸ κούους πάντας ἐνεργεσίας μεγάλας, ὥστε ἀποθανόντος αὐτοῦ πόθον ἔχειν πάντας τοὺς ἐν τῇ Ἀσίῃ, πάρεξ αὐτῶν Περσέων. διαπέμψας γὰρ ὁ μάγος ἐς πᾶν ἔθνος, τῶν ἤρχε, προεῖπε ἀτελεῖν εἶναι στρατηγῆς καὶ φόρου ⁵³ ἐπ' ἔτεα τρία. προεῖπε μὲν δὲ ταῦτα αὐτίκα ἐνιστάμενος ⁵⁴ ἐς τὴν ἀρχήν. (68) Ὁ γόφω δὲ μηνὶ ἐγένετο κατάδηλος τρόπῳ τοιῷδε· Ὁτάνης ἦν Φαρνάσπεω μὲν παῖς, γένει δὲ καὶ χρήμασι ὁμοῖος ⁵⁵ τῷ

τος τ. μ. καὶ σαπέντος, vi, 136, 81. WE.

44. ἀπήνεικε] supply ἡ νοῦσος, *Æ.* or τὸ κακὸν, *SW.* or ὁ σφάκελος : τοὺς δὲ λοιμοὺς ὑπολαβὼν ἀπήνεικε, vi, 27, 43.

45. τὰ πάντα] 'in all only ;' *SW.* Clem. of A. says ten years, *St.* i, p. 395 ; Ctesias eighteen, xii. *LR.* s. i, 163, 77 ; vii, 4, 18.

46. γόνου] *SBL* (on *BO*, 45 ;) seems mistaken in giving to this the sense of γένους, ii, 85.

47. ἐκπολεμωθῇ] 'should be rendered hostile,' v, 73, 48 ; *WE.* iv, 120 twice ; i. e. πολέμιον ποιηθῇ ; verbs in -ω have generally this sense, as βεβαίων i. e. βέβαιον ποίω, *Thu.* ii, 187 ; δουλόω i. e. δοῦλον π. i, 94 ; compare vii, 7 ; οἰκείω i. e. οἰκεῖον π. i, 4 ; πιστόω i. e. πιστὸν π. *Th.* iv, 88. See *BL*, on *Æ.* A. 131.

48. ἀνεστεῶτα] perhaps the same as ἐπανεστεῶτα, *SW.* as in *St Mark* iii, 26 ; ἐνεστεῶς is used i, 120, 89 ; and ἐνιστάμενος, iii, 67 ; *VK.* ἀνάστη βασιλεὺς ἕτερος, *Acts* vii, 18 ; ὁ ἀνιστά-

μενος ἄρχειν ἐθνῶν, *Romans* xv, 12. *SS.*

49. ἔξαρνος ἦν] ἀπηνήσατο, ἡρνήσατο. So ἄρνος ἐστὶ μὴ μὲν νοσέειν, iii, 99 ; *SW.* ὅτι, δοὺς, νῦν ἔξαρνός ἐστιν, ἅπαντες ἴσμε, *Dem.* de H. p. 90.

51. μάγος] As the kings of Persia, who impeded the building of the temple, are said in Scripture to be Ahasuerus and Artaxerxes, (the two who intervened between Cyrus and Darius) ; it follows that the former was Cambyzes, and the latter Smerdis ; *Ezra*, iv, 5 . . . 7. *PRIDEAUX.* *TX.*

52. τῆς πληρώσιος] to follow τοὺς ἐπιλοίπους. *WE.*

53. φόρου] In conformity with the custom of Persian monarchs, Ahasuerus, on his marriage with Esther, δασμόν τ' ἐξαφείε πᾶνδημον, δῶρά τ' ὕπασσεν, *E.* 412 ; *BNS.* τὸν προσοφειλόμενον φόρον μετρίε πάσῃσι τῇσι πόλισι, vi, 59.

54. ἐνιστάμενος] ἐκέχρηστό σφι κατ' ἀρχὰς αὐτίκα ἐνισταμένοις ἐς τὰς τυραννίδας, ii, 147 ; ἐπεὶ δὲ ἕλλος ἐνιστάται βασιλεὺς, vi, 59 ; *WE.* where ὁ ἐσιών

πρώτῃ Περσέων· οὗτος ὁ Ὀτάνης πρῶτος ὑποπτεύσε τὸν μάγον, ὡς οὐκ εἶη ὁ Κύρου Σμέρδης, ἀλλ' ὅσπερ ἦν, τῇδε συμβαλλέμενος, ὅτι τε οὐκ ἐξεφοίτα ἐκ τῆς ἀκροπόλιος, καὶ ὅτι οὐκ ἐκάλεε ἐς ὄψιν ἐωυτῷ οὐδένα τῶν λογίμων Περσέων. ὑποπτεύσας δέ μιν, ἐποίηε τάδε· ἔσχε αὐτοῦ ὁ Καμβύσης θυγατέρα, τῇ οὐνομα ἦν Φαιδίμη· τὴν αὐτὴν δὴ ταύτην εἶχε τότε ὁ μάγος, καὶ ταύτῃ τε συνοικεε καὶ τῇσι ἄλλῃσι πάσῃσι τῇσι τοῦ Καμβύσεω γυναιξί. πέμπων δὴ ὦν ὁ Ὀτάνης παρὰ ταύτην τὴν θυγατέρα, ἐπυνθάνετο, 'παρ' ὅτεφ ἀνθρώπων 'κοιμῶτο, εἶτε μετὰ Σμέρδιος τοῦ Κύρου, εἶτε μετὰ ἄλλου τευ;' ἡ δέ οἱ ἀντέπεμπε, φαιμένη 'οὐ γινώσκειν' οὔτε γὰρ τὸν Κύρου Σμέρδιν ἰδέσθαι οὐδαμᾶ, οὔτε ὅστις εἶη ὁ συνοικέων αὐτῇ εἰδέναι.' ἔπεμπε δευτέρα ὁ Ὀτάνης, λέγων· "Εἰ μὴ αὐτῇ Σμέρδιν τὸν Κύρου γινώσκεις, σὺ δὲ παρὰ Ἀτόσσης⁵⁶ πύθην, 'δεφ τούτῳ συνοικέει αὐτῇ τε ἐκείνῃ, καὶ σύ;' πάντως γὰρ δὴ κον τόν γε ἐωυτῆς ἀδελφὸν γινώσκει." Ἀντιπέμπει πρὸς ταῦτα ἡ θυγάτηρ· "Οὔτε Ἀτόσση δύναμαι ἐς λόγους ἐλθεῖν, οὔτε ἄλλην οὐδεμίαν ἰδέσθαι τῶν συγκατημένων⁵⁷ γυναικῶν· ἐπεὶ τε γὰρ τάχιστα οὗτος ἄνθρωπος, ὅστις κοτὲ ἐστι, παρέλαβε τὴν βασιλῆην, διέσπειρε⁵⁸ ἡμέας, ἄλλην ἄλλην τάσας." (69) Ἀκούοντι δὲ ταῦτα, τῷ Ὀτάνῃ μᾶλλον κατεφαίνετο τὸ πρῆγμα. τρίτην δὲ ἀγγελίην ἐσπέμπει παρ' αὐτὴν, λέγουσαν ταῦτα· "ὦ θυγάτερ, δεῖ σε, γεγονυῖαν εἶ, κίνδυνον ἀναλαβέσθαι, τὸν ἂν ὁ πατὴρ ὑποδύνειν κελεύῃ· εἰ γὰρ δὴ μὴ ἐστι ὁ Κύρου Σμέρδης, ἀλλὰ τὸν καταδοκέω ἐγὼ, οὗ τοί μιν, σοί τε συγκατοιμώμενον καὶ τὸ Περσέων κράτος ἔχοντα, δεῖ χαίροντα ἀπαλλάσσειν, ἀλλὰ δοῦναι δίκην. νῦν ὦν ποιήσον τάδε· ἐπέαν σοι συνενδῇ, καὶ μάθης αὐτὸν κατυπνωμένον, ἄφασον⁵⁹ αὐτοῦ τὰ ὦτα· καὶ ἢν μὲν φαίνεται ἔχων⁶⁰ ὦτα, νόμιζε σεωυτὴν Σμέρδι τῷ Κύρου συνοικέειν· ἢν δὲ μὴ ἔχων, σὺ δὲ τῷ μάγῳ Σμέρδι." Ἀντιπέμπει πρὸς ταῦτα ἡ Φαιδίμη, φαιμένη 'κινδυνεύσειν μεγάλως, ἢν ποιῇ ταῦτα· εἰ γὰρ δὴ μὴ τυγχάνει τὰ ὦτα ἔχων, ἐπίλαμπος⁶¹

and ὁ κατιστάμενος β. are used of a person thus circumstanced.

56. Ἀτόσσης] This is perhaps the same name as Hadassah in Scripture, Esther ii, 7. BNS.

57. συγκατημένων] Many females were immured in the harems of the Eastern monarchs, as appears from the book of Esther. They used to sit together, employing themselves in embroidery or other work. WE. κατῆσθαι occurs in speaking of a sedentary business, ii, 86. SW.

58. διέσπειρε] τοῦ δὲ πίπτοντος πέδῳ, πῶλοι διεσπάρησαν εἰς μέσον δρόμον, Soph. E. 749.

59. ἄφασον] ψηλάφησον, Suid. WE. ἀφάσσω, future ἀφάσω. SW.

60. φαίνεται ἔχων] 'he be found to have;' vi, 9, 36; φαίνεται ἀπικόμενος, 'he evidently came,' viii, 120, 46; φ. ἔχειν, 'he seem to have.' VG, v, 13, 1. MA.* 548, 5. Compare Thu. p. 3, n. i, ed. BF. iii, 72, 83.

61. ἐπίλαμπος] καταφανής, ΓΛ. κατάδηλος. Ionic = ἐπilahptos. The

‘ δὲ ἀφάσσουσα ἔσται, εὖ εἰδέναι, ὥς αἰστώσει μιν’ ὅμως μέντοι ‘ ποιήσιν ταῦτα.’ ἡ μὲν δὲ ὑπεδέξατο ταῦτα τῷ πατρὶ κατεργάσασθαι.⁶² τοῦ δὲ μάγου τούτου τοῦ Σμέρδιος Κῦρος ὁ Καμβύσεω ἄρχων τὰ ὦτα ἀπέτεμε ἐπ’ αἰτίῃ δὴ τινὶ οὐ σμικρῇ. ἡ ὦν δὲ Φαίδιμη αὕτη, ἡ τοῦ Ὁτάνεω θυγάτηρ, πάντα ἐπιτελέουσα, τὰ ὑπεδέξατο τῷ πατρὶ, ὑπνωμένου καρτερῶς⁶³ τοῦ μάγου, ἤφασε τὰ ὦτα. μαθοῦσα δὲ οὐ χαλεπῶς, ἀλλ’ εὐπετέως⁶⁴, οὐκ ἔχοντα τὸν ἄνδρα ὦτα, ὥς ἡμέρη τάχιστα ἐγεγόνεε, πέμψασα ἐσήμηνε τῷ πατρὶ τὰ γενόμενα.

(70) Ὁ δὲ Ὁτάνης, παραλαβὼν Ἀσπαθίνην καὶ Γωερύνην, Περσέων τε πρώτους ἐόντας καὶ ἐνωτῷ ἐπιτηδεωτάτους ἔς πίστιν, ἀπηγήσατο πᾶν τὸ πρῆγμα· οἱ δὲ καὶ αὐτοὶ ἄρα ὑπόπτεον οὕτω τοῦτο ἔχειν. ἀνενείκαντος δὲ τοῦ Ὁτάνεω τοὺς λόγους, ἐδέξαντο· καὶ ἐδοξέ σφι, ἕκαστον ἄνδρα Περσέων προσεταιρίσασθαι⁶⁵ τούτων, τῷ πιστεύει μάλιστα. Ὁτάνης μὲν νυν * ἐσάγεται⁶⁶ Ἰνταφέρνεα⁶⁷, Γωερύνης δὲ Μεγάβυζον⁶⁸, Ἀσπαθίνης δὲ Ὑδάρνεα. γεγονότων δὲ τούτων ἕξ, παραγίνεται⁶⁹ ἐς τὰ Σοῦσα Δαρεῖος ὁ Ὑστάσπεος, ἐκ Περσέων ἦκων· τούτων γὰρ δὴ ἦν οἱ ὁ πατὴρ ὑπαρχος. ἐπεὶ ὦν οὗτος ἀπίκετο, τοῖσι ἕξ τῶν Περσέων ἐδοξε καὶ Δαρεῖον προσεταιρίσασθαι. (71) Συνελθόντες δὲ οὗτοι, ἐόντες ἐπτά, ἐδίδασάν σφισι πίστις⁷⁰ καὶ λόγους. ἐπεὶ τε δὲ ἐς Δαρεῖον ἀπίκετο γνῶμην ἀποφαίνεσθαι, ἔλεγε σφι τάδε· “ Ἐγὼ ταῦτα ἐδόκεον μὲν αὐτὸς μόνους⁷¹ “ ἐπίστασθαι, ὅτι τε ὁ μάγος εἶη ὁ βασιλεύων, καὶ Σμέρδις ὁ Κύρου “ τετελεύτηκε· καὶ αὐτοῦ τούτου εἵνεκεν⁷² ἦκω σπουδῇ, ὥς συστήσω

Attics would say αὐτὴ δὲ ληφθῇ or φωραθῇ or ἀλφ ψηλαφῶσα, or ψαύουσα. The letter μ is often inserted superfluously, especially in proper names, for the sake of euphony; in this way are formed καταλαμπτήτος, iii, 127; φοιβόλαμπτος, iv, 13. VK. WE.

62. κατεργάσασθαι] After the same verb ὑπεδέκετο, the first aorist κατεργάσασθαι is used, i, 24. STG.

63. ὁ. καρτερῶς] ‘being sound’ or ‘fast asleep.’

64. οὐ χαλεπῶς, ἀλλ’ εὐπετέως] οὐκ ἐλᾶσσω, ἀλλὰ πολὺ μείζω, Ant. p. 118, 24; οὐ βουλόμενος, ἀλλ’ ἔκων, Lys. p. 319; οὐ μικρὰ, ἀλλὰ μεγάλα, Isæ. p. 67, 4; VK. μὴ γίνου ἄπιστος, ἀλλὰ πιστός, St John xx, 27. MA, 444, 5. s. ii, 172, 9.

65. προσεταιρίσασθαι] ‘to associate to himself,’ in societatem consilii assumere, Liv. ii, 4.

66. ἐσάγεται] has the same mean-

ing, ‘takes to himself.’ ἐσαγαγεῖσθαι γυναῖκα, v, 39; vi, 63. This is a solitary instance in our author where the Mss agree in giving eis for es. SW. I have restored the latter.

67. Ἰνταφέρνεα] called Artaphrenes by Æsch. P. 782. BL.

68. Μεγάβυζον] in Persian, was originally an ecclesiastical dignity signifying ‘prefect of the magi,’ or ‘of the priests’ in general; and afterwards denoted civil and even military office; [μέγας στρατηγός; BNS.] but at length became a simple appellative. BF. The name is also spelt with a for v, iv, 143, 2; vii, 82, 35; v, 12 &c. VK.

69. παραγίνεται] ‘arrives’ in Cissia (s. iii, 30, 54) from Persia. SW.

71. μόνους] Primitive adjectives in -nos are oxytones, except μόνους or μόνος, ξείνος or ξένος, χαῖνος, and ἄσμενος, if the latter two are primitives.

72. αὐτοῦ τούτου ἐλ.] ‘for this very

“ἐπὶ τῷ μάγῃ θάνατον. ἐπεὶ τε δὲ συνήνεκε, ὥστε καὶ ὑμέας εἰδέ-
 “ναι καὶ μὴ μοῦνον ἐμέ, ποίειν αὐτίκα μοι δοκέει, καὶ μὴ ὑπερβάλ-
 “λεσθαι· οὐ γὰρ ἄμεινον.”⁷³ Εἶπε πρὸς ταῦτα ὁ Ὀτάνης “ὦ παῖ
 “Ἰστάσπεος, εἰς τε πατρὸς ἀγαθοῦ καὶ ἐκφαίνειν ἔοικας σεωυτὸν
 “έόντα τοῦ πατρὸς οὐδὲν ἥσσω· τὴν μέντοι ἐπιχειρήσιν ταύτην μὴ
 “οὕτω συντάχυνε ἀβούλως, ἀλλ’ ἐπὶ τὸ σωφρονέστερον αὐτὴν λάμ-
 “βανε· δεῖ γὰρ, πλεῦνας γενομένους, οὕτω ἐπιχειρεῖν.” Λέγει
 πρὸς ταῦτα Δαρεῖος· “Ἄνδρες οἱ παρεόντες, τρόπῳ τῷ εἰρημένῳ ἐξ
 “Ὀτάνεω εἰ χρῆσεσθε, ἐπίστασθε, ὅτι ἀπολέεσθε κάκιστα· ἐξοίσει
 “γὰρ τις πρὸς τὸν μάγον, ἰδίῃ περιβαλλόμενος ἐωντῷ κέρδεα. μά-
 “λιστα μὲν νυν ὠφείλετε ἐπ’ ὑμέων αὐτῶν βαλόμενοι⁷⁴ ποίειν
 “ταῦτα· ἐπεὶ τε δὲ ὑμῖν ἀναφέρειν ἐς πλεῦνας ἐδόκεε, καὶ ἐμοὶ ὑπερ-
 “έθεσθε, ἢ ποιέωμεν σήμερον, ἢ ἴστε, ὑμῖν ὅτι ἦν ὑπερπέση ἡ νῦν
 “ἡμέρη, ὥς οὐκ ἄλλοξ φθᾶς⁷⁵ ἐμεῦ κατήγορος ἔσται, ἀλλὰ σφεα
 “αὐτὸς ἐγὼ κατερῶ πρὸς τὸν μάγον.” (72) Λέγει πρὸς ταῦτα
 Ὀτάνης, ἐπειδὴ ὥρα σπερχόμενον Δαρεῖον· “Ἐπεὶ τε ἡμέας συν-
 “ταχύνειν ἀναγκάζεις, καὶ ὑπερβάλλεσθαι οὐκ ἔα, ἴθι⁷⁶ ἐξηγέο
 “αὐτὸς, ὅτεω τρόπῳ πάριμεν ἐς τὰ βασιλῆϊα, καὶ ἐπιχειρήσομεν
 “αὐτοῖσι. φυλακὰς [γὰρ δὴ διεστεώσας οἰδᾶς κου καὶ αὐτὸς, εἰ
 “μὴ ἰδὼν, ἀλλ’ ἀκούσας· ἄς τέω τρόπῳ περήσομεν;] Ἀμείβεται
 Δαρεῖος τοῖσδε· “Ὀτάνη, ἥ πολλὰ ἐστὶ, τὰ λόγῳ μὲν οὐκ οἶα
 “τε δηλῶσαι, ἔργῳ δέ· ἄλλα δ’ ἐστὶ, τὰ λόγῳ μὲν οἶα τε, ἔργον
 “δὲ οὐδὲν ἀπ’ αὐτῶν λαμπρὸν γίνεται. ὑμεῖς δὲ ἴστε φυλακὰς
 “τὰς κατεστεώσας ἐούσας οὐδὲν χαλεπὰς παρελθεῖν,⁷⁷ τοῦτο μὲν
 “γὰρ, ἡμέων ἐόντων τοῖων, οὐδεὶς ὅστις οὐ⁷⁸ παρήσει, τὰ μὲν
 “κου καταιδεόμενος ἡμέας, τὰ δέ κου καὶ δειμαίνων· τοῦτο δὲ, ἔχω

purpose:’ ἐς Ἡλιοπόλιν αὐτῶν τούτων
 εἴ. ἐτραπόμην, ii, 3; WE. πολλοῖς,
 αὐ. τ. εἴνεκα, ἐς λόγους ἤλθον, Pau. i,
 p. 54; VK. Liv. xxii, 18, 3.

73. οὐ... ἄμεινον] ‘it were better
 not;’ understand ἔσται; i, 187; iii,
 82; Hes. O.D. 748; WE. non erit
 melius, Livy, iii, 41; STG. quiesce erit
 melius, ib. 48; s. vi, 108, 79.

74. ἐπ’ ὧ. αὐ. βαλόμενοι] ‘discussing
 the matter among yourselves, and keep-
 ing it to yourselves;’ ἐπ’ ἐμεωντοῦ βα-
 λόμενος, ἐπηξᾶ, iii, 155; iv, 160; εἰ
 περ τι τοιοῦτον πρήσσει, ἴσθι αὐτὸν ἐπ’
 ἐωντοῦ βαλόμενον περηχέναι, v, 106;
 GR. v, 73; viii, 109; AE. ὁ μὲν ἐφ’
 ἑαυτοῦ βαλλόμενος ἐπαττε τὸ τερπνόν,
 Lib. D. ii, p. 204, d. WE.

75. φθᾶς] governs an accusative,
 vii, 161. ἐμεῦ is governed by κατήγο-
 ρος. SW.

76. ἴθι] ‘come;’ age dic, Hor. i
 O. xxxii, 3.

77. χαλεπὰς παρελθεῖν] ‘difficult to
 pass;’ ὁδὸς ἀμήχανος εἰσελθεῖν στρα-
 τεύματι, Xen. A. i, 2, 21; niveus videti,
 Hor. iv O. ii, 59; STG. s. vi, 108,
 79.

78. οὐδεὶς ὅστις οὐ] After the first
 of these words supply ἐστὶ. οὐδὲν ὅ τι
 οὐκ ὑπάρχει, v, 97, 41; Ἐλένην
 οὐδεὶς ὅστις οὐ στυγεῖ βροτῶν, Eur.
 Hel. 925; HE, on VG, ii, 2. MA,
 305; 483. οὐκ ἐστιν ὅστις οὐ, Pol. xii,
 p. 235. οὐκ ἴδοις ἂν βροτὸν, ὅστις,
 Soph. CE. C. 252.

“αὐτὸς σκῆψιν εὐπρεπεστάτην, τῇ páριμεν, φᾶς ἄρτι τέ ἤκειν ἐκ
 “Περσέων, καὶ βούλεσθαι τι ἔπος παρὰ τοῦ πατρὸς σημήναι τῷ
 “βασιλεῖ.” ἔνθα γάρ τι δεῖ ψεῦδος⁷⁹ λέγεσθαι, λεγέσθω. τοῦ γὰρ
 “αὐτοῦ γλιχόμεθα οἱ τε ψευδόμενοι καὶ οἱ τῇ ἀληθείᾳ διαχρεώ-
 “μενοι. οἱ μὲν γε ψεύδονται τότε, ἐπεὰν τι μέλλωσι τοῖσι ψεύδεσι
 “πεῖσαντες κερδήσεσθαι· οἱ δ’ ἀληθίζονται, ἵνα τι τῇ ἀληθείᾳ
 “ἐπισπάσωνται⁸⁰ κέρδος, καὶ τι μᾶλλον σφισι ἐπιτράπηται. οὕτω,
 “οὐ ταῦτ’ ἀσκέοντες⁸¹, τῷτοῦ περιεχόμεθα. εἰ δὲ μηδὲν κερδήσε-
 “σθαι μέλλοιεν, ὁμοίως ἂν ὁ τε ἀληθιζόμενος ψευδῆς εἴη, καὶ ὁ ψευ-
 “δόμενος ἀληθής. ὅς ἂν μὲν νυν τῶν πυλουργῶν ἐκὼν παρή, αὐτῷ
 “οἱ ἄμεινον ἐς χρόνον⁸² ἔσται· ὅς δ’ ἂν ἀντιβαίνειν περᾶται, δια-
 “δεικνύσθω⁸³ ἐνθαῦτα ἐὼν πολέμιος· καὶ ἔπειτα, ὥσάμενοι ἔσω,
 “ἔργου ἐχώμεθα.” (73) Λέγει Γωβρύης μετὰ ταῦτα· “Ἄνδρες
 “φίλοι, ἡμῖν κότε κάλλιον παρέξει⁸⁴ ἀνασώσασθαι τὴν ἀρχήν, ἢ, εἰ
 “γε μὴ οἴοι τε ἐσόμεθα αὐτὴν ἀναλαβείην, ἀποθανείην; ὅτε γε

79. ψεῦδος] Yet Herodotus says of the Persians ἀσχιοντον αὐτοῖσι τὸ ψεύδεσθαι νενόμισται, i, 138; LR. a. vii, 209, 64; καλὸν ποτε καὶ τὸ ψεῦδος, ὅταν ὠφελοῦν τοὺς λέγοντας, μηδὲν καταβλάπτει τοὺς ἀκούοντας, Heliod. AE. i, p. 60. The sophistry of Darius goes a step farther on the principle of expediency, and accords with the maxims of Ulysses “οὐκ αἰσχρὸν τὰ ψευδῇ λέγειν, εἰ τὸ σωθῆναι γε τὸ ψεῦδος φέρει, ὅταν τι βρᾶς εἰς κέρδος, οὐκ ὀκνεῖν πρέπει,” Soph. Ph. 109. WE. Socrates states circumstances in which he considers a falsehood justifiable, Xen. M. iv, 2: one case is similar to that of Tullus in pretending that Mettus was acting by his orders, Liv. i, 27; another to that of the physician who deceives a sick child, Lucr. i, 935; translated by Tasso, G. L. i, 5. Chrysostom advances many arguments in support of the assertion, ἔχει κέρδος εὐκαιρος ἀπάτη, — μόνον μὴ μετὰ δουλείας προσαγέσθω τῆς προαιρέσεως, from which he concludes that πολλὰκις ἀπατῆσαι δέον, de S. i, p. 28. This subject is treated of by Paley, M. Ph. iii, 1, 15.

80. ἐπισπάσωνται] Sometimes the active voice is used in the same sense, ἐκνῶν being understood; πλῆθος πημάτων ἐπέστασε, Aesch. P. 483; ἐπισπάσειν κλέος, Soph. Aj. 780. BL.

81. ἀσκέοντες] ‘practising;’ τὴν ἀληθῆν ἀσκέειν, vii, 209; δίκαια ἄ, Soph. CE. C. 913; Crat. An. t. i, p. 186; δικαιοσύνην ἄ. Pythag. G. V. 13; σωφροσύνην ἄ. Phocyl. in Sto. v, p. 39; σάφρονα εὐοργισίαν ἄ. Eur. B. 631; χρηστότητα ἄ. S. 882; τὰγάδα ἄ. 922; μὴ πρόποντα αὐτῷ κακὰ ἄ. Soph. T. 388; κακότητα ἄ. Aesch. P. V. 1102. BL.

82. ἐς χρόνον] ‘in after time;’ οὐκ ὁμῶν ἐς χ. μεταμελήσει, ix, 89; SW. vii, 29.

83. διαδεικνύσθω] ‘let him be marked out as;’ διαδεξάτω βασιλεὺς κηδόμενος, viii, 118, 38. SW. The following words or phrases are also constructed with a nominative participle referring to the subject of the verb, ἐνδείκνυσθαι, Eur. B. 47; Andoc. p. 31; 34. φαίνεσθαι, Soph. Tr. 679; [s. iii, 69, 60;] φανερόν εἶναι, Lys. p. 90; φ. γενέσθαι, Xen. H. iii, 5, 11; ἐνδηλός εἶναι, Thu. ii, 64; ἐπείστος γ. Her. ii, 119; VK. MA, 296. δεικνύναι, Eur. M. 548; I. A. 406; δηλοῦν, Thu. iii, 84; Soph. Aj. 471; δηλον ποιεῖν, Her. vi, 21; σημεία φαίνειν, Soph. E. 24; MA, *548, 5. HE, on VG, vi, 1, 13. MG. to which MA adds ἐναποδείκνυσθαι, but a. ix, 58, 6.

84. παρέξει] παρέσται ὁ καιρός. This verb occurs impersonally, v, 98; and repeatedly. SW.

“ ἀρχόμεθα μὲν, ἐόντες Πέρσαι, ὑπὸ Μήδου ἀνδρὸς μάγον, καὶ τοῦ
 “ του ὤτα οὐκ ἔχοντος.⁸⁵ ὅσοι τε ὑμέων Καμβύση νοσέοντι παρε-
 “ γέγοντο, πάντως κὺν μέμνησθε τὰ ἐπέσκηψε⁸⁶ Πέρσῃσι τελευτῶν
 “ τὸν βίον, μὴ πευρεωμένοισι ἀνακτᾶσθαι τὴν ἀρχήν· τὰ τότε οὐκ
 “ ἐνεδεκόμεθα, ἀλλ’ ἐπὶ διαβολῇ ἐδοκέομεν εἰπεῖν Καμβύσεια. νῦν
 “ ὦν τίθεμαι ψῆφον, πείθεσθαι Δαρείῳ, καὶ μὴ διαλύεσθαι ἐκ τοῦ
 “ συλλόγου τοῦδε ἀλλ’ ἰόντας ἐπὶ τὸν μάγον ἰθὺς.” Ταῦτα
 εἶπε Γωβρύης· καὶ πάντες ταῦτα αἶνεον. (74) Ἐν ᾧ δὲ οὗτοι
 ταῦτα ἐβουλευόντο, ἐγένετο κατὰ συντυχίην τάδε. τοῖσι μάγοις
 ἔδοξε βουλευομένοισι Πηξάσπεα φίλον προσθέσθαι, ὅτι τε ἐπε-
 πόνθεε πρὸς Καμβύσειω ἀνάσσεια⁸⁷, ὅς οἱ τὸν παῖδα τοξένσας ἀπο-
 λώλεκε· καὶ διότι μῶνος⁸⁸ ἠπίστατο τὸν Σμέρδιος τοῦ Κύρου
 θάνατον, αὐτοχειρὶ μιν ἀπολέσας· πρὸς δ’ ἔτι⁸⁹, ἐόντα ἐν αἶνῃ⁹⁰
 μεγίστη τὸν Πηξάσπεα ἐν Πέρσῃσι. τούτων δὴ μιν εἵνεκεν καλέ-
 σαντες φίλον προσεκτέωντο, πίστι τε λαβόντες⁹¹ καὶ ὀρκίοισι, ἥ
 ‘ μὲν ἔξειν παρ’ ἐωυτῷ, μὴδ’ ἐξοίσειν μηδενὶ ἀνθρώπων τὴν ἀπό
 ‘ σφῶν ἀπάτην ἐς Πέρσας γεγονυῖαν,’ ὑπισχνέμενοι τὰ πάντα
 οἱ μυρία⁹² δώσειν. ὑποδεκομένου⁹³ δὲ τοῦ Πηξάσπεος ποιήσῃν
 ταῦτα, ὡς ἀνέπεισάν μιν οἱ μάγοι, δεύτερα προσέφερον, αὐτοὶ μὲν
 φάμενοι Πέρσας πάντας συγκαλέειν⁹⁴ ὑπὸ τὸ βασιλῆϊον τεῖχος⁹⁵,
 κείνον δ’ ἐκέλευον ἀναβάντα ἐπὶ πύργον ἀγορεύσαι, ‘ ὡς ὑπὸ τοῦ
 ‘ Κύρου Σμέρδιος ἀρχονται, καὶ ὑπ’ οὐδενὸς ἄλλου.’ ταῦτα δὲ οὕτω
 ἐνετέλλοντο, ὡς πιστοτάτου δῆθεν ἐνότος αὐτοῦ ἐν Πέρσῃσι, καὶ
 πολλάκις ἀποδεξαμένου γνώμην, ‘ ὡς περιεῖθ’ ὁ Κύρου Σμέρδης,’ καὶ

85. ἔχοντος] Σμέρδης, αἰσχύνῃ πά-
 τρα θρόνοισί τ’ ἀρχαίοισι, Aesch. P.
 780.

88. μῶνος] ὀλίγοι, 61; γνους ὁ
 Πατιεῖθης ὡς ὀλίγοις ὁ ἐκείνου θάνατος
 ἔγνωσται, Zon. p. 127, v. VK. Cam-
 byses himself was dead, and it is pos-
 sible that, of ‘the few,’ Prexaspes only
 now survived.

89. δ’ ἔτι] STG conjectures δὲ, ἀτε.

90. αἶνῃ] ὡς εἴη (θεμοστοκλής) ἐν
 αἰ. μ. τῶν στρατηγῶν, viii, 112: τῶν
 ἐν αἰ. ὅν Μακεδόνων, Agr. I. 27. WE.

91. πίστι λαβόντες] π. τε καταλα-
 βόντες (‘binding them down’) καὶ ὁ.
 and καταλαβόντες ὁ. ix, 106, 17. This
 compound word is more frequent and
 occurs below, 75: ὀρκίοις δεινοτάτοις
 κ. Proc. B. G. i, 11; H. A. 2; Zos.
 iv, 26; WE. Thu. i, 9; iv, 86; v,
 21; Luc. Pro. p. 174; κ. ἱμάσι, Plu.

V. iv, p. 122. DU. In this proper
 signification it occurs also in Diod.
 t. ii, 266; Poll. v, 33; in the other
 sense in Dion. H. and Liban. BF.

92. μυρία] und. ἀγαθά; s. iv, 88,
 27. Primitive adjectives in -ιος are
 proparoxytones, except μυρίος (as dis-
 tinguished from μύριος, i, 27, 85;) and
 πολὺς and σκολιός, which de-
 note defects of old age, iii, 63, 10.

93. ὑποδεκομένου] ὑποσχομένου.
 καταθεμένου ἐκείνου ποιήσῃν ταῦτα, προσ-
 επῆγον, Zon. VK.

94. συγκαλέειν] is the Attic future,
 formed by syncope from συγκαλέσειν.
 MA.

95. β. τεῖχος] Kings generally had
 their palace in the citadel: compare
 68; and 79; LR. v, 100, 62. The
 citadel of Agbatana contained the
 palace and the treasury, i, 98.

ἐξαρνησαμένου τὸν φόνον αὐτοῦ. (75) Φαμένου δὲ καὶ ταῦτα ἐτοίμου εἶναι⁹⁶ ποιεῖν τοῦ Πρηξάσπεος, συγκαλέσαντες Πέρσας, οἱ μάγοι ἀνεβίβασαν⁹⁷ αὐτὸν ἐπὶ πύργον, καὶ ἀγορεύειν ἐκέλευον. ὁ δὲ, τῶν μὲν τοι ἐκεῖνοι προσεδέοντο αὐτοῦ, τούτων μὲν⁹⁸ ἐκὼν ἐπελήθετο, ἀρξάμενος δὲ ἀπὸ Ἀχαιμένεος ἐγεννηλόγησε τὴν πατριὴν τοῦ Κύρου· μετὰ δὲ, ὡς ἐς τοῦτον κατέβη, τελευτῶν⁹⁹ ἔλεγε, ‘ ὅσα ἄγαθὰ Κύρος Πέρσας πεποιήκοι’¹⁰⁰ διεξεληθὼν δὲ ταῦτα, ἐξέφαινε τὴν ἀληθινήν, φάμενος ‘ πρότερον μὲν κρίπτειν’ οὐ γὰρ οἱ εἶναι ἄσφαλές λέγειν τὰ γενόμενα· ἐν δὲ τῷ παρεόντι ἀναγκαῖον¹ μιν ‘ καταλαμβάνειν φαίνειν’ καὶ δὴ ἔλεγε, ‘ τὸν μὲν Κύρον Σμέρδιν ‘ ὡς αὐτὸς ὑπὸ Καμβύσῳ ἀναγκαζόμενος ἀποκτείνει, τοὺς μάγους ‘ δὲ βασιλεύειν. Πέρσῃσι δὲ πολλὰ ἐπαρησάμενος, εἰ μὴ ἀνακτῆσαι² ὅπισω τὴν ἀρχὴν καὶ τοὺς μάγους τισαίατο,’ ἀπῆκε ἑωυτὸν ἐπὶ κεφαλῇ³ φέρεσθαι ὑπὸ τοῦ πύργου κάτω. Πρηξάσπης μὲν νυν, ἔων τὸν πάντα χρόνον ἀνὴρ δόκιμος, οὕτω ἐτελεύτησε. (76) Οἱ δὲ δὴ ἐπὶ τὰ τῶν Περσέων, ὡς ἐβουλεύσαντο αὐτίκα ἐπιχειρεῖν τοῖσι μάγοισι καὶ μὴ ὑπερβάλλεσθαι, ἦσαν ἐνδύμενοι τοῖσι θεοῖσι, τῶν περὶ Πρηξάσπεια πρηχθέντων εἰδότες οὐδέν. ἔν τε δὴ τῇ ὁδῷ μέσῃ στείχοντες ἐγίνοντο, καὶ⁴ τὰ περὶ Πρηξάσπεια γεγονότα ἐπυνθάνοντο· ἐνθαῦτα, ἐκστάντες τῆς ὁδοῦ, εἰδίδοσαν αὐτῖς σφισι λόγους⁵, οἱ μὲν ἀμφὶ⁶ τὸν Ὀτάνην πάγχυ κελεύοντες ὑπερβαλέσθαι⁷, μηδὲ, οἰδεόντων⁸ τῶν πρηγμάτων, ἐπιτίθεσθαι.⁹ οἱ δὲ ἀμφὶ

96. ἐτοίμου εἶναι] The genitive after the infinitive. *MA*, 535.

97. ἀνεβίβασαν] ἀνήνεγκαν, *Hes. SS.* ‘carried up, made to mount.’

99. τελευτῶν] ‘in conclusion;’ *HGV*, on *VG*, vi, 4, 6. opposed to ἀρχόμενος ‘in the commencement.’ *MA*, 557. *STG*, s. v, 49, 41; *Plat. Rp.* and *Phd.* often.

100. πεποιήκοι] *MA*, 500.

2. ἀνακτῆσαι²] *MA*, 201, obs. 3.

3. ἐπὶ κεφαλῇ] ‘headlong.’ *quum de turte sese precipitaret*, *Liv.* xxiii, 37. s. iii, 35, 75.

4. τε...κα] are the same as εἶναι and τότε, iii, 108; iv, 135; 181 twice; 199 twice; v, 86 &c.; *SW.* *Xen. C.* i, 4, 28. Sometimes δὲ precedes, where time is denoted, as ἦδη δὲ ἦν ὁπότε, καὶ οἱ Κορίνθιοι πρόμῳαν ἐκρούοντο, *Thu.* i, 50; which is very frequently the case in the sacred writers, ἦν δὲ ὅρα τρίτῃ καὶ ἐσταύρωσαν αὐτὸν, *St Mark* xv, 25. *Virgil* often

uses a similar idiom, viz *inceperat aestas et pater dure vela jubebat*, *Æ.* iii, 8. *Z.*, on *VG*, viii, 7, 10. *STG.* At other times no conjunction precedes, as τέτρατον ἡμᾶρ ἦν καὶ τῷ τετέλεστο ἔκταντα, *Hom. O.* E, 262; *SS.* vii, 23, 8.

6. οἱ ἀμφὶ] There is no necessity of confining this expression to the individual, with *MA*, 271, 2. It seems more probable that each had his partisans, but that ultimately ‘all’ (πάντες) coincided with Darius: i, 62, 60.

7. ὑπερβαλέσθαι] ὑπερβέσθαι, ἐπιμεῖναι τὸν ἐπιτήθειον καιρὸν τῶν πράξεων, *Amm.* *VK.*

8. οἰδεόντων] *tument negotia*: horribile est quæ loquantur, quæ minitentur, *Cic. A.* xiv, 4; *ne deserere videret hunc tumorem rerum, ... quæ sunt ebrīpιστα omnia*, 5: *SW.* ‘growing to a head.’

9. ἐπιτίθεσθαι] ἐπιχειρεῖν οἰδεῖν τοῖς πρήγμασι: *VK.* ‘to set about;’

τὸν Δαρειὸν αὐτίκα τε ἰέναι καὶ τὰ δεδογμένα ποιέειν, μὴδ' ὑπερβάλλεσθαι. ὠτιζομένων¹⁰ δ' αὐτῶν, ἐφάνη ἱρήκων ἐπτά ζεύγεα δύο αἰγυπίων¹¹ ζεύγεα διώκοντά τε καὶ τίλλοντα καὶ ἀμύσσοντα.¹² ἰδόντες δὲ ταῦτα οἱ ἐπτά, τήν τε Δαρειὸν πάντες αἶνεον γνῶμην, καὶ ἔπειτα ἦσαν ἐπὶ τὰ βασιλῆϊα, τεθαρσηκότες τοῖσι ὄρνισι.¹³ (77) Ἐπιστάσι δὲ ἐπὶ τὰς πύλας ἐγένετο οἶόν τι Δαρεῖφ ἡ γνῶμη ἔφερε· καταιδεόμενοι γὰρ οἱ φύλακοι ἄνδρας τοὺς Περσέων πρώτους, καὶ οὐδὲν τοιοῦτον ὑποπτεύοντες ἐξ αὐτῶν ἔσεσθαι, παρίεσαν θείῃ πομπῇ χρωμένους¹⁴, οὐδ' ἐπειρώτα οὐδεῖς. ἐπεὶ τε δὲ καὶ παρῆλθον ἐς τὴν αὐλήν, ἐνέκυρσαν τοῖσι τὰς ἀγγελίας¹⁵ ἐσφέρουσι εὐνούχοις, οἳ σφεας ἰστόρεον, 'ὅ τι θέλοντες ἤκοιεν;' καὶ, ἅμα ἰστοροέοντες τούτους, τοῖσι πυλουργοῖσι ἀπέειπον, ὅτι σφέας παρῆκαν· ἴσχον τε βουλομένους τοὺς ἐπτά ἐς τὸ πρόσω παριέναι. οἱ δὲ, διακελευσάμενοι, καὶ σπασάμενοι τὰ ἐγχειρίδια, τούτους μὲν τοὺς ἴσχοντας αὐτοῦ ταύτην συγκεντέουσι, αὐτοὶ δὲ ἦσαν δρόμῳ ἐς τὸν ἀνδρεῶνα.¹⁶ (78) Οἱ δὲ μάγοι ἔτυχον ἀμφότεροι τηνικαῦτα ἐόντες τε ἔσω, καὶ τὰ ἀπὸ Πρηξάσπεος γενόμενα ἐν βουλῇ ἔχοντες. ἐπεὶ ὦν εἶδον τοὺς εὐνούχους τεθουρυξημένους τε καὶ βοῶντας, ἀνά τε ἔδραμον πάλιν ἀμφότεροι, καὶ, ὥς ἔμαθον τὸ ποιούμενον, πρὸς ἀλκὴν ἐτράποντο.¹⁷ ὁ μὲν δὴ αὐτῶν φθάνει τὰ τόξα κατελόμενος¹⁸, ὁ δὲ πρὸς τὴν αἰχμὴν ἐτράπετο. ἐνθαῦτα δὴ συνέμισγον ἀλλήλοισι. τῷ μὲν δὴ τὰ τόξα ἀναλαβόντι αὐτῶν, ἐόντων τε ἀγχοῦ τῶν πολεμίων καὶ προσκειμένων, ἦν χρηστὰ οὐδέν· ὁ δ' ἕτερος τῇ αἰχμῇ ἡμύνετο, καὶ τοῦτο μὲν Ἀσπαθίνην παλεῖ ἐς τὸν μηρὸν, τοῦτο δὲ Ἰνταφέρνεα ἐς τὸν ὀφθαλμόν· καὶ ἐστερήθη μὲν τοῦ ὀφθαλμοῦ ἐκ τοῦ τρώματος ὁ Ἰνταφέρνης, οὐ μέντοι ἀπέθανέ γε. τῶν μὲν δὴ μάγων οὐτερος τρωματίζει τούτους. ὁ δὲ ἕτερος, ἐπεὶ τέ οἱ τὰ τόξα οὐδὲν χρηστὰ ἐγένετο, ἦν γὰρ δὴ θάλαμος ἐσέχων ἐς τὸν ἀνδρεῶνα, ἐς τοῦτον καταφεύγει, θέλων αὐτοῦ¹⁹ προσθεῖναι²⁰ τὰς θύρας. καὶ οἱ συνεσπί-

οὐδ' ἀνθρώποις φῆσ' ἐπιθέσθαι, ἀλλὰ τοῖσι μεγίστοις ἐπιχειρεῖν, Arist. V. 1029. SS.

10. ὠτιζομένων] 'being engaged in altercation;' ἐγένετο λόγων πολλὰς ὠτισμὸς, ix, 26. SW.

11. αἰγυπίων] γυπῶν. ΓΑ.

12. ἀμύσσοντα] σπαράσσοντα, ἐλκύνοντα, ἔχοντα. ΓΑ.

13. τ. τ. ὄρνισι] ὡς ἄρα φοιτεῖν ἐπέκτατο δεξιὸς ὄρνις, αἰετὸς ὑψιπέτης· ἐπιτίφαχε λαὸς Ἀχαιῶν θάρσυνος οἶον φ. Hom. II. N, 821.

17. ἐτράποντο] 'betook themselves,' 'had recourse.'

18. φθάνει κατελόμενος] 'is beforehand in taking down,' 'is in time to get down.' MA, 553, v. s. iv, 136, 78. VG, v, 14, 1 ff. ἐφθη διαβάς, vi, 70.

19. αὐτοῦ] 'of the chamber.'

20. προσθεῖναι] 'to put to,' 'to shut;' SBL, on BO, 120. τὸ θύριον προστιθεῖς, Diog. L. ii, 105; π. τὴν θύραν, Lys. de C. E. p. 14; WE. τ. θ. τοῦ δωματίου π. Luc. de Par. t. ii, p. 878;

πrouσι τῶν ἐπὶ τὰ δύο, Δαρειῖός τε καὶ Γωβρύης· συμπλακέντος δὲ Γωβρύεω τῷ μάγῳ, ὁ Δαρεῖος ἐπεστεῶς ἠπόρει, οἷα ἐν σκότει, προμηθεόμενος, μὴ πλήξῃ τὸν Γωβρύην. ὁρῶν δὲ μιν ἄργον²¹ ἐπεστεῶτα, ὁ Γωβρύης εἶρετο, ‘ὅ τι οὐ χράται τῇ χειρί;’ ὁ δὲ εἶπε· “ Προμηθεόμενος σέο, μὴ πλήξω.” Γωβρύης δὲ ἀμείβετο· “ὦθι καὶ δι’ ἀμφοτέρων τὸ ξίφος.” Δαρεῖος δὲ, πειθόμενος, ὥσέ τε τὸ ἐγγχειρίδιον, καὶ ἔτυχέ κως²² τοῦ μάγου. (79) Ἀποκτείναντες δὲ τοὺς μάγους, καὶ ἀποταμόντες αὐτῶν τὰς κεφαλὰς, τοὺς μὲν τρωματίας ἐνωτῶν αὐτοῦ λείπουσι, καὶ ἀδυνασίης εἵνεκεν καὶ φυλακῆς τῆς ἀκροπόλιος· οἱ δὲ πέντε αὐτῶν, ἔχοντες²³ τῶν μάγων τὰς κεφαλὰς, ἔθεον ἔξω, βοῇ τε καὶ πατάγῳ χρεώμενοι, καὶ Πέρσας τοὺς ἄλλους ἐπεκαλέοντο, ἐξηγούμενοι τε τὸ πρῆγμα, καὶ δεικνύοντες τὰς κεφαλὰς· καὶ ἅμα ἔκτεινον πάντα τινὰ τῶν μάγων τὸν ἐν ποσὶ γινόμενον. οἱ δὲ Πέρσαι, μαθόντες τό τε γεγονός ἐκ τῶν ἐπὶ καὶ τῶν μάγων τὴν ἀπάτην, ἐδικαίουν καὶ αὐτοὶ ἕτερα τοιαῦτα²⁴ ποιεῖν· στασάμενοι δὲ τὰ ἐγγχειρίδια, ἔκτεινον ὅκου τινὰ μάγον εὐρίσκον· εἰ δὲ μὴ νῦν ἐπελθοῦσα ἔσχε, ἔλιπον ἂν οὐδένα μάγον. ταύτην τὴν ἡμέρην θεραπεύουσι Πέρσαι κοινῇ μάλιστα τῶν ἡμερέων, καὶ ἐν αὐτῇ ὁρτὴν μεγάλην ἀνάγουσι²⁵, ἣ κέκληται ὑπὸ Περσέων μαγοφόνια·²⁶ ἐν τῇ μάγον οὐδένα ἕξεισι φανῆναι ἐς τὸ φῶς, ἀλλὰ κατ’ οἴκους ἐνωτῶν οἱ μάγοι ἔχουσι τὴν ἡμέρην ταύτην. (80) Ἐπεὶ τε δὲ κατέστη ὁ θόρυβος, καὶ ἐκτὸς πέντε ἡμερέων ἐγένετο, ἐβουλεύοντο οἱ ἐπαναστάντες τοῖσι μάγοισι περὶ τῶν πρηγμάτων πάντων. καὶ ἐλέχθησαν λόγοι, ἅπιστοι μὲν ἐνόισι Ἑλλήνων, ἐλέχθησαν δ’ ὦν.²⁷ Ὅτάνης μὲν ἐκέλευε ἐς μέσον Πέρσῃσι καταθεῖναι

π. τὰς θόρας, Pau. ii, p. 195; adduxit ostium, Petr. 94: *VK*. ἐπιθεῖναι and ἐπικλίνειν have the same sense, i. e. ἀποκλίνειν, Suid. Poll. x, 25; Liv. xxviii, 6, 2. A passage in Thucydides has several points of resemblance; οἱ Ἀθηναῖοι, ἐγγίγντο γὰρ ἀπὸ ξυνθήματος, ἔθεον θόρυβον, βουλόμενοι φθάσαι πρὶν ἐνγκλεισθῆναι τὰς πόλεις· ἡ ἡμαρτὴ ἦν κάλυμα προσθεῖναι, καὶ αὐτοὶ τοὺς κατὰ πόλιν φύλακας κτείνουσι· καὶ οἱ περὶ τὸν Δημοσθένην &c., iv, 67. The opposites will be found in, iii, 156, 8.

21. ἄργον] ‘idle,’ ἀ-ἔργον ‘without work;’ εἶδεν ἄλλους ἐστῶτας ἀργοὺς, κἀκεῖνοις εἶπεν τί ὧδε ἐστῆκατε ἀργοί; St Matthew xx, 3; 6.

22. κως] alterum Gobryas medium amplexus, cunctantibus sociis, ne ip-

sum pro mago transfoderent, quia res obscuro loco gerebatur, vel per suum corpus adigi mago ferrum jussit: fortuna tamen ita regente, illo incolomi magus interficitur, Jus. i, 9. WE.

25. ἀνάγουσι] The simple verb is used, i, 147; viii, 65; WE, i, 148; 183; Xen. H. i, 4, 12; Aesch. A. 1582. The compound, ii, 48; 60; Παιῶνα ἀνάγετε, Soph. T. 214. Both occur in the sacred writers. SS. manit solemne, ut feriae per novem dies agerentur, Liv. i, 31; xxii, 1.

26. μαγοφόνια] αἱ ὁρταὶ Ἑλλήνων πάντων ὁμοίως πᾶσαι ἐς τὸ αὐτὸ γράμμα τελευτῶσι, i, 148; Agath. ii, p. 47, A. WE. ἔγεται τοῖς Πέρσαις ἑορτὴ τῆς μαγοφονίας, καθ’ ἣν ὁ μάγος ἀνήρηται, Ctes. 15.

27. δ’ ὦν] λέγουσι, ἐμοὶ μὲν οὐ

τὰ πρήγματα, λέγων τάδε· “Ἐμοὶ δοκεῖ, ἔνα μὲν ἡμέων μού-
 “ναρχον²⁸ μηκέτι γενέσθαι· οὔτε γὰρ ἡδὺν, οὔτε ἀγαθόν. εἶδετε
 “μὲν γὰρ τὴν Καμβύσειω ὕβριν ἐπ’ ὅσον ἐπεξήλαθε, μετεσχέκατε
 “δὲ καὶ τῆς τοῦ μάγου ὕβριος. κῶς²⁹ δ’ ἂν εἴη χρῆμα³⁰ κατηρη-
 “μένον μονναρχίῃ, τῇ ἔξεστι³¹ ἀνευθύνῃ³² ποιέειν τὰ βούλεται;
 “καὶ γὰρ ἂν τὸν ἀριστον ἀνδρῶν πάντων, σπάντα ἐς³³ ταύτην τὴν
 “ἀρχὴν, ἐκτὸς³⁴ τῶν ἐωθότων νοημάτων στήσειε. ἐγγίγνεται μὲν γάρ
 “οἱ ὕβρις³⁵ ὑπὸ τῶν παρεόντων ἀγαθῶν, φθόνος δὲ ἀρχῆθεν ἐμ-
 “φύεται³⁶ ἀνθρώπων. δύο δ’ ἔχουν ταῦτα, ἔχει πᾶσαν κακότητα· τὰ
 “μὲν³⁷ γὰρ, ὕβρει κεκορημένος³⁸, ἔρδει πολλὰ καὶ ἀτάσθαλα, τὰ δὲ

πιστὰ λέγοντες, λέγουσι δ’ ὧν, iv, 5;
 ἔλεξε, οὔτε εἰ ψευδόμενος οὔτε εἰ ἀλη-
 θέα λέγων, ἔχω σαφηνέως εἶπαι, ἔλεξε
 δ’ ὧν, vi, 82. Other writers would
 use οὐδὲν ἥσσαν, or, at the end of a
 sentence, δέ or δὲ ὡς, VK. or μέντοι.
 STG.

28. μούναρχον] ‘despotic’ or ‘ab-
 solute monarch.’ LR.

29. κῶς] Compare with this decla-
 mation, vi, 45; SW. v, 92; Plu. t. ii,
 p. 286, x; οὐδὲν τυράννου δυσμενέ-
 στερον πόλει ὅπου, τὸ μὲν πρότιστον,
 οὐκ εἰσὶν νόμοι κοινοί, κρατεῖ δ’ εἰς,
 τὸν νόμον κεκτημένος αὐτὸς παρ’ αὐτῷ,
 Eur. S. 439. WE.

31. ἔξεστι] “This will be the
 manner (τὸ δίκαιωμα, lxx), of the
 king that shall reign over you; he
 will take your sons and appoint them
 for himself, for his chariots, and to be
 his horsemen; and some shall run
 before his chariots: and he will set
 them to ear his ground, and to reap
 his harvest, and to make his instru-
 ments of war, and instruments of his
 chariots. And he will take your
 daughters to be confectionaries and
 to be cooks and to be bakers (iii,
 150, 71). And he will take your fields
 and your vineyards and your olive-
 yards, even the best of them, and
 give them to his servants. And he
 will take the tenth of your seed and
 of your vineyards, and give to his
 officers and to his servants. And he
 will take your men-servants and your
 maid-servants and your goodliest young
 men and your asses, and put them to
 his work. He will take the tenth of

your sheep: and ye shall be his ser-
 vants. And ye shall cry out in that
 day, because of your king.” i Samuel
 viii, 11. BT, de J. ac P. Reg. viii,
 p. 53.

32. ἀνευθύνῃ] ‘irresponsible;’ ‘with-
 out being responsible or accountable
 for so doing.’ Dionysius speaks of
 the dictator, as one, ὃς ἀνευθύνῃ χρά-
 μενος ἐξουσία, καὶ τὴν βουλὴν καὶ τὸν
 δῆμον ἀναγκάσει, A. R. vi, 38; WE.
 δεινὰ τυράννων λήματα, καὶ πως, ὅλγ’
 ἀρχόμενοι, πολλὰ κρατοῦντες, χαλεπῶς
 ὀργὰς μεταβάλλουσιν, Eur. M. 119.
 LR. It is said of Xerxes by Atossa,
 κακῶς πράξας οὐχ ὑπεύθυνος πόλει,
 Æsch. P. 217; of Jupiter, τραχὺς
 μόναρχος οὐδ’ ὑπεύθυνος κρατεῖ, P. V.
 332; and in the same sense Pelas-
 gus is called πρότανις ἄκριτος, S. 367.
 BL.

33. σπάντα ἐς] ἐς ἀγῶνα ἐστῶσιν,
 Arist. Ph. in Ath. iv, 41; εἰς ἔριν
 ἔστις, Arch. Anth. iii, 8, 3; ἐς ἀν-
 τίπαλον ἵστασθε κρίσιν, Jul. Cæ. p.
 319, v; ἐς δίκην ἔστην, Eur. I. T.
 962. POR. ἐς with the accusative is
 here equivalent to ἐν with a dative.
 SW.

34. ἐκτὸς] τοῦ πάθους ἔξωθεν, Plu.
 t. ii, p. 460; ἔξω τοῦ φρονεῖν, Eur.
 B. 841; ἔξω τῶν ἐπιθυμιῶν, Heracl.
 P. in Ath. xii, 77. MV.

35. ὕβρις] ὃ. φουτεύει τύραννον ὃ. ἢ
 πολλῶν υπερπλησθῆ μάται, Soph. Cē.
 R. 873. WE.

36. ἐμφύεται] μὴ ὀλιγωρήῃ καὶ ἀνα-
 σκησῇ ἀρετῆς ψυχᾷς ἐμφύρ, Eus. in
 Sto. S. xli, p. 270. WE.

37. τὰ μὲν ... τὰ δὲ] ‘partly ...

“φθῶν. καὶ τοὶ ἄνδρα γε τύραννον ἄφθονον ἔδει εἶναι, ἔχοντά γε
 “πάντα τὰ ἀγαθὰ. τὸ δ' ὑπεναντίον τούτου³⁹ ἐς τοὺς πολίτας πέ-
 “φυκε· φθονεῖ γὰρ τοῖσι ἀρίστοις⁴⁰ περιεοῦσι τε καὶ ζῶουσι, χαίρει
 “δὲ τοῖσι κακίοις τῶν ἀστῶν, διαβολὰς δὲ ἀριστος⁴¹ ἐνδέκεσθαι·
 “ἀναρμοστότατον⁴² δὲ πάντων· ἦν τε γὰρ αὐτὸν μετρίως θωυμά-
 “ζῃς, ἄχθεται, ὅτι οὐ κάρτα θεραπεύεται, ἦν τε θεραπεύῃ τις κάρτα
 “ἄχθεται ἅτε θωπὶ.⁴³ τὰ δὲ δὴ μέγιστα ἔρχομαι ἐρέων· νόμαί τε
 “κινεῖ πάτρια, καὶ βιάται γυναῖκας⁴⁴, κτείνει τε ἀκρίτους. πληθὸς
 “δὲ ἄρχον, πρῶτα μὲν, οὐνομα⁴⁵ πάντων κάλλιστον ἔχει ἰσο-
 “νομίῃ ν.⁴⁶ δεύτερα δὲ, τούτων, τῶν ὁ μούναρχος, ποιεῖ οὐδέν·
 “πάλω⁴⁷ μὲν ἀρχὰς ἄρχει, ὑπεύθυνον δὲ ἀρχὴν ἔχει, βουλευμάτα
 “δὲ πάντα ἐς τὸ κοινὸν ἀναφέρει. τίθεμαι ὦν γνῶμην⁴⁸, μετέντας

partly.' τὰ μὲν, φράσουσα, χερσὶν ἂ
 τεχνισμένην τὰ δ', οἷα πάσχω, Soph.
 Tr. 543; HE, on VG, i, 16. τὰ μὲν
 φιλονεικία, τὰ δὲ ἔστιν δὴ ποτ' αἰτία
 προάγονται, Dem. de Ch. 1.

38. κεκορημένος] in Attic κεκορε-
 σμένος, M.A., 239.

39. τούτου] i. e. τοῦ ἄφθονον εἶναι.
 STG.

40. ἀρίστοις] ἄνθρωποι βασιλεὺς (s. i,
 90, 68) τοὺς ἀρίστους, οὓς ἂν ἡγήται
 φρονεῖν, κτείνει, δεδοικὼς τῆς τυραννίδος
 πέρι. πῶς οὖν ἔτ' ἂν γένουι' ἂν ἰσχυρὰ
 πόλις, ὅταν τις, ὥς λειμῶνος ἥρινου
 στάχυν, τόλμας ἀφαιρῇ, ἀπολωτίζῃ
 νέους; Eur. S. 454. WE. The simile
 in these lines is illustrated by the mode
 in which Thrasylbulus answered the
 herald sent by Periander, v, 92, 6;
 and by that which Tarquin adopted in
 reply to his son's messenger, Liv. i,
 54; Juv. iv, 98.

42. ἀναρμοστότατον] ὁ τι δὲ ἂν πάν-
 των ἐστὶν, ἐστὶ τούτου ὅτι. After these
 elliptical forms of expression, γὰρ
 generally introduces the following
 clause. M.A., 613, v. STG.

43. θωπὶ] 'a fawning parasite; 'κό-
 λακι, τῇ μετὰ δαυμασμοῦ ἐγκωμιστῇ,
 ἔρωι, Hes. πολλοὶ, ἔχοντες φίλους,
 οὐ γινώσκουσιν, ἀλλ' ἑταίρους ποιοῦνται
 δῶπας πλοῦτον καὶ τύχης κόλακας,
 Antiph. de Con. in Suid. STE, Th.
 L. G. 4380.

44. γυναῖκας] κτῶσθαι δὲ πλοῦτον
 καὶ βίον τῇ δεῖ τέκνοις, ὥς τῷ τυράννῳ
 πλείων ἐκμοχθῇ βίον; ἢ παρθευεῖν

παῖδας ἐν δόμοις καλῶς, τερπνὰς τυράν-
 νοις ἡδονὰς, ὅταν δέλη, δάκρυα δ' ἔτοι-
 μάζουσι; μὴ ζῶην ἔτι, εἰ τὰμὰ τέκνα
 πρὸς βίαν νυμφεύεται, Eur. S. 460.
 WE.

45. οὐνομα] τὸ εἰθίσθαι (ἦν ἐπ' ἴσοι-
 σιν κρείσσον τῶν γὰρ μετρίων, πρῶτα
 μὲν εἰπεῖν τοῦνομα νικῆ, χρῆσθαι τε
 μακρῷ λῶστα βοροῖσιν, Eur. M. 122.
 LR.

46. ἰσονομίην] iii, 83; 142; v, 37,
 13; γεγραμμένων τῶν νόμων, ὁ τ'
 ἀσθενὴς ὁ πλουσιός τε τὴν δίκην ἴσῃ
 ἔχει· ἔστιν δ' ἐνισπεῖν τοῖσιν ἀσθε-
 νέτοις τὸν εὐτυχοῦντα ταῦθ', ὅταν κλήρῳ
 κακῶς νικᾷ δ' ὁ μέλιων τὸν μέγαν, δίκαι'
 ἔχων· τί τούτων ἐστ' ἰσάτερον πῶλει;
 Eur. S. 443; non simile est vivere in
 aqua civitate, ubi jus legibus valeat: et
 devenire sub iunius tyranni imperium,
 ubi singularis libido dominatur, Hyper.
 by Rut. L. de F. S. ii, p. 7; Liv. ii, 3;
 s. Eur. Ph. 551 ff. WE.

47. πάλω] λαχὼν τὸ πλῆθος is un-
 derstood. πάλος· κλήρος, ἀπὸ τοῦ πάλ-
 λεσθαι (τὴν κυνήν) πρὸς τὴν αἵρεσιν
 τοῦ λαγχάνοντος, Hes. omnis legio,
 sortita periculum, exercet vices, quod
 cuique tenendum est, Vir. A. ix, 174;
 BL. δῆμος ἀνάσσει διαδοχαῖσιν ἐν
 μέρει ἐνιαυσίαισιν, οὐχὶ τῷ πλούτῳ
 διδοὺς τὸ πλείστον, ἀλλὰ χῶ πένθις
 ἔχων ἴσον, Eur. S. 416. Socrates
 exposes the absurdity of this mode of
 election, Xen. M. i, 2, 9. MIT.

48. γνῶμην] νῦν ὦν τίθεμαι ψήφον,
 iii, 73. STG.

“ ἡμέας μουνναρχίην, τὸ πλῆθος ἀέξειν· ἐν γὰρ τῷ πολλῷ ἐνι⁴⁹
 “ τὰ πάντα.” Ὅτάνης μὲν δὴ ταύτην τὴν γνώμην ἐσέφερε. (81)
 Μεγάβυζος δὲ ὀλιγαρχίῃ ἐκέλευε ἐπιτράπειν⁵⁰, λέγων τάδε· “ Τὰ
 “ μὲν Ὅτάνης εἶπε, τυραννίδα παύων, λελέχθω καμοὶ ταῦτα· τὰ
 “ δ’⁵¹ ἐς τὸ πλῆθος ἀνωγε φέρειν τὸ κράτος, γνώμης τῆς ἀρίστης
 “ ἡμάρτηκε. ὁμίλου γὰρ ἀχρηΐτου⁵² οὐδὲν ἐστὶ ἀξυνετώτερον οὐδὲ
 “ ὑβριστότερον.⁵³ καὶ τοι, τυράννου ὕβριν φεύγοντας, ἀνδρας ἐς
 “ δῆμον ἀκολάστου ὕβριν πεσέειν ἐστὶ οὐδαμῶς ἀνασχετόν·⁵⁴ ὁ μὲν
 “ γὰρ, εἴ τι ποιεῖ, γινώσκων ποιεῖ· τῷ δὲ οὐ γινώσκειν⁵⁵ ἐνι· κῶς
 “ γὰρ, ἂν γινώσκοι, ὅς οὐτ’ ἐδιδάχθη⁵⁶, οὔτε οἶδε καλὸν οὐδὲν, οὐδ’
 “ οἰκῆιον;⁵⁷ ὥθειε τε ἐμπεσὼν τὰ κρήγματα ἀνευ νόου, χεϊμάρβῳ

49. ἐνι] i. e. ἐν γὰρ τῷ τοὺς πολλοὺς
 ἔρχειν ἔνεστι πάντα τὰ ἀγαθὰ, ἃ τις
 ἂν ἀρχῇ ὅλα τε ᾗ παρέχειν. STG. i,
 181; 183; v, 31, 62. WE.

50. ἐπιτράπειν] supply τὰ κρήγματα.
 STG.

51. τὰ δ’] ‘with respect, however,
 to his urging that we should transfer
 the supreme power to the people;’
 κατὰ δὲ ταῦτα, δρι. MA, 478, a. The
 Latins use *quod* in this sense; *quod*
scire vis, qua quisque in te fide sit et
voluntate; difficile dictu est de sin-
gulis, Cic. E. i, 7; *quod scribis te*
velle scire, qui sit rei publicæ status;
summa dissensio est, sed contentio dispar,
ib. quod improviso unum pagum adortus
esset, cum ii, qui flumen transissent,
suis auxilium ferre non possent; ne ob
eam rem aut suæ magnopere virtuti
tribueret aut ipsos despiceret, Cæs. G. i,
 11. STG.

52. ἀχρηΐτου] ‘useless,’ by litotes
 for ‘pernicious.’ LR. In the same
 way ἀνεπιτήδεον is used as synonymous
 with χαλεπόν; compare i, 41, 17;
 175; viii, 104; and by Xenophon in
 the sense of ‘hostile,’ H. vii, 4, 6;
 ‘ominous,’ H. i, 4, 12. So Demos-
 thenes joins ἀσυμφωτότατον, to signify
 ‘prejudicial,’ with δεινότατον, de F. L.
 p. 11. Similar expressions occur in
 Latin writers; *videte, quot res, quam*
inutiles, sequantur illam viam consilii:
jactura, vastatio, bellum, Liv. v, 5;
 i, 56, 2; *seditionus et inutilis civis*, Cic.
 Of. ii, 14; *aque inutilēs pestilentesque*,
 Sen. N. Q. vi, 27, 2.

53. ὑβριστότερον] νομίσας δῆμον εἰ-

ναι συνοίκημα ἀχαριτότατον, vii, 156;
 οὐδὲν ὑβριστικώτερον ἔχλου, Suid. γί-
 γνονται οἱ πονηροὶ πολλὸ ὑβριστότεροι,
 Xen. C. v, 5, 41. WE.

54. ἀνασχετόν] “The despotism of
 the mob is a blind and brute power,
 which is infuriated against itself. A
 people spoiled by excessive liberty is
 the most insupportable of all tyrants.”
 FENELON, Consc. d’un Roi, p. 140.
 Similar to this was the reply of Bishop
 Watson to George the Third, “Sir, I
 look upon the tyranny of any one man
 to be an intolerable evil, and upon
 the tyranny of an hundred, to be an
 hundred times as bad.” Anecdotes,
 t. i, p. 314. “Socrates,” says Ælian,
 “disliked the Athenian constitution, as
 he saw that democracy has in it all the
 evils of tyranny and absolute mon-
 archy.” V. H. iii, 17. MIT.

55. οὐ γινώσκειν] πῶς ἂν μὴ διορ-
 θεῖαν λόγους, ὀρθῶς δύναιτ’ ἂν δῆμος
 εὐθύνειν πόλιν; Eur. S. 427; δῆμος
 γὰρ ἀχάριστον, ἀψίκoron, ὦμον, βά-
 σκανον, ἀπαίδευτον, Æsch. So. D. iii,
 17. WE.

56. ἐδιδάχθη] ἡ αὐτὸς νόησας ἡ δι-
 δαχθεὶς ὑπὸ του, Xen. H. v, 4, 31;
 αὐτὸς ξυνειδὼς, ἡ μαθὼν ἑλλου πάρα;
 Soph. CE. R. 704; ἐξευρὼν αὐτὸς, ἡ
 καὶ ὅτ’ ἑλλου διδασθεὶς, Pau. v, p.
 410; ἡ μαθὼν παρ’ ἑλλου, ἡ αὐτὸς
 ἐξεύρων, ἐπιστάμων, Archyt. in Sto.
 p. 270, 8; Hes. O. D. 291; Liv.
 xxii, 29, 7; Cic. p. A. Cl. 31; V. K.
 Soph. An. 730.

57. οἰκῆιον] ‘proper,’ ‘becoming;’
 προσήκον, πρέπον. So μέλλω σοι λόγον

“ποταμῷ⁵⁸ ἵκελος; δῆμῳ μὲν νυν, οἱ Πέρσῃσι κακὸν νοέουσι, οὔτοι
 “χράσθων.⁵⁹ ἡμεῖς δὲ, ἀνδρῶν τῶν ἀρίστων ἐπιλέξαντες ὁμιλίην,
 “τούτοισι περιθέωμεν⁶⁰ τὸ κράτος· ἐν γὰρ δὴ τούτοισι καὶ αὐτοὶ
 “ἐνεσόμεθα. ἀρίστων δὲ ἀνδρῶν οἶκος ἄριστα βουλευόμενα γίνε-
 “σθαι.” Μεγάβυζος μὲν δὴ ταύτην γνώμην ἐσέφερε. (82) Τρί-
 “τος δὲ Δαρεῖος ἀπεδείκνυτο γνώμην, λέγων· “Ἐμοὶ δὲ, τὰ μὲν
 “εἶπε Μεγάβυζος ἐς τὸ πλῆθος ἔχοντα, δοκεῖ ὀρθῶς λέξαι· τὰ
 “δ’ ἐς ὀλιγαρχίην, οὐκ ὀρθῶς. τριῶν γὰρ προκειμένων, καὶ πάντων,
 “τῶν λέγω, ἀρίστων ἐόντων, δήμου τε ἀρίστου, καὶ ὀλιγαρχίης,
 “καὶ μουνάρχου, πολλῷ τούτῳ⁶¹ προέχειν λέγω. ἀνδρὸς γὰρ ἐνὸς

πέμπειν πειρασόμενόν σε προτρέπειν
 ἐπὶ πράξεις οἰκειότερας καὶ καλλίους
 καὶ μᾶλλον συμφερούσας, Isoc. ad Ph.
 3, p. 205. Ἰδιος bears the same sense,
 οὐδ’ ἰδιωτέρας πράξεις οὔτε καλλίους
 &c.; Id. Pnth. 8, p. 427. C.Y. Polybius
 uses οἰκεῖος as ‘befitting,’ ‘appropriate,’ i, 84, 10; ii, 35, 5; iii, 8, 9;
 v, 105, 1; vi, 37, 12. SW.

58. χειμάρρῳ ποταμῷ] The truth of
 this was evident to the orators and
 statesmen, who had to deal with a
 Grecian mob, especially that of Athens;
 ὄρες, παρὰ βείθροισι χειμάρροισι δὸς
 δένδρων ὑπέκει, κλῶνας ὥς ἐκσά-
 ζεται, τὰ δ’ ἀντιτείνοντ’, αὐτόπρεμν’
 ἀπόλλυται; αὐτῶς δὲ νῆες ὅστις ἐγ-
 κρατῆς, πόδα τείνας, ὑπέκει μηδὲν,
 ὑπτιος κάτω στρέφας τὸ λοιπὸν σέλ-
 μασι ναντῖλλεται, Soph. An. 723.
 Cicero has many similar passages,
*populus, si iudicat, non delectu aut sa-
 pientia ducitur, sed impetu et temerita-
 te: non est enim consilium in vulgo,
 non ratiū, non discrimen, non diligen-
 tia. Nostrum est, qui in hac tem-
 pestate populi jactemur ac fluctibus,
 ferre, pro C.P. 4; illa unde comiti-
 orum ut mare profundum et immen-
 sum, sic effervescent quodam quasi
 aestu, ut ad alios accedant, ab aliis
 autem recedant: in tanto impetu stu-
 diorum, et motu temeritatis, 5; p.
 L. M. 17; de P. C. 16; pro T. A. M.
 2.* Demosthenes represents his ad-
 versaries as telling Philip, ὥς ὁ δῆμός
 ἐστιν ὄχλος, ἀσταθμητότατον πρᾶγμα
 τῶν ἀπάντων καὶ ἀσυνθετότατον, ὥσπερ
 ἐν θαλάττῃ κύμα ἀκατάστατον, ὥς ἂν
 τῆχοι, κινούμενον, de F. L. p. 54; δῆ-

μος ἀστατον κακόν, καὶ θαλάσση πάνθ’
 ὅμοιον ὑπ’ ἀνέμου βρίζεται· καὶ γαλήνης
 ἦν τύχη, πᾶν πνεῦμα βραχὺ κορίσσε-
 ται· κῆν τις αἰτία γένηται, τὸν πόλιν
 κατέπειν, a Comic Writer in Dio. Chr.
 p. 368. VK. GAI. With reference to
 the Athenian republic, LR observes
 that it is neither conquest nor genius
 which constitutes the true happiness of
 a people. Conquest frequently is fatal
 to the well-being of the conquerors,
 and the gifts of the mind often pave
 the way to its corruption. Under the
 government of their kings the people
 were happy; under the democracy they
 never were. Animated only by
 passions and caprices, they undid one
 day, what they had done the day be-
 fore. Directed by their demagogues,
 they imagined they governed, while
 in fact they were slaves. In short,
 they knew neither how to command
 nor how to obey. They repeatedly
 changed the form of government, and
 never would fix it: like invalids who
 change their posture every moment,
 fancying ease only in that in which
 they are not. These various changes
 never occurred without a violent com-
 motion, which shook the state to its
 very foundation, and in which all the
 opulent and great and good were sac-
 rificed. The opinions of Socrates,
 Plato, and Xenophon, all unfavourable
 to democracy, are stated by MIT, Pr.
 Dis. to Arist. p. cxi ff.

59. κράσθων] in Attic χρήσθων, =
 χρήσθωσαν, MA, 197, 3.

60. περιθέωμεν] MA, 207, 8.

61. τούτῳ] τὸ μουνάρχον εἶναι, STG.

“ τοῦ ἀρίστου οὐδὲν ἄμεινον ἂν φανείη· γνώμη γὰρ τοιαύτη χρεώ-
 “ μενος, ἐπιτροπέουσι ἂν ἀμωμήτως τοῦ πλήθους, σιγῶτό⁶² τε ἂν
 “ βουλευμάτα ἐπὶ⁶³ δυσμενέας ἄνδρας οὕτω μάλιστα. ἐν δὲ ὀλιγαρ-
 “ χίῃ, πολλοῖσι ἀρετὴν ἐπασκέουσι ἐς τὸ κοινόν, ἔχθρα ἴδια ἰσχυρὰ
 “ φιλέει⁶⁴ ἐγγίνεσθαι· αὐτὸς γὰρ ἕκαστος⁶⁵ βουλόμενος κορυφαῖος
 “ εἶναι γνώμησί⁶⁶ τε νικᾷν, ἐς ἔχθρα μεγάλα ἀλλήλοισι ἀπικνέον-
 “ ται· ἐξ ὧν στάσεις ἐγγίνονται, ἐκ δὲ τῶν στασιῶν φόνος, ἐκ δὲ
 “ τοῦ φόνου ἀπέβη⁶⁷ ἐς μοναρχίην· καὶ ἐν τούτῳ διέδεξε, ὅσῳ ἐστὶ
 “ τοῦτο ἄριστον.⁶⁸ δῆμον τε αὐτὸν ἄρχοντος, ἀδύνατα μὴ οὐ κακότητα
 “ ἐγγίνεσθαι· κακότητος τοίνυν ἐγγινομένης ἐς τὰ κοινὰ, ἔχθρα μὲν
 “ οὐκ ἐγγίνεται τοῖσι κακοῖσι, φίλαι δὲ ἰσχυραί· οἱ γὰρ κακοῦντες
 “ τὰ κοινὰ, συγκύψαντες⁶⁹ ποιεῦσι· τοῦτο δὲ τοιοῦτο γίνεται, ἐς δὲ
 “ ἂν προστάς⁷⁰ τις τοῦ δῆμου τοὺς τοιούτους παύσῃ· ἐκ δὲ αὐτῶν
 “ θωμμάζεται οὗτος δὴ ὑπὸ τοῦ δῆμου, θωμμαζόμενος δὲ, ἂν ὧν
 “ ἐφάνη⁷¹ μούναρχος ἐών· καὶ ἐν τούτῳ δηλοῖ καὶ οὗτος, ὡς ἡ μου-
 “ ναρχία κράτιστον. ἐνὶ⁷² δὲ ἑπεί πάντα συλλαβόντα εἰπεῖν⁷³,

and so below ὅσῳ ἐστὶ τοῦτο ἄριστον, and ἡ μοναρχία κράτιστον, and τὸ τοιοῦτο περιττέλλειν. WE.

62. σιγῶτό] To a multitude may be adapted the expression of Terence, *plena rimarum est, hac atque illac per- fuit*, Eu. i, 2, 25. WE.

63. ἐπὶ] ‘against,’ depends on βου- λεύματα; HE. but in MA, 586, c; a different explanation is given.

64. φιλέει] ‘are wont.’ This verb occurs very frequently in this signifi- cation; ἐθέλει has the same meaning, συμβάσεις ἰσχυραὶ οὐκ ἐθέλουσι συμ- μένειν, i, 74; ὁ ἔρως πολλὸν αὐτὸν ἐθέλει ἡκίστα τῷ τυράννῳ ἐγγίγνεσθαι, Xen. Hi. i, 30; ZN, on VG, v, 8, 10, vi, 27, 38; vii, 9, 84; 10, 5 f; φιλεῖ πε- φυκέναι, Eur. E. 522; χαίρει is used in the same sense; for εἰώθε, συμβαίνει, ἔθος ἔχει: and in Latin *amant* is put for *solent*, as *libelli stoici inter sericos jacere pulvillus a.* Hor. E. viii, 15; BNS. οἰκείος ἀνθρώποισι γίγνεσθαι φ. πόλεμος ἐν ἀσποῖς, ἂν διχοστατῇ πόλις, Eur. Ant. fr. iv, 1; φ. εἶναι, xi, 2; γ. φ. Dic. fr. vii, 5; and with the in- finitive understood, I. 606.

65. αὐτὸς ἕκαστος] ‘each individ- ual,’ vii, 19, 86; Aesch. P. V. 986; HE, on VG, iv, 8. Eur. Ph. 504; BL. viii, 10; πᾶς τις ἐωντῷ ἐτίθετο

τὴν ψῆφον, αὐ. ζ. δοκέων ἄριστος γε- νέσθαι, viii, 123; Aen. Tact. 4. ζ. occurs with a plural verb, vii, 144; *capere se quisque magis extollere*, Sal. C. 7; WE. οἱ δὲ λόγους πλάττοντες ζ. περιερχόμεθα, Dem. Ph. i, 16; de P. p. 67.

67. ἀπέβη] und. τὰ πρήγματα. SW. The aorist here denotes ‘are wont to end,’ and is the same as ἀποβαίνειν φιλέει (iii, 82, 64) or ἐθέλει, MA, 503, 3. αἱ φρενῶν ταραχαὶ παρέπλεξαν (‘often lead astray’) καὶ σόφον, Pin. O. vii, 55. s. vii, 10, 13.

68. ἄριστον] “The best writers of antiquity have uniformly declared in favour of royalty. Herodotus, Plato, Aristotle, Xenophon, Isocrates, Cicero, Seneca, Tacitus, Plutarch, &c. have considered monarchic govern- ment as the most advantageous, and most perfect, that men have ever in- vented; and what is remarkable is, that most of these writers lived under republics.” GOSSET. LR.

69. συγκύψαντες] εἰ πως ἐν τε γε- νοιτο τὸ Ἑλληνικὸν καὶ εἰ σ. τούτῳ πρῆσσοιεν πάντες, vii, 145; τοῦτο εἰς ἐν ἐστὶ συγκεκυφός, Arist. E. 851; WE. ‘being all bent on one and the same object.’ The metaphor is perhaps taken from a crew of rowers.

72. ἐνὶ] ‘in one;’ ἐνι, for ἐνεστι, ‘it

“κόθεν ἡμῖν ἢ ἐλευθερίῃ ἐγένετο; καὶ τεῦ δόντος; κότερα παρὰ δῆμον, ἢ ὀλιγαρχίῃς, ἢ μοναρχοῦ; ἔχω τοίνυν γνῶμην, ἡμέας ἐλευθερωθέντας διὰ ἓνα ἄνδρα, τὸ τοιοῦτο⁷⁴ περιστέλλειν· χωρὶς τε τούτου⁷⁵, πατέριους νόμους μὴ λύειν⁷⁶ ἔχοντας εὖ· οὐ γὰρ ἄμεινον.” (83) Γινώμαι μὲν δὴ τρεῖς⁷⁷ αὐταὶ προεκέατο. οἱ δὲ τέσσερες τῶν ἐπτά ἀνδρῶν προσέθεντο ταύτη. ὥς δὲ ἐσώθη τῇ γνῶμῃ ὁ Ὀτάνης, Πέρσῃσι ἰσονομίην⁷⁸ σπεύδων ποιῆσαι, ἔλεξε ἐς μέσον⁷⁹ αὐτοῖσι τάδε· “Ἄνδρες στασιῶται·⁸⁰ δῆλα γὰρ δὴ, ὅτι δεῖ ἓνα γέ τινα ἡμέων βασιλέα γενέσθαι, ἥτοι κλήρῳ γε λαχοντα⁸¹, ἢ ἐπιτρεψάντων⁸² τῷ Περσέων πληθεῖ τὸν ἂν ἐκείνοι ἐλῶνται, ἢ ἄλλῃ τινὶ μηχανῇ·⁸³ ἐγὼ μὲν νυν ὑμῖν οὐκ ἐναγωνιεύμαι· οὔτε γὰρ ἄρχειν οὔτε ἄρχεσθαι ἐθέλω· ἐπὶ τούτῳ δὲ ὑπεξίσταμαι τῆς ἀρχῆς, ἐπ’ ᾧ⁸⁴ τε ὑπ’ οὐδενὸς ὑμέων ἄρξομαι, οὔτε αὐτὸς ἐγὼ, οὔτε οἱ ἀπ’ ἐμεῦ αἰεὶ γινόμενοι.” Τούτου εἰπαντος ταῦτα, ὥς συνεχώρεον οἱ ἕξ ἐπὶ τούτοις οὗτος μὲν δὴ σφί οὐκ ἐνηγωνίζετο, ἀλλ’ ἐκ τοῦ μέσου καθῆστο.⁸⁵ καὶ νῦν αὕτη ἡ οἰκίη διατελέει μούνη ἐλευθέρῃ ἐοῦσα Περσέων, καὶ ἄρχεται τῶσαῦτα⁸⁶ ὅσα αὕτη θέλει, νόμους οὐκ ὑπερβαίνουσα τοὺς Περσέων. (84) Οἱ δὲ λοιποὶ τῶν ἐπτά ἐξουλεύοντο, ὥς βασιλέα⁸⁷ δικαιοτάτα στήσονται· καὶ σφί

is, ‘or ‘they are in;’ iii, 80; ἐν, Poetic for ἐν, ‘in;’ i, 67.

74. τὸ τοιοῦτο] ‘such a form of government as we now have.’ STG.

75. χωρὶς τε τούτου] ‘and, independently of this superiority which monarchy has been shown to possess,’ &c. STG.

76. μὴ λύειν] und. συμβουλεύω or δεῖ, as in πρὶν ἂν τελεωθῇ, ἐπισχέειν, μηδὲ καλέειν ὄλιον, i, 32. STG.

77. γινώμαι τρεῖς] To these three opinions may be added the reflections of Polybius, vi, 8 ff; who gives the preference to a mixed government, such as those of ancient Sparta and Rome, and that of Great Britain at the present day. “This form of government, however, is not suited to all people. A monarchy, tempered by religion and wise laws operating upon refined manners, is the only form which can secure the true happiness of a nation at large.” LR. Tac. A. iv, 33.

79. ἐς μέσον] παρελθὼν, as was customary with orators about to deliver a speech. STG.

80. στασιῶται] i, 59; 60; ‘partisans,’ οἱ ἐκ τῆς αὐτῆς στάσεως, Hes. LR.

81. κλήρῳ λαχόντα] s. vi, 109, 86; ἀρθέντα, ED. ‘obtaining it by lot,’ chosen by lot; πάλῳ λ. iv, 94; 153; Aesch. Th. 55; 120; Eu. 32; δεσπότης ἀποφαίνει τοὺς κ. λαχόντας, Phi. J. C. Pr. p. 722; WE. s. i, 206, 42; κλήρους ἐν κυνῇ χαλκήρεϊ πάλλον ἐλόντες, Hom. Il. Ψ, 861. BL.

82. ἐπιτρεψάντων] the genitive absolute: und. ἡμέων. STG.

84. ἐπ’ ᾧ] s. i, 60, 26; Xen. H. v, 2, 12. The antecedent is sometimes omitted and the relative expressed by ὥστε, as βουλευθέντες Λακεδαιμονίοις τὴν πόλιν δουλεύειν ὥστε αὐτοὶ τυραννεῖν, ib. 4, 1. ἐξὸν αὐτοῖς τῶν λοιπῶν ἀρχειν Ἑλλήνων ὥστ’ αὐτοὺς ὑπακούειν βασιλεῖ, Dem. Ph. ii, p. 74.

85. ἐκ τοῦ μ. καθῆστο] s. i, 45, 59; ‘seceded from the meeting,’ stood aloof,’ s. “ALOOOF,” 4; in JO, Dict. The phrase occurs, iv, 118, 69; viii, 22, 89; 73 twice: WE. s. iii, 134, 24.

86. ἄρχεται τῶσαῦτα] οὔτε δ. πλην τ. as one Ms reads, WE.

ἔδοξε, ‘Ὁτάνη μὲν καὶ τοῖσι ἀπὸ Ὁτανέω αἰεὶ γινομένοισι, ἦν ἐς
 ‘ ἄλλον τινὰ τῶν ἐπὶ ἔλθῃ ἡ βασιλῆτῃ, ἐξαίρετα δίδοσθαι ἐσθῆτά
 ‘ τε Μηδικὴν ἔτεος ἐκάστου, καὶ τὴν πᾶσαν δωρεὴν⁸⁸, ἡ γίνεταί ἐν
 ‘ Πέρσῃσι τιμωτάτῃ.’ τοῦδε δὲ εἵνεκεν ἐβουλεύσαντό οἱ δίδοσθαι
 ταῦτα, ὅτι ἐβούλευσέ τε πρῶτος τὸ πῆγμα, καὶ συνέστησε αὐτούς.
 ταῦτα μὲν δὴ Ὁτάνη ἐξαίρετα· τὰδε δὲ ἐς τὸ κοινὸν ἐβούλευσαν,
 ‘ παρίεναι ἐς τὰ βασιλῆα πάντα τὸν βουλόμενον τῶν ἐπὶ ἄνευ
 ‘ ἑσαγγελέος.⁸⁹ γαμέειν δὲ μὴ ἐξείναι ἄλλοθεν τῷ βασιλεῖ ἢ ἐκ
 ‘ τῶν συνεπαυστάντων.’ περὶ δὲ τῆς βασιλῆτῃς ἐβούλευσαν⁹⁰
 τοιόνδε· ‘ ὅτεν ἂν ὁ ἵππος ἡλίου⁹¹ ἐπανατέλλοντος πρῶτος φθέγ-
 ‘ ξηται⁹² ἐν τῷ προαστείῳ, αὐτῶν ἐπιβεβηκότων, τοῦτον ἔχειν τὴν
 ‘ βασιλῆτῃν.’ (86) “Ἀμ’ ἡμέρῃ δὲ διαφανσκούσῃ⁹³, οἱ ἔξ, κατὰ συνε-
 θήκαντο, παρήσαν ἐπὶ τῶν ἵππων· διεξελανόντων δὲ κατὰ τὸ προ-
 ἄσειον, ὁ Δαρείου ἵππος ἐχρεμέτισε. ἅμα δὲ τῷ ἵππῳ τοῦτο ποι-
 ῆσαντι, ἀστραπὴ ἐξ αἰθρίης καὶ βροντὴ ἐγένετο.⁹⁴ ἐπιγεγόμενα δὲ
 ταῦτα τῷ Δαρείῳ, ἐτελέωσέ⁹⁵ μιν, ὥσπερ ἐκ συνθέτου τὸν γεγόμενα·
 οἱ δὲ, καταθορόντες ἀπὸ τῶν ἵππων, προσεκύνηον⁹⁶ τὸν Δαρείον ὡς
 βασιλέα.⁹⁷ (88) Δαρείῳς τε δὴ, ὁ Ὑστάσπεος, βασιλεὺς ἀπεδέδεκτο·
 καὶ οἱ ἦσαν ἐν τῇ Ἀσίῃ πάντες κατήκοοι, πλὴν Ἀραβίων⁹⁸, Κύρου
 τε καταστρεψαμένου, καὶ ὕστερον αὖτις Καμβύσῳ.

88. δωρεὴν] iii, 160; vii, 116. WE.

89. ἑσαγγελέος] The Author of the Book de Syria Dea makes the king say ἀπίξεται παρ’ ἡμέας ἄνευ ἔ. οὐδέ τις ἀπέρξει σε ἡμετέρης θύμης, p. 472. VK.

90. ἐβούλευσαν] *facti inter se sunt, ut die statuta omnes equos ante regium primo mane perducerent: et cuius equus inter solis ortum hinnitum primus edidisset, is rex esset*, Jus. i, 10. VK.

91. ἡλίου] εἶναι γὰρ (Πέρσαις) νόμον τὰς τοῦ ἡ. ἀνατολὰς (i, 201, 18;) προσκυθεῖν ἐκάστη ἡμέρᾳ, Proc. B. P. i, 3; WE. nam et solem Persæ unum deum esse credunt, et equos eidem deo sacros ferunt, Jus. i, 10. VK.

92. φθέγγεται] Tacitus says of the Germans, *proprium gentis equorum præsentia ac monitus experiri: hinnitusque ac fremitus observant*, G. 10. LR.

94. βροντὴ ἐγένετο] St John xii, 29; ἐκ νεφέων οἱ ἀνάνυσσε βροντὰς αἰσίων φθέγμα, λαμπρὰ δ’ ἦλθον ἀκτῖνες, στεροπὰς ἀπορηγνύμεναι, Pin. P. iv, 350. SS.

95. ἐτελέωσεν] ‘consummated,’ i. e.

‘confirmed his elevation to the throne,’ Compare Hebrews ii, 10; vii, 28; viii, i. SS.

96. προσεκύνηον] τῷ χεῖρῃ τις προτείνας, καὶ τὴν δεξιὰν ἐπὶ δεξιάν παραλλάξας, κύψας προσεκύνησε, Heliod. τῆς τιμῆς, ὃ βασιλεῦς, χάριν οἰδὰ σοι, καὶ ὑποκύψας ἐς τὸ Περσικὸν προσκυνῶ σε, περιάγων ἐς τοῦτόσω τῷ χεῖρῃ, τιμῶν τὴν τιάναν ὀρθὴν ὄσαν καὶ τὸ διάδημα, Luc. Πλ. ἡ Εὐχ. p. 941; BNS. Xen. H. ii, 1, 8.

97. βασιλέα] βασιλεύει τῶν ἐπὶ ὁ Δαρείος, τοῦ ἵππου, καθὰ συνέκειται ἀλλήλοις, πρώτου, ἐπειδὴ ὁ ἥλιος πρὸς ἀνατολὰς ἐγένετο, χρεμετίσαντος, Ctes. 15. VK. Darius was now about 29 years of age; LR. s. vii, 4, 18.

98. Ἀραβίων] According to the prediction of the Almighty, (Genesis xvi, 12 f;) the Arabs have always been a wild and intractable people. “They have at all times been extremely jealous of their liberty; and never received any foreign prince. Neither the Assyrians of old, nor the kings of Persia,

(129) Συνήνεκε χρόνῳ οὐ πολλῷ ὕστερον βασιλέα Δαρεῖον, ἐν ἄγρῃ Θηρῶν⁹⁹ ἀποθρώσκοντα ἀπὸ ἵππου, στραφῆναι¹⁰⁰ τὸν πόδα. καὶ κως ἰσχυροτέρως ἐστράφη· ὁ γάρ οἱ ἀστράγαλος ἐξεχώρησε ἐκ τῶν ἄρθρων.¹ νομίζων δὲ καὶ πρότερον περὶ ἑωυτὸν ἔχειν Αἰγυπτίων τοὺς δοκέοντας εἶναι πρώτους τὴν ἱητρικὴν², τούτοις ἐχρήτο. οἱ δὲ, στρεβλοῦντες καὶ βιώμενοι τὸν πόδα, κακὸν μέζον³ ἐργάζοντο, ἐπ' ἐπτά μὲν δὴ ἡμέρας καὶ ἐπτά νύκτας ὑπὸ τοῦ παρεόντος κακοῦ ὁ Δαρεῖος ἀγρυπνίησι⁴ εἶχετο·⁵ τῇ δὲ δὴ ὀγδόῃ ἡμέρῃ, ἔχοντί οἱ φλαύρως, παρακούσας⁶ τις πρότερον ἔτι ἐν Σάρδισι τοῦ Κροτωνιήτεω⁷ Δημοκῆδεος⁸ τὴν τέχνην, ἀγγέλλει⁹ τῷ Δαρείῳ· ὁ δὲ ἄγειν μιν τὴν ταχίστην παρ' ἑωυτὸν ἐκέλευσε. τὸν δὲ ὡς ἐξεύρον ἐν τοῖσι Ὀροίτεω ἀνδραπόδοις ὅκου δὴ ἀπημελημένον, παρήγον ἐς μέσον, πέδας τε ἔλκοντα καὶ ῥάκεισι ἐσθημένον. (130) Σταθέντα δὲ ἐς μέσον εἰρώτα ὁ Δαρεῖος, τὴν τέχνην εἰ ἐπίσταίτο· ὁ δ' οὐκ ὑπεδέκετο, ἀρρώδων, μὴ, ἑωυτὸν ἐκφῆνας, τὸ παράπαν τῆς Ἑλλάδος ἢ ἀπεστερημένους. κατεφάνη δὲ τῷ Δαρείῳ τεχνάζειν¹⁰, ἐπιστάμενος· καὶ τοὺς ἀγαγόντας αὐτὸν ἐκέλευσε μάστιγας τε καὶ κέντρα παραφέρειν ἐς τὸ μέσον. ὁ δὲ ἐνθαῦτα δὴ ὦν ἐκφαίνει, φας· ἄτρεκέως μὲν οὐκ ἐπίστασθαι, ὁμιλήσας δὲ ἱητρῷ, φλαύρως ἔχειν τὴν τέχνην.¹¹ μετὰ δὲ, ὡς οἱ ἐπέτρεψε¹², Ἑλληνικοῖσι ἰήμασι

and, after them, those of Macedon, have ever been able to subjugate them," Diod. ii, 1. LR. WE. The attempt was vainly made by Sesostris, Antigonos, Pompey, Aelius Gallus, Trajan, and Severus: nor in later times have the Tartars, Mamelucs, or Turks been more successful. Newton, Dis. on Pr. ii.

99. Θηρῶν] is the genitive plural of θῆρ. SW.

100. στραφῆναι] 'sprained.'

1. ἀ. ἐξεχώρησε ἐκ τ. ἀ.] 'his anclebone was dislocated: 'καταπεσὼν ἀπὸ τοῦ ἵππου ἐν κυνηγεσίῳ, τοῦ ἀστράγαλου ἐκχωρήσαντος, D. Chrys. O. xiv, p. 231; πεσόντι ἀπὸ τοῦ ἵππου μεταχωρήσας ὁ ἀστράγαλος, id. lxxvii, p. 652. WE.

2. ἱητρικὴν] supply τέχνην from what follows. BO, 265.

3. κακὸν μέζον] πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν, καὶ μηδὲν ὠφεληθεῖσα ἀλλὰ μάλλον εἰς τὸ χεῖρον ἐλθοῦσα, St Mark v, 26.

4. ἀγρυπνίησι] εἰς ἀγρυπνίας τε καὶ ἀλγηδόνας (Δαρείον) ἐνέβαλον, ἔλκον-

τες καὶ βιαζόμενοι τὸ ἄρθρον, D. Chrys. O. xiv, p. 231, v; lxxvii, p. 652, v; 653. VK.

5. εἶχετο] ἀμφιβολίῃ ἔχεισθαι, v, 74. Sometimes a preposition is inserted, as ἐν ἀπορίῃ εἶχοντο, ix, 98, 73; ἐν ἀπορίῃσι εἶχετο, iv, 131, or compounded with the verb, as ἀπορίῃσι ἐνείχετο, i, 190; STG. φαλαγγίων κνήμασιν ἔ. AEl. V. H. xiii, 35; τῷ λοιμῷ ἔ. Luc. Sc. 2. WE. The phrase is illustrated by BF, on Th. i, 25.

6. παρακούσας] 'having heard incidentally and without paying attention to it at the time.' WE. SW.

7. Κροτωνιήτεω] Milo the athlete and Alcmaeon the Pythagorean physician were also natives of Crotona. LR. A.

8. Δημοκῆδεος] Ath. xii, 22. Dio calls him Demodocus. VK.

9. ἀγγέλλει] und. αὐτὴν. SW.

10. τεχνάζειν] vi, 1, 4; 'to be prevaricating,' 'equivocating,' or 'dissembling.' WE. und. καὶ περ τὴν τέχνην before ἐπιστάμενος. SW. LR.

11. τὴν τέχνην] Before these words und. ἑωυτὸν κατὰ. Our author might

χρεώμενος, καὶ ἥπια ¹³ μετὰ τὰ ἰσχυρὰ προσάγων, ὕπνου τέ μιν λαγχάνειν ἐποίησε, καὶ ἐν χρόνῳ ὀλίγῃ ὑγίεια μιν ἐόντα ἀπέδεξε, οὐδαμᾶ ἐτι ἐλπίζοντα ἀρτίποιον ἔσεσθαι. δωρέεται δὴ μιν μετὰ ταῦτα ὁ Δαρεῖος πεδέων χρυσέων δύο ζεύγεσι· ὁ δὲ μιν ἐπέειρετο, 'εἰ οἱ διπλήσιον τὸ κακὸν ἐπίτηδες ¹⁴ νέμει, ὅτι μιν ὑγίεια ἐποίησε;' ἡσθεὶς δὲ τῷ ἔπει, ὁ Δαρεῖος ἀποπέμπει μιν παρὰ τὰς ἐωντοῦ γυναικάς. παράγοντες δὲ, οἱ εὐνοῦχοι ἔλεγον πρὸς τὰς γυναῖκας, 'ὥς βασιλεῖ οὗτος εἴη ὅς τὴν ψυχὴν ¹⁵ ἀπέδωκε.' ὑποτύπτουσα ¹⁶ δὲ αὐτέων ἐκάστη φιάλῃ ¹⁷ ἐς τοῦ χρυσοῦ τὴν θήκην, ἐδωρέετο τὸν Δημοκῆδεα οὕτω δὴ τι δαψιλῇ δωρεῇ, ὥς τοὺς ἀποπίπτοντας ἀπὸ τῶν φιαλέων στατήρας ἐπόμενος ὁ οἰκέτης τῷ οὐνομα ἦν Σκίτων, ἀνελέγετο, καὶ οἱ χρῆμα ¹⁸ πολλὸν τι χρυσοῦ συνελέχθη. (132) Τότε δὲ ὁ Δημοκῆδης ἐν τοῖσι Σούσοισι, ἐξησάμενος Δαρεῖον, οἰκόν

also have used τῆς τέχνης, ἔνεκα being understood. *SW.* παιδείας ὅπως ἔχει καὶ δικαιοσύνης, *Pla. Go.* which Cicero thus translates, *quam sit doctus, quam vir bonus*, *T. Q. v.* 12. *VK.*

12. ἐπέειρε] und. ἐωντον or τὸ πρήγμα. *SW.*

13. ἥπια] und. φάρμακα or ἀκέσματα, as ἡ. φ. *Hom. Il. Δ.* 218; *Λ.* 515; 829; ἡ. ἀ. *Æsch. P. V.* 491; *WE.* or ἡματα: s. *Liv. iv.* 52, i; xxvi, 21, mar. "Democedes could not, by beginning with sedatives or gentle treatment, repair the mischief which the ignorant Egyptian surgeons had committed. Perhaps the foot was set so badly that he was obliged to luxate it again, which is a very painful operation. Both ἥπια and ἰσχυρὰ refer to the mode of treatment by Democedes. After the violence which he was obliged to employ, he administered some narcotic to soothe the pain, opium for instance to produce sleep. When violent remedies are necessary, Hippocrates advises them to be used alternately with such as are mild and soothing, that the patient may not be exhausted by constant pain; or, if the application be external, that the part affected may not be inflamed or ulcerated by the continual use of that which is of an acrid nature: ἀρχόμενος ἐκ μαλθακῶν ἐς ἰσχυρότερα, *τελευτῶν δὲ αὐθις ἐς μαλθακά*, de *St. v.* p. 678; and a little before τὴν ἡσιν

ἀρχόμενος ἐξ ἰσχυρῶν, *τελευτῶν δὲ ἐς μαλθακώτερα.* This Greek method, which Herodotus designates by 'Ἑλληνικοῖσι ἡμασι', is still observed by all judicious physicians." *CY.*

14. ἐπ(ί)τηδες] 'intentionally,' 'on purpose.'

15. ψυχὴν] ψ. δόσω, *Eur. Ph.* 1012; 1243; i. e. *βίοντον*, 1249; *ζῶην*, *Schol.* *Ψυχὴ* is often used in this sense, *Her. 15*; *Al. 294*; *Hes. O. D.* 684; *Hom. Il. 1.* 322; *Xen. C. iii.* 1, 36; 41; 3, 44; *iv.* 1, 5; and very frequently in the sacred writers; so is *anima* in *Latin. SS.*

16. ὑποτύπτουσα] *ii.* 136; *vi.* 119; *Arist. Av.* 1145. *WE. VK.* 'Each of them dipping down into a chest of gold, so as to scoop up (the money) with a saucer, &c.' *LR.*

17. φιάλῃ] ἐστὶ χαλκεῖον ἐκπέταλον λεθηνῶδες, ἐπιτηδείας ἔχον πρὸς ὑδάτων ψυχρῶν ὑποδοχὰς, *Did. in Ath. xi.* 34, 103. *VK.* It was the custom of the ancients to mix their wine with water in large 'vases,' thence called *κρητῆρες*, into which they dipped a small 'jug,' *κύαθος*, and poured the liquor out of this into the 'goblet,' *ἐκπομα*, which was handed to the guests on a 'salver or saucer,' *φιάλῃ*. Compare *Xen. C. i.* 3, 8; *LR. Hom. Il. Γ.* 269 f; *Ath. x.* 21; *BAX*, on *H. iii. O. viii.* 13.

18. χρῆμα] χ. τέκνων, 'a quantity of aureus,' *iii.* 109; *vi.* 43, 58; s. *i.* 36, 67.

τε μέγιστον εἶχε, καὶ ὁμοτράπεζος βασιλεῖ ἐγεγόνεε· πλὴν τε ἐνὸς, τοῦ ἐς Ἑλλήνας ἀπιέναι, πάντα τὰ ἄλλα οἱ παρῆν. καὶ τοῦτο μὲν, τοὺς Αἰγυπτίους ἡτρους, οἱ βασιλέα πρότερον ἰῶντο, μέλλοντας ἀνασκοπεῖσθαι, διότι ὑπὸ Ἑλληνος ἡτρου ἐσώθησαν, τούτους, βασιλέα παραιτησάμενος, ἐβρύσατο.¹⁹ τοῦτο δὲ, μάντιν Ἥλειον, Πολυκράτει ἐπισπόμενον, καὶ ἀπημελημένον ἐν τοῖσι ἀνδραπόδοις, ἐβρύσατο. ἦν δὲ μέγιστον πρῆγμα²⁰ Δημοκίδης παρὰ βασιλεῖ. (133) Ἐν χρόνῳ δὲ ὀλίγῳ μετὰ ταῦτα, τότε ἄλλα συνήνευκε γενέσθαι Ἀτόσση, τῇ Κύρου μὲν θυγατρὶ, Δαρείου δὲ γυναικί, ἐπὶ τοῦ μαστοῦ ἔφυ φῦμα.²¹ μετὰ δὲ, ἐκραγὲν ἐνέμετο πρόσω. ὅσον μὲν δὴ χρόνον ἦν ἔλασσον, ἢ δὲ, κρύπτουσα καὶ αἰσχυνομένη, ἔφραζε οὐδενί· ἐπεὶ τε δὲ ἐν κακῷ ἦν, μετεπέμψατο τὸν Δημοκίδα, καὶ οἱ ἐπέδεξε. ὁ δὲ, φᾶς ὕγιέα ποιήσιν, ἐξορκῶ μιν, ἥ μὲν οἱ ἀντυπουργήσιν ἐκείνην τοῦτο, τὸ ἂν αὐτῆς δεσθῇ, δεήσεσθαι δὲ οὐδενὸς τῶν ὅσα ἐς αἰσχύνην²² ἐστὶ φέροντα.²³ (134) Ὡς δὲ ἄρα μιν μετὰ ταῦτα ἰώμενος ὑγιέα ἀπέδεξε, ἐνθαῦτα δὴ, διδασκείσθαι ὑπὸ τοῦ Δημοκίδεος, ἢ Ἀτοσσα προσέφερε ἐν τῇ κοίτῃ Δαρείῳ λόγον τοιόνδε· “ὦ βασιλεῦ, ἔχων δύναμιν τοσαύτην, κάτῃσαι²⁴, οὔτε τι ἔθνος προσκτώμενος οὔτε δύναμιν Πέρσῃσι οἶκος δέ ἐστι ἀνδρα, καὶ νέον καὶ χρημάτων μεγάλων δεσπότην, φαίνεσθαι “τι ἀποδεικνύμενον, ἵνα καὶ Πέρσαι ἐκμάθωσι, ὅτι ὑπ’ ἀνδρὸς ἄρχονται. ἐπ’ ἀμφοτέρω δέ τοι φέρει ταῦτα ποιεῖν, καὶ ἵνα σφείν Πέρσαι ἐπιστέωνται ἀνδρα εἶναι τὸν προεστειῶτα, καὶ ἵνα τρί- “ἔωνται πολέμῳ, μὴδὲ, σχολὴν ἄγοντες, ἐπιβουλεύωσί τοι. νῦν “γὰρ ἂν τι καὶ ἀποδέξαιτο ἔργον, ἕως νέος εἰς ἡλικίην· αὐξανο-

19. ἐβρύσατο] This generous action is praised by D. Chrys. O. lxxvii, p. 653, A. WE.

21. ἔφυ φῦμα] ‘an abscess formed.’ θεραπεύσας δὲ Δημοκίδης Ἀτοσσαν τὸν μαστὸν ἀλγίσασαν, Ath. xii, 22; ἔπαισε τῷ ξίφει τὸ φῦμα καὶ διεῖλεν οὕτως, ὥστε σωθῆναι τὸν ἄνθρωπον (Jason of Phera) τοῦ φύματος βαγέντος, Plu. l. ii, p. 89, c; WE. nec prodesset voluit Pheræo Jasoni is, qui gladio vomicae ejus aperuit, quam sanare medici non potuerant, Cic. de N. D. iii, 28.

22. ἐς αἰσχύνην] i, 10; ἐς ἄκρην φ. iv, 90; SW. ἐς νεῖκος φ. vi, 42, 47; ED. εἰς δκνον φ. Eur. S. 305; μέγα φ. ἐς ἀρετάν, I. A. 562; εἰς βλάβην φ. Soph. CE. R. 517; οὐκ εἰς ἀπλοῦν φ. ἀλλ’ εἰς μέγιστον, 519; εἰς φόβον

φ. 991. MR. The preposition is often omitted and then the expression means ‘bringing dishonour,’ &c. (instead of ‘leading or tending to dishonour,’ &c.) as in Eur. Hec. 1223; Pla. Mx. 19; WE. Æl. V. H. i, 21. VK.

23. ἐστὶ φέροντα] A circumlocution for φέρει, MA. 559.

24. κάτῃσαι] is a verb often used of persons who remain inactive; iii, 151.; i, 45, 59; iii, 83, 85; Xen. A. vii, 1, 21; C. iii, 3, 14; iv, 5, 28; v, 1, 8; STG. Thu. iv, 124; ἀργὸς εἶναι, Schol. HU. ἐγὼ ὁλομαι, τὴν μὲν εἰρήνην ἔχειν, οὐχ ὅμᾶς δεῖν πείθειν, οἱ πεπεισμένοι κάθησθε, ἀλλὰ τὸν τὰ τοῦ πολέμου πράττοντα, Dem. de Ch. p. 111; residem tempus terere, Liv. vi, 23; i, 32; Juv. v, 101.

"μένω²⁶ γὰρ τῷ σώματι συναύζονται καὶ αἱ φρένες²⁶, γηράσκοντι
 "δὲ συγγηράσκουσι²⁷, καὶ ἐς τὰ πρήγματα πάντα ἀπαμβλύνον-
 "ται."²⁸ Ἡ μὲν δὴ ταῦτα ἐκ διδαχῆς ἔλεγε· ὁ δ' ἀμείβεται τοῖσδε·
 "ὦ γύναι, πάντα, ὅσα περ αὐτὸς ἐπινόεω ποιήσῃν, εἴρηκας· ἐγὼ
 "γὰρ βεβούλευμαι, ζεύξας²⁹ γέφυραν ἐκ τῆσδε τῆς ἡπείρου ἐς τὴν
 "ἐτέρην ἡπείρον ἐπὶ Σκύθας στρατεύεσθαι· καὶ ταῦτα ὀλίγον χρό-
 "νου³⁰ ἔσται τελεύμενα." Λέγει "Ἀτσοσα τάδε· "Ὅρα νυν, ἐς
 "Σκύθας μὲν τὴν πρώτην³¹ ἵεναι ἕασον· οὗτοι γὰρ, ἐπεὶ σὺ βούλῃ,
 "ἔσονται τοι· σὺ δέ μοι³² ἐπὶ τὴν Ἑλλάδα στρατεύεσθαι³³ ἐπιθυ-
 "μέω γὰρ, λόγῳ πυνθανομένη, Λακαίνας τέ μοι γενέσθαι Θερα-
 "παίνας³⁴ καὶ Ἀργείας καὶ Ἀττικὰς καὶ Κορινθίας. ἔχεις δὲ ἄνδρα

25. ἀθανομένη] Stobæus attributes these words to Democ. S. cxv, p. 592; WE. καὶ δὴ μοι ἀέξεται ἔνδοθι θυμὸς, Hom. O. B, 315; συναύζεται τῷ σώματι ἡ ψυχὴ, καὶ πάλιν συμμειοῦνται, Antip. of Tar. de An. ii; gigni pariter cum corpore, et una crescere sentimus, pariterque senescere mentem: nam ubi robustatis adolevit viribus ætas; consilium quoque majus, et auctior est animi vis: post, ubi jam validis quassatum est viribus ævi corpus, claudicat ingenium, delirat mens: ergo omnem animarum naturam gigni pariter, pariterque videmus crescere, et simul ævo fessa fatiscit, Lucr. iii, 446. L. Furius says of his colleague Camillus, (qui exactæ jam ætatis erat; sed vegetum ingenium in vivo pectore vigeat, virebatque integris sensibus,) 'juvenibus bella data; et cum corporibus vigere et deflorescere animos,' Liv. vi, 22 f. VK.

26. αἱ φρένες] τῆς λογικῆς ψυχῆς αἱ δυνάμεις, Galen. LR.

27. συγγηράσκουσι] ἔστιν, ὅσπερ καὶ σώματος, καὶ διανοίας γήρας, Arist. P. ii, 7; but the same writer says elsewhere that no change happens to the soul, de An. i, 4, 12 f. LR. Others even affirm that it changes for the better, ὅσων ἡ τοῦ σώματος ἰσχύς ἀποφθίνει, τοσοῦτον ἡ τῆς διανοίας ἀβέχεται βῶσις, Heracl. of P. All. p. 485; WE. ἡ μὲν τοῦ σώματος ἰσχύς γηράσκει, ἡ δὲ τῆς ψυχῆς βῶμη τῶν ἀγαθῶν ἀνδρῶν ἀγήρατός ἐστιν, Xen. Ag. 11, 14; C. viii, 7, 6; Cic. de S. 9. VK.

28. ἀπαμβλύνονται] Æsch. P. V. 891; τὰ λευκὰ τῶν τριχῶν ἀπαμβλύνει

τὸν νοῦν, Herodes in Sto. cxvii, p. 481. BL. It is the contrary to δῆγεσθαι or παροξύνεσθαι.

29. ζεύξας] 'after throwing over,' literally 'yoking,' iv, 118. WE.

30. ὀλίγου χρόνου] und. ἐντός, 'within a short time:' Βαιοῦ κοῦχλ μυρίου χ. Soph. C. C. 397; οὐ μακροῦ χ. 821; τίνος χ. Eur. O. 1210; ἡμερῶν τεττάρων, Arist. V. 260; BO, 403. MV. EE. πολὺν χ. Æsch. A. 269.

32. μοι] σοι &c. are often redundant in familiar discourse: καὶ ἀπ' ἐκείνου τυφλὸς εἰμι σοι, δὲ Πύσειδωρ, Lucian, P. et N. STG. Verbs of all kinds are accompanied by the dative of the personal pronouns, which represent the action with reference to a person, but might also have been omitted without injury to the sense, viii, 68, 3. This pleonasm is also very common in Latin and in English. MA, 392. Other datives are also put both with transitive and intransitive verbs, to show that an action takes place with reference to a person or thing; particularly for the advantage of any one, for the pleasure of any one. MA, 387; compare 395, 1. and see viii, 61, 62. Here, and in many other places, χάριν δὸς, or the like, may be understood, 'do so to oblige me,' or 'oblige me by doing so,' s. viii, 22, 90; Soph. C. R. 1466; E. 1073; 1096; Eur. O. 94; 104; 696; Hec. 877; Arist. N. 108; 112; 117; A. 558; Vir. Æ. v, 797; Liv. pr.

33. στρατεύεσθαι] und. βούλο.

34. Θεραπαίνας] Javan, or Greece,

“ἐπιτηδεύωτατον ἀνδρῶν πάντων δέξαι τε ἕκαστα τῆς Ἑλλάδος καὶ
 “κατηγήσασθαι, τοῦτον, ὃς σεν τὸν πόδα ἐξήσατο.” Ἀμειβεταὶ
 Δαρεῖος “ὦ γύναι, ἐπεὶ τὸίνυν τοι δοκεί τῆς Ἑλλάδος ἡμέας
 “πρῶτα ἀποπειρᾶσθαι, κατασκόπους μοι δοκεί Περσέων πρῶτον
 “ἄμεινον εἶναι, ὁμοῦ τούτῳ τῷ σὺ λέγεις, πέμψαι ἐς αὐτούς.³⁵ οἱ,
 “μαθόντες καὶ ἰδόντες ἕκαστα αὐτῶν, ἐξαγγελέουσι ἡμῖν καὶ
 “ἔπειτα, ἐξεπιστάμενος, ἐπ’ αὐτούς τρέψομαι.” (135) Ταῦτα εἶπε,
 καὶ ἅμα ἔπος τε³⁶, καὶ ἔργον ἐποίησε. ἐπεὶ τε γὰρ τάχιστα ἡμέρη
 ἐπέλαμψε, καλέσας Περσέων ἀνδρας δοκίμους πεντεκαίδεκα, ἐνετέλλετο
 σφί, ‘ἐπομένους Δημοκῆδεϊ, διεξελεθεῖν τὰ παραθαλάσσια τῆς
 ‘Ἑλλάδος, ὅκως τε³⁷ μὴ διαδρῆσεται σφεας ὁ Δημοκῆδης, ἀλλὰ
 ‘μιν³⁸ πάντως ὀπίσω ἀπάξουσιν.’ ἐντειλάμενος δὲ τούτοις ταῦτα,
 δεύτερα, καλέσας αὐτὸν Δημοκῆδεα, ἐδέετο αὐτοῦ, ὅκως, ‘ἐξηγησά-
 ‘μενος πᾶσαν καὶ ἐπιδέξας τὴν Ἑλλάδα τοῖσι Πέρσῃσι, ὀπίσω
 ‘ἤξει.’³⁹ δῶρα δὲ μιν τῷ πατρὶ καὶ τοῖσι ἀδελφεοῖσι ἐκέλευε πάντα
 τὰ ἐκείνου ἐπιπλά λαβόντα ἄγειν, φᾶς ‘ἄλλα οἱ πολλαπλάσια⁴⁰
 ‘ἀντιδώσειν’ πρὸς δὲ, ‘ἐς⁴¹ τὰ δῶρα ὀλκάδα οἱ’ ἔφη ‘συμβαλέε-
 ‘σθαι⁴², πλήσας ἀγαθῶν⁴³ παντοίων, τὴν ἅμα οἱ πλεύσεσθαι.’
 Δαρεῖος μὲν δὴ, δοκεῖν ἐμοί, ἀπ’ οὐδενὸς δολεροῦ νόου⁴⁴ ἐπαγ-
 γέλλετό οἱ ταῦτα. Δημοκῆδης δὲ, δείσας, μὴ εὖ⁴⁵ ἐκπειρῶτο Δα-

is said to have carried on a slave-trade with Tyre, Ezekiel xxvii, 13; *ποθή-
 σασα δ. κτήσασθαι* Ἀττικὰς καὶ Ἰαθὰς, *Æl. N. A.* xi, 27. Greek slaves are
 mentioned as valuable by *Mart.* iv, 66,
 9; vii, 80, 9; *Heliod.* 7; 8; *felices*,
quibus Argivæ, pulchræve ministrant
Thessalides, famulas et quæ meruere
Lacænas, *Claud.* xx, 198. *BT*, *Ph.* iii,
 3. Dinon says the king was reminded
 of undertaking an expedition against
 Athens by Athenian figs being sent to
 table among his dessert, in *Æth.* xiv,
 67. *LR*.

35. *ἐς αὐτούς*] namely τοὺς Ἑλλη-
 νας, understood in the word Ἑλλάδος;
 so Ἀχρηπτος and σφί, ii, 65; πόλιν and
 τούτους, ii, 90; Βαθυλῶνα and αὐτὸν,
 iii, 154, 89. This figure is called
 πρὸς τὸ σημαίνονμενον. *STG.* *Liv.* xxi,
 39, c.

36. *ἔπος τε*] αὐτῷ ἐπεὶ ἅμα μῦθος
 ἦν, τετέλεστο δὲ τὸ ἔργον, *Hom.* *Il.* T,
 242; *WE.* ἅμα δὲ ταῦτα ἔλεγε, καὶ
 &c. i, 112; & τε & τ. καὶ &c. iv, 150;
 ταῦτά τε & ἡγόρευε, καὶ &c. viii, 5;

Eur. B. 1071; *nec dicta res morata*,
Jus. ii, 3; ἅμ’ ἔπος, ἅμ’ ἔργον, *Zenob.*
Pr. i, 77; εἶπεν ὁ Θεὸς, γενηθήτω καὶ
 ἐγένετο, *Genesis* i, 3. Afterwards
 more hyperbolical expressions were in
 use, as δᾶσσον ἢ λέγοι τις, *Eur.* *Hi.*
 1181. *VK*.

37. ὅκως τε] i. e. καὶ ὁρᾶν ὅκως.
STG.

38. μιν] *MA*, 146.

39. ὅκως ἤξει] The indicative with
 a conjunction instead of the infinitive.
MA, 531, *obs.* 2. s. iii, 14, 64.

40. πολλαπλάσια] The antepenulti-
 mate of this word is short, iv, 50; vii,
 160. *GAI*.

41. ἐς] ‘to.’ *SW*.

42. συμβαλέεσθαι] ‘that he would
 add.’ *SW*.

43. ἀγαθῶν] ‘of the good things of
 this life,’ ix, 82, 16; *St Luke* xvi, 25.
SS.

44. ἀπ’ οὐδ. δ. νόου] ‘with,’ or
 ‘from no fraudulent intention.’ *MA*,
 573.

45. εὖ] or εὖ, Doric and Ionic ==

ρεῖος, οὗ τι ἐπιδραμῶν⁴⁶ πάντα τὰ διδόμενα ἐδέκετο, ἀλλὰ 'τὰ μὲν ἑωυτοῦ κατὰ χώραν' ἔφη 'καταλείπειν, ἵνα ὀπίσω σφέα 'ἀπελθὼν ἔχοι' τὴν μέντοι ὀλκάδα, τὴν οἱ Δαρεῖος ἐπαγγέλλετο ἐς 'τὴν δωρεὴν τοῖσι ἀδελφεοῖσι, δέκεσθαι' ἔφη. ἐντειλάμενος δὲ καὶ τούτῳ ταῦτα, ὁ Δαρεῖος ἀποστέλλει αὐτοὺς ἐπὶ θάλασσαν. (136) Καταβάντες δὲ οὕτω ἐς Φοινίκην καὶ Φοινίκης ἐς Σιδῶνα⁴⁷ πόλιν, αὐτίκα μὲν τριήρεας δύο ἐπλήρωσαν, ἅμα δὲ αὐτῇσι καὶ γαῦλον⁴⁸ μέγαν παντοίων ἀγαθῶν παρεσκευασμένοι⁴⁹ δὲ πάντα, ἔπλεον ἐς τὴν Ἑλλάδα. προσίσχοντες δὲ, αὐτῆς τὰ παραθαλάσσια ἐθη-εῦντο καὶ ἀπεγράφοντο⁵⁰, ἐς δ, τὰ πολλὰ αὐτῆς καὶ ὀνόμαστο-τατα θησάμενοι, ἀπίκοντο τῆς Ἰταλίας⁵¹ ἐς Τάραντα.⁵² ἐνθαῦτα δὲ, ἐκ ῥησιώτης τῆς Δημοκῆδος⁵³, Ἀριστοφιλίδης τῶν Ταραντί-νων ὁ βασιλεὺς, τοῦτο μὲν, τὰ πηδάλια παρέλυσεν τῶν Μηδικῶν νεῶν, τοῦτο δὲ, αὐτοὺς τοὺς Πέρσας ἔρξε, ὡς κατασκόπους δῆθεν⁵⁴ ἐόντας· ἐν ᾧ δὲ οὗτοι ταῦτα ἔπασχον, ὁ Δημοκῆδης ἐς τὴν Κρό-τωνα ἀπικνέεται. ἀπιγμένου δὲ ἤδη τούτου ἐς τὴν ἑωυτοῦ⁵⁵, ὁ Ἀριστοφιλίδης ἔλυσεν τοὺς Πέρσας, καὶ τὰ παρέλαβε τῶν νεῶν, ἀπέ-δωκέ σφι. (137) Πλέοντες δὲ ἐνθεῦτεν οἱ Πέραι, καὶ διώκοντες Δημοκῆδεα, ἀπικνέονται ἐς τὴν Κρότωνα· εὐρόντες δὲ μιν ἀγορά-ζοντα, ἄπτοντο αὐτοῦ. τῶν δὲ Κροτωνιητέων οἱ μὲν, καταρῥωδέον-τες τὰ Περσικὰ πρήγματα, προΐεναι⁵⁶ ἐτοῖμοι ἦσαν· οἱ δὲ ἀντά-πτοντό τε, καὶ τοῖσι σκυτάλοισι⁵⁷ ἔπαιον τοὺς Πέρσας, προῖσχομένους

οἷ or εἰ, 'of him,' or 'of himself,' an enclitic: *MA*, 147, *obs.* 1. εἰ, 'well.'

46. ἐπιδραμῶν] und. τοῖς διδομένοις; 'jumping at, flying to snatch.' οὐκ ἂν δέξαιο; οἶμαι μὲν καὶ ἐπιδράμοις, *Aristid.* t. ii, p. 401; viii, 32. *WE.* Arpian uses the verb with a dative, viii, 94. *SW.* "Thou didst flee upon the spoil," i Samuel xv, 19.

47. Σιδῶνα] The oldest city of Phoenicia, now Sayda or Zaide. *A. LR.*

48. γαῦλον] 137; πλοῖον Φοινικικόν; *GL.* the same as ὀλκάδα, 'a tender.' *WE.* vi, 17, 99; vii, 1, 2; *GAI.* *Arist.* A. 598; 602; σκάφος *Φ.* Schol. It was orbicular in form. *BT*, Ch. ii, 11. γαῦλος, vi, 119; 'a bucket.'

49. παρεσκευασμένοι] This participle, which occurs here in a middle sense, is used as a passive by *Thu.* iii, 3; *MA*, 493, d; and *obs.* and by *Xen.*

H. i, 6, 31. s. iii, 150, 68; ix, 66, 41.

50. ἀπεγράφοντο] 'described' or 'delineated.'

51. Ἰταλίας] See *ITALIA* in *A.*

52. Τάραντα] now Taranto, a Lacedæmonian colony, and the emporium of Italy. Archytas was a native of it. *A. LR.*

53. ἐκ ῥησιώτης τῆς Δ.] 'out of kindness towards Democedes,' s. i, 129, 56; vi, 65, 11. *LR.* *CY.* in a note of considerable length, endeavours to show that ῥησιώτης means 'the subtlety or cunning' of Democedes.

55. ἐς τὴν ἑωυτοῦ] vi, 15, 89; viii, 73; ix, 27; ἐκ τῆς ἑμᾶυτοῦ τοῦσδε δραπέτας ἔχων, *Eur. Her.* 141; *MA*, 281, 2. τὴν βασιλείαν, *Xen. H.* ii, 1, 16.

56. προΐεναι] und. αὐτὸν τοῖσι Πέρσῃσι.

57. σκυτάλοισι] ῥάβδοις, *GL.* *στρυ-*

ἔπεα τάδε· “Ἄνδρες Κροτωνιῆται, ὁρᾶτε τὰ ποιέετε· ἄνδρα βασιλέος δρηπτήν γενόμενον ἐξαίρεσθε. καὶ κῶς ταῦτα βασιλεῖ
 “Δαρεῖω ἐκχρήσει⁵⁸ περιῦερίσθαι; κῶς δὲ ὑμῖν τὰ ποιούμενα ἔξει
 “καλῶς, ἣν ἀπέλησθε⁵⁹ ἡμέας; ἐπὶ τίνα δὲ τῆσδε⁶⁰ προτέρην στρα-
 “τευσόμεθα πόλιν; τίνα δὲ προτέρην ἀνδραποδιζέσθαι πειρησό-
 “μεθα;” Ταῦτα λέγοντες, τοὺς Κροτωνιήτας οὐκ ὦν ἔπειθον.⁶¹
 ἀλλ’, ἐξαίρεθέντες τε τὸν Δημοκῆδεα⁶², καὶ τὸν γαῦλον, τὸν ἄμα
 ἤγοντο, ἀπαφειθέντες, ἀπέκλειον ὀπίσω ἐς τὴν Ἀσίην· οὐδ’ ἔτι ἐζήτη-
 σαν τὸ προσωτέρω τῆς Ἑλλάδος ἀπικόμενοι ἐκμαθεῖν, ἐστερημένοι
 τοῦ ἡγεμόνος. τοσόνδε μέντοι ἐνετείλατό σφι Δημοκῆδης ἀναγομέ-
 νοισι, κελεύων⁶³ εἰπεῖν Δαρεῖω σφέας, ‘ὅτι ἄρμους τὴν Μίλωνος
 ‘Θυγατέρα Δημοκῆδης γυναῖκα.’ τοῦ γὰρ δὴ παλαιστέω Μί-
 λωνος⁶⁴ ἦν οὖνομα πολλὸν παρὰ βασιλεῖ. κατὰ δὲ τοῦτο μοι δο-
 κέει σπεῦσαι τὸν γάμον τοῦτον, τελέσας χρήματα μεγάλα, Δημο-
 κῆδης, ἵνα φανῇ πρὸς Δαρείου ἔων καὶ ἐν τῇ ἑωυτοῦ δόκιμος. (138)
 Ἀναχθέντες δὲ ἐκ τῆς Κρότωνος, οἱ Πέρσαι ἐκτίπτονσι τῇσι νηυσὶ
 ἐς Ἰηπυγίην.⁶⁵ καὶ σφεας δουλεύοντας ἐνθαῦτα Γίλλος⁶⁶, ἀνὴρ
 Ταραντίνος φυγὰς, ῥυσάμενος ἀπήγαγε παρὰ βασιλέα Δαρείον.
 ὃ δὲ ἀντὶ τούτων ἐτοῖμος ἦν δίδουσι τούτῃ, ὅ τι βούλοιτο αὐτός.
 Γίλλος δὲ αἰρέεται κάτοδόν⁶⁷ οἱ ἐς Τάραντα γενέσθαι, προση-
 γησάμενος τὴν συμφορὴν· ἵνα δὲ μὴ συνταράξῃ τὴν Ἑλλάδα, ἦν
 δι’ αὐτὸν στόλος μέγας πλὴν ἐπὶ τὴν Ἰταλίην, ‘Κνιδίους μόνον
 ‘ἀποχρᾶν οἱ’ ἔφη ‘τοὺς κατάγοντας γίνεσθαι’ δοκέων ἀπὸ τούτων,
 ἐόντων τοῖσι Ταραντίνοισι φίλων, μάλιστα δὴ τὴν κάτοδόν οἱ ἔσσε-
 θαι. Δαρεῖος δὲ ὑποδεξάμενος ἐπετέλεε· πέμπας γὰρ ἄγγελον ἐς
 Κνίδον, κατάγειν σφέας ἐκέλευε Γίλλον ἐς Τάραντα· πειθόμενοι

γύλοις καὶ λείοις ξύλοις, ῥοπάλοις, Suid. GAI.

58. ἐκχρήσει] ‘will it be satisfactory?’ i. e. ‘will he put up with it?’

59. ἀπέλησθε] und. τοῦτον. SW. This verb governs a double accusative.

60. τῆσδε] i. e. ἡ ἐπὶ τῇσδε. STG.

61. οὐκ ὦν ἔπειθον] ‘they did not however prevail upon.’ οὐκ ὦν occurs in the sense of οὐ μέντοι, combined with πείθειν, here; and i, 11; 24; iii, 138; with πείθεσθαι δέλειν, i, 59; iv, 11: STG. s. i, 206, 36.

62. ἐξαίρεθέντες τὸν Δ.] In the passive voice, one of the accusatives is changed into a nominative to the verb;

the other will remain. MA, 420, l. s. v, 17, 14.

64. παλαιστέω M.] Milo obtained six prizes at the Olympic games and seven at the Pythic, Gell. N. A. xv, 16. LR. utque Milo, robur diducere fissile tentes, nec possis captas inde referre manus, Ov. I. 611; M. xv, 229; viribus ille confusus perit, admirandisque lacertis, Juv. x, 10; are allusions to his melancholy end.

65. Ἰηπυγίην] und. Ἄρκην, now Capo di Leuca. A.

66. Γίλλος] Pythagoras, when a slave of Cambyses, is said to have been *reciperatus a quodam Gillo, Crotoniensium principe*, Apul. F. p. 351. WE.

δὲ Δαρεῖω Κνίδιοι Ταραντίνους οὐκ ὦν ἔπειθον, βίην δὲ ἀδύνατοι ἦσαν προσφέρειν. ταῦτα μὲν νυν οὕτω ἐπρήχθη. οὗτοι δὲ πρῶτοι ἐκ τῆς Ἀσίας ἐς τὴν Ἑλλάδα ἀπίκοντο Πέρσαι, καὶ οὗτοι διὰ τοιόνδε πρῆγμα κατὰσκοποὶ ἐγένοντο.

(139) Μετὰ δὲ ταῦτα, Σάμον βασιλεὺς Δαρεῖος αἰρέει, πολλῶν πασέων πρώτην Ἑλληνίδων καὶ βαρβάρων.

(150) Ἐπὶ δὲ Σάμον στρατεύματος ναυτικοῦ οἰχομένου, Βαβυλώνιοι ἀπέστησαν, κάρτα εὖ παρεσκευασμένοι· ἐν ὅσῳ γὰρ ὁ τε μάγος ἦρχε, καὶ οἱ ἐπτά ἐπανέστησαν, ἐν τούτῳ παντὶ τῷ χρόνῳ καὶ τῇ παραχῇ ἐς τὴν πολιορκίην παρεσκευάδατο.⁶⁸ καὶ κως ταῦτα ποιούντες ἐλάνθανον· ἐπεὶ τε δὲ ἐκ τοῦ ἐμφανέος⁶⁹ ἀπέστησαν, ἐποίησαν τοιόνδε· τὰς μητέρας ἐξελόντες, γυναῖκα ἕκαστος μίαν προσεξαίρετο⁷⁰, τὴν ἐβούλετο ἐκ τῶν ἑωυτοῦ οἰκίων, τὰς δὲ λοιπὰς ἀπάσας συναγαγόντες ἀπέπνιξαν· τὴν δὲ μίαν ἕκαστος σιτοποιὸν⁷¹ ἐξαίρετο. ἀπέπνιξαν⁷² δὲ αὐτάς, ἵνα μὴ⁷³ σφῶν τὸν σίτον ἀναισιμώσωσι.

(151) Πυθόμενος δὲ ταῦτα ὁ Δαρεῖος, καὶ συλλέξας ἅπασαν τὴν ἑωυτοῦ δύναμιν, ἐστρατεύετο ἐπ' αὐτούς· ἐπελάσας δὲ ἐπὶ τὴν Βαβυλῶνα, ἐπολιόρκει φροντίζοντας οὐδὲν τῆς πολιορκίης. ἀναβαίνοντες γὰρ ἐπὶ τοὺς προμαχεῶνας τοῦ τείχεος, οἱ Βαβυλώνιοι κατωρχέοντο, καὶ κατέσκωπτον Δαρεῖον καὶ τὴν στρατιὴν αὐτοῦ· καὶ τις αὐτῶν εἶπε τοῦτο τὸ ἔπος· “Τί κάτῃσθε ἐνθαῦτα, ὦ Πέρσαι, ἀλλ' οὐκ⁷⁴ ἀπαλλάσσεσθε; τότε γὰρ αἰρήσετε ἡμέας, ἐπεὶ ἡμίονοι τέκωσι.” Τοῦτο εἶπε τῶν τις Βαβυλωνίων, οὐδαμᾶ ἐλπίζων ἂν ἡμίονον τεκεῖν.⁷⁵ (152) Ἐπτά δὲ μηνῶν καὶ ἐνιαυτοῦ διεληλυθότος ἤδη, ὁ Δαρεῖός τε ἥσχαλλε, καὶ ἡ στρατιὴ πᾶσα, οὐ δυνατὴ εἶσα ἐλεῖν τοὺς Βαβυλωνίους. καὶ τοι πάντα σοφίσματα καὶ πάσας μηχανὰς ἐπεποιήκει ἐς αὐτοὺς Δαρεῖος· ἀλλ' οὐδ' ὥς⁷⁶ ἐδύνατο ἐλεῖν σφέας, ἄλλοισι τε σοφίσμασι πειρησάμενος, καὶ δὴ

68. *παρεσκευάδατο*] vii, 218; compare v, 34. *SW*.

70. *προσεξαίρετο*] ‘selected besides.’

71. *σιτοποιὸν*] This was a female office, vii, 187; Eur. *Hec.* 362; *WE*. *Theoph.* Ch. 4. The Plateans, previously to their celebrated siege, dismissed *πλῆθος τὸ ἀχρεῖον*, but there remained in the town *γυναῖκες δέκα καὶ ἑκατὸν σιτοποιοί*, Thu. ii, 78; *SH.* s. i, 51; iii, 80, 31; *Levičius* xxvi, 26; *St Matthew* xxiv, 41. (nn.)

72. *ἀπέπνιξαν*] “O virgin daughter of Babylon, ... these two things shall

come to thee in a moment, in one day, the loss of children and widowhood,” *Isaiah* xlvii, 1; 9. *TX*.

74. *ἀλλ' οὐκ*] ‘and not rather,’ ix, 6. *SS*.

75. *τεκεῖν*] Mules so seldom ‘foal,’ that the ancients regarded such an event as a prodigy. *Theophrastus vulgo parers in Cappadocia tradit; sed esse id animal sui generis*, *Pli. H. N.* viii, 44; *LR. egregium sanctiusque virum si cerno, hoc monstrum fetae comparo mule*, *Juv.* xiii, 64.

76. *ἀλλ' οὐδ' ὥς*] καὶ οὐδὲ οὕτως, *St Mark* xiv, 59.

καὶ τῷ⁷⁷ Κύρος εἰλὲ σφεας, καὶ τούτῳ ἐπειρήθη. ἀλλὰ γὰρ δεινῶς ἦσαν ἐν φυλακῇσι οἱ Βαβυλωνῖοι, οὐδὲ σφεας οἶός τε ἦν ἐλεῖν. (153) Ἐνθαῦτα εἰκοστῷ μηνὶ Ζωπύρῳ τῷ Μεγαβύζου τούτου, ὃς τῶν ἑπτὰ ἀνδρῶν ἐγένετο τῶν τὸν μάγον κατελόντων, τούτῳ τῷ Μεγαβύζου παιδὶ Ζωπύρῳ ἐγένετο τέρας τόδε· τῶν οἱ σιτοφόρων⁷⁸ ἡμίονων μία ἔτεκε. ὥς δὲ οἱ ἐξαγγέλθῃ, καὶ ὑπὸ ἀπιστίας αὐτὸς ὁ Ζώπυρος εἶδε τὸ βρέφος⁷⁹, ἀπείπας τοῖσι δούλοισι μηδενὶ φράζειν τὸ γεγονός, ἐβουλεύετο· καὶ οἱ πρὸς⁸⁰ τὰ τοῦ Βαβυλωνίου ῥήματα, ὃς κατ' ἀρχὰς ἔφησε, 'ἐπεὰν περ ἡμίονοι⁸¹ τέκωσι, τότε τὸ τεῖχος 'ἀλώσεσθαι,' πρὸς ταύτην τὴν φήμην⁸² Ζωπύρῳ ἐδόκεε ἀλώσιμος εἶναι ἥδη ἡ Βαβυλῶν· σὺν γὰρ θεῷ⁸³, ἐκεῖνόν τε εἰπεῖν, καὶ ἑωυτῷ τεκεῖν τὴν ἡμίονον. (154) Ὡς δὲ οἱ ἐδόκεε μόρσιμον⁸⁴ εἶναι ἥδη τῇ Βαβυλῶνι ἀλίσκεσθαι, προσελθὼν Δαρεῖω, ἀπεπυνθάνετο⁸⁵, εἰ περὶ πολλοῦ κάρτα ποιεῖται τὴν Βαβυλῶνα ἐλεῖν. πυθόμενος δὲ, ὥς πολλοῦ τιμῆτο, ἄλλο ἐβουλεύετο, ὅπως αὐτός τε ἔσται ὁ ἐλὼν αὐτὴν καὶ ἑωυτοῦ τὸ ἔργον ἔσται· κάρτα γὰρ ἐν τοῖσι Πέρσῃσι αἱ ἀγαθοεργίαι⁸⁶ ἐς τὸ πρόσω μεγάθεος τιμῶνται.⁸⁷ ἄλλῃ μὲν νυν οὐκ ἐφράζετο⁸⁸ ἔργῳ δυνατὸς εἶναι μιν ὑποχειρίην ποιῆσαι, εἰ δ' ἑωυτὸν λωξήσάμενος αὐτομολήσσει ἐς αὐτούς.⁸⁹ ἐνθαῦτα ἐν ἐλαφρῷ⁹⁰ ποιησάμενος, ἑωυτὸν λωβᾷται⁹¹ λῶξῃν ἀνήκεστον· ἀποταμὼν γὰρ ἑωυτοῦ τὴν ῥίνα

77. τῷ] i, 151.

78. σιτοφόρων] 'sumpter.'

79. βρέφος] is here used of a 'foal' in imitation of β. ἡμίονον, Hom. Il. Ψ, 266; σκύμνος ἀεξηθεῖς ὀλίγον β. Opp. H. v, 464; β. ἐλάφου or ἐλέφαντος, Ael. H. A. xi, 25. WE.

80. πρὸς] 'according' or 'conformable to.' MA, 591, 8.

81. ἐ. περ ἡ.] 'when mules (mules as they are)' &c; 'when even mules.' οἰκία, τὰ τε στυγέουσι θεοὶ περ, Hom. Il. T, 64.

82. φήμην] 'ominous expression,' omen, quasi oremen, quia fit ab ore, Fest. The ancients attended to the words of those whom they happened to meet, in order to elicit from them some presage of the future. LR. When the Romans were debating about removing to Veii, rem dubiam decrevit vox opportuna emissae: centurio in comitio exclamavit; "signifer, status signum: hic manebimus optime:" quia voce audita, senatus 'accipere se omen' conclamavit, Liv. v, 55; δέχομαι τὸν

οἰωνόν, ix, 91: s. i, 63, 69; ix, 64, 35; 101, 92.

84. μόρσιμον] a Homeric word; ἥδη γὰρ φοι ἐπάρνυε μ. ἤμαρ Παλλὰς, Il. O, 613; νῦν γὰρ κεν ἔλοι πόλιν εὐρύδηναι, B, 12.

85. ἀπεπυνθάνετο] 'he made inquiry of him,' understand αὐτοῦ.

86. ἀγαθοεργίαι] iii, 160; ἀγαθοεργός, i, 67: WE. 'heroic achievements, acts of self-devotion for the good of their country.' τιμῶν μάλιστα νομίζουσι, τῶν ἐγὼ οἶδα ἀνθρώπων, Πέρσαι ἄνδρας ἀγαθοὺς τὰ πολέμα, vii, 238. LR. Such were the actions of Curtius, the Decii, and Regulus, among the Romans.

87. ἐς τὸ πρόσω μ. τ.] i.e. τιμῶνται, ὥστε αὐτοὺς (τοὺς ἀγαθοεργούς) ἐς τὸ π. μ. ἀνέκειν, 'to arrive at high advancement in greatness:' π. ἀρετῆς ἀνέκειν, vii, 237. MA, 318, 3.

88. ἐφράζε(το)] 'he considered:' used in this sense only by the Ionians or by poets. VK. s. vii, 46, 37.

91. λωβᾷται] i, 59, 10.

καὶ τὰ ὤτα, καὶ τὴν κόμην κακῶς περικείρας, καὶ μαστιγώσας, ἦλθε παρὰ Δαρείου. (155) Δαρεῖος δὲ κάρτα βαρέως ἤνευκε, ἰδὼν ἄνδρα δοκιμώτατον λελωθμένον· ἐκ τε τοῦ θρόνου ἀναπηδήσας, ἀνέβωσέ τε καὶ εἶρετό μιν, ‘ὅστις εἶη ὁ λωθυσάμενος; καὶ ὃ τι ποιήσαντα;’⁹² ὁ δὲ εἶπε, “Οὐκ ἔστι οὗτος ὡνὴρ⁹³ ὅτι μὴ σὺ, τῷ ἔστι δύναμις το-
 “σαύτη ἐμὲ δὴ ὥδε διαθεῖναι· οὔτε τις ἀλλοτρίων, ὃ βασιλεῦ, τάδε
 “ἔργασται⁹⁴, ἀλλ’ αὐτὸς ἐγὼ ἐμεωντόν, δεινόν τι ποιούμενος Ἄσ-
 “συρίους Πέρσῃσι καταγελᾶν.”⁹⁵ Ὁ δ’ ἀμείβετο “Ἦ σχελιώτατε
 “ἀνδρῶν, ἔργῳ τῷ αἰσχίστῳ οὐνομα τὸ κάλλιστον ἔθεν, φᾶς διὰ τοὺς
 “πολιορκευμένους σεωντὸν ἀνηκέστως διαθεῖναι· τί δ’, ὃ μάταιε,
 “λελωθμένου σεῦ, θᾶσσον οἱ πολέμιοι παραστήσονται;⁹⁶ κῶς οὐκ
 “ἐξέπλωσας τῶν φρενῶν⁹⁷, σεωντὸν διαφθείρας;” Ὁ δὲ εἶπε· “Εἰ
 “μέν τοι ὑπερετίθεα⁹⁸ τὰ ἐμὲλλον ποιήσεις, οὐκ ἂν με περιεῖδες· νῦν
 “δ’, ἐπ’ ἐμεωντοῦ βαλόμενος, ἔπρηξα. ἦδη ὦν, ἣν μὴ τῶν σῶν⁹⁹

92. ὃ τι ποιήσαντα] ὃ τι πεποιήκοι (Ζῶπυρος), δι’ ὃ ἄλλος αὐτὸν οὕτω λω-
 θήσαιο; in like manner, γράφει ἐς
 βιβλίον πάντα, τὰ ποιήσαντά μιν ὅλα
 καταλελασθέντες, iii, 42. STG.

93. οὐκ ἔστι οὗτος ὡνὴρ] οὐκ ἔσθ’
 οὗτος ἄνθρωπος διεπρὸς βροτῶν, οὐδὲ γέννηται,
 ὅς κεν Φαίηκων ἀνδρῶν ἐς γαίαν ἰκηται,
 διηϊότητα φέρον, Hom. O. Z, 201.
 WE.

94. ἔργασται] has a passive form,
 but an active sense. MA, 495. τὸ
 ἔργον μείζον ἐξείργασμαι, Æsch. in
 Ct. 9.

95. Πέρσῃσι καταγελᾶν] Our author
 gives this verb the same construction
 as ἐπεγγεῖλαι has, namely, a dative:
 compare MA, 394, a; and obs. 2.
 iii, 37; 38; iv, 79; vii, 9; (once
 only by a genitive, v, 68;) so κατα-
 κρίνειν, ii, 133; vii, 146; καταείδοντες
 τῷ ἀνέμῳ, vii, 191, 97; τοῖσι κατε-
 δόκειον, ix, 99, 82; οὐ παρέοντι κατη-
 γορεύων, vii, 10, 7. SW. But verbs
 compounded with κατὰ ‘against,’ which
 denote an action tending to the dis-
 advantage of a person or thing, com-
 monly take the genitive of the object
 against which the action is directed,
 and the accusative of the passive ob-
 ject of the verb. MA, 376, iv, obs. 2.

97. ἐξέπλωσας τῶν φρενῶν] παρα-
 φρονήσαντες καὶ ἐκπλώσαντες ἐκ τοῦ
 νόου, vi, 12, 66; ἐκπλεῖν τῶν φ. oc-
 curs twice in Suid. ἐξώρμιε τὰ πολλὰ

ἐκ τοῦ νοῦ, Pau. iii, p. 211; ἔξω αὐτῆς
 οὔσα, Dem. de F. L. p. 244; πᾶ τὰς
 φρένας ἐκπεπτόσασαι; Theoc. ii, 19;
 xi, 72; σύ γέ τις φρένας ἐκπεπτα-
 γμένους ἐσσι, Hom. O. Z, 326; οὐκ ἐπ’
 ἀγλαῖας θυμὸν ἐκπεπτόταται, Eur. E.
 175; τοῦμπαλιν πεσεῖν φρενῶν, Hi.
 392; a constantia atque a mente atque
 a se ipse discessit: quia perturbatione
 animi, quæ, sanus cum esset, timebat ne
 evenirent, ea demens eventura esse
 dicebat, Cic. de D. ii, 55; qui exisse
 ex potestate dicuntur, idcirco dicuntur,
 quia non sunt in potestate mentis, T. Q.
 iii, 5; itaque iratos proprie dicimus
 exisse de potestate, id est, de consilio,
 de ratione, de mente, ib. iv, 36. The me-
 taphor which Herodotus uses is natu-
 ral to mariners, as in vi, 12; but not
 so appropriate to Darius: among the
 Athenians, however, and the Ionians,
 who were chiefly maritime states, such
 expressions might have been familiar.
 V.K. WE. ἐκπλαγῆναι φρένας, Æsch.
 Ch. 227; ἐ. θυμὸν, Eur. M. 8. BL.

98. ὑπερετίθεα] the Ionic imperfect.
 MA, 207, 6.

99. τῶν σῶν] ‘on your part,’ i.e.
 ‘in you.’ SH, on B.O, 135. So τὸ
 ὑμέτερον, viii, 140, 98; for ὑμεῖς; τὸ
 ἐμὸν, τὸ σὸν, &c. (und. μέρος), occur
 often, especially in Pla. as τὸ γ’ ἐμὸν
 ἔτοιμον, ἐὰν οὗτος ἐθέλῃ, Thg. 10;
 τὸ γ’ ἐμὸν οὐδὲν κωλύει ἐπείδεσθαι ὑπὸ
 σοῦ ὅσα ἡμέραι, i, 176, a; τὰ μὲν

“ δέησθι, αἰρέομεν¹⁰⁰ Βαβυλῶνα. ἐγὼ μὲν γὰρ, ὡς ἔχω¹, αὐτομολήσω
 “ ἐς τὸ τεῖχος, καὶ φήσω πρὸς αὐτοὺς, ὡς ὑπὸ σεῦ τὰδε πέπονθα·
 “ καὶ δοκέω, πείσας σφέας ταῦτα ἔχειν οὕτω, τεύξεσθαι στρατιῆς. σὺ
 “ δὲ, ἀπ’ ἧς ἂν ἡμέρης ἐγὼ ἐσέλθω ἐς τὸ τεῖχος, ἀπὸ ταύτης ἐς δεκά-
 “ την ἡμέρην, τῆς σεωυτοῦ στρατιῆς, τῆς οὐδεμία ἔσται ὥρη² ἀπολ-
 “ λυμένης, ταύτης χιλίους τάξον κατὰ τὰς Σεμράμιος καλεομένας
 “ πύλας· μετὰ δὲ αὐτῆς, ἀπὸ τῆς δεκάτης ἐς ἐβδόμην, ἄλλους μοι
 “ τάξον διςχιλίους κατὰ τὰς Νινίων³ καλεομένας πύλας· ἀπὸ δὲ
 “ τῆς ἐβδόμης διαλείπειν⁴ εἴκοσι ἡμέρας, καὶ ἔπειτα ἄλλους κάτ-
 “ ισον, ἀγαγὼν κατὰ τὰς Χαλδαίων καλεομένας πύλας, τετρακισ-
 “ χιλίους. ἔχοντων δὲ μήτε οἱ πρότεροι μηδὲν τῶν ἀμυνούντων, μήτε
 “ οὔτοι, πληρὴν ἰγχειριδίων· τοῦτο⁵ δὲ ἔαν ἔχειν. μετὰ δὲ τὴν εἰκο-
 “ στὴν ἡμέρην, ἰθὺς τὴν μὲν ἄλλην στρατιὴν κελεύειν περίεξ προσ-
 “ βάλλειν πρὸς τὸ τεῖχος, Πέρσας δὲ μοι τάξον κατὰ τε τὰς Βηλίδας
 “ καλεομένας πύλας καὶ Κισσίας· ὡς γὰρ ἐγὼ δοκέω, ἔμεο μεγάλα
 “ ἔργα ἀποδέξαμένον, τὰ τε ἄλλα ἐπιτράφονται ἐμοὶ Βαβυλώνιοι
 “ καὶ δὴ καὶ τῶν πυλέων τὰς βαλανάγρας·⁶ τὸ δ’ ἐνθεῦτεν ἐμοὶ τε
 “ καὶ Πέρσῃσι μελήσει τὰ δεῖ ποιεῖν.” (156) Ταῦτα ἐντειλά-
 “ μενος, ἦι ἐπὶ τὰς πύλας, ἐπιστρεφόμενος, ὡς δὴ⁷ ἀληθῶς αὐτό-
 “ μολος. ὁρόντες δὲ ἀπὸ τῶν πύργων οἱ κατὰ τοῦτο τεταγμένοι,
 “ κατέτρεχον κάτω καὶ, ὀλίγον τι παρακλίναντες⁸ τὴν ἐτέρην πύ-
 “ λην⁹, εἰρώτεον, ‘ τίς τε εἶη; καὶ ὅτεν δεόμενος ἦκοι; ’ ὁ δὲ σφι

ὁμέτερα ἀκούειν, ὡς ἔοικεν, ἔτοιμ’ ἂν εἶη, ii, 633, A. VK. SW. The possessive pronoun with the article is frequently put instead of the personal. MA, 285.

1. ὡς ἔχω] ‘as I am;’ ὡς εἶχε, i, 24; ‘as he was.’ STG.

2. ὥρῃ] ‘as to which, it will be no matter even if it be destroyed.’ s. iv, 135, 65.

3. Νινίων] ‘of the Ninevites;’ Νινευίων in Scripture.

5. τοῦτο] i. e. τὸ ὅπλον. STG.

6. βαλανάγρας] κλεις. ΓΛ. The word properly signifies a sort of catch used for pulling out the βάλανος, a bolt or pin of iron driven through the jambs of the gate, and through the end of the μοχλὸς or cross-bar, to keep it in its proper position. In opening the gates, the βαλανάγρα was necessary to remove the fastening of the bar, so that it might be shot back.

LAU. See AO, and BF, on Th. ii, 4; nn, on Arist. V. 154 f.

7. ὡς δὴ] ‘as if forsooth.’ Zopyrus ἦκεν αὐτόμολος, ὡς ταῦτα δὴ ὑπὸ Δαρείου παθὼν, Polyæn. vii. 12; VK. ἀγορεύεις, ὡς δὴ τοῦδ’ ἐνεκὰ σφι Ἑκκηβόλος ἄλγεα τεύχει. Hom. Il. A, 110.

8. παρακλίναντες] Arist. P. 946; Homer uses ἀνακλίνειν, Il. E, 751; O. X, 156; in V. Hom. 23, v. 3; WE. παροίξας, Ar. P. 30; Eur. I. A. 857. BL. The opposites will be found in iii, 78, 20.

9. τὴν ἐτέρην πύλην] ‘one of the folding doors,’ of which the gates (πύλαι) consisted. The gates of Mycenæ, for instance, were formed by two folding doors, each fixed to a round bar, turning within sockets hewn in the sill and lintel: these folding doors were fastened by a cross-beam, the ends of which ran into cavities made in the jambs. LAU.

ηγόρευε, ὥς εἴη τε Ζώπυρος, καὶ αὐτομολέοι ἐς ἐκείνους¹⁰ ἦγον δὴ μιν οἱ πολυλοροὶ ταῦτα ὥς ἤκουσαν, ἐπὶ τὰ κοινὰ¹⁰ τῶν Βαβυλωνίων καταστάς δὲ ἐπ' αὐτὰ¹¹, κατοικτίζετο¹², φᾶς ὅτι Δαρείου πεπονθέναι τὰ ἐπεπόνθεε ὑπ' ἑωυτοῦ παθέειν δὲ ταῦτα, διότι συμβουλευσαί οἱ ἀπανιστάναι τὴν στρατιήν, ἐπεὶ τε οὐδεὶς πόρος ἐφαίνετο τῆς ἀλώσεως· “νῦν τε,” ἔφη λέγων¹³, “ἐγὼ ὑμῖν, ὦ Βαβυλώνιοι, ἤκω μέγιστον ἀγαθὸν, Δαρείῳ δὲ καὶ τῇ στρατιῇ καὶ Πέρσῃσι μέγιστον κακόν· οὐ γὰρ δὴ, ἐμέ γε ὧδε λωβησάμενος, καταπροΐξε-“ ται¹⁴ ἐπίσταμαι ὃ αὐτοῦ πάσας τὰς διεξόδους τῶν βουλευμάτων.” (157) Τοιαῦτα ἔλεγε. οἱ δὲ Βαβυλώνιοι ὁρέοντες ἀνδρα τῶν ἐν Πέρσῃσι δοκιμώτατον ῥινός τε καὶ ὧτων ἑσπερημένον, μάλιστα τε καὶ αἵματι ἀναπεφυρμένον, πάγχυ¹⁵ ἐλπίσαντες λέγειν μιν ἀληθέα, καὶ σφί ἦκειν σύμμαχον, ἐπιτραπέσθαι ἐτοῖμοι ἦσαν τῶν ἐδέετο σφέων· ἐδέετο δὲ στρατιῆς. ὁ δὲ, ἐπεὶ τε αὐτῶν τοῦτο παρέλαβε, ἐποίηε τὰ περ τῷ Δαρείῳ συνεθήκατο· ἐξαγαγὼν γὰρ τῇ δεκάτῃ ἡμέρῃ τὴν στρατιὴν τῶν Βαβυλωνίων, καὶ κυκλωσάμενος τοὺς χιλίους, τοὺς πρώτους ἐνετειλάτο Δαρείῳ τάξαι, τούτους κατεφόνευσε. μαθόντες δὲ μιν οἱ Βαβυλώνιοι τοῖσι ἔπεισι τὰ ἔργα παρεχόμενον ὁμοῖα, πάγχυ περιχαρές ἔδόντες, πᾶν δὲ ἐτοῖμοι ἦσαν ὑπηρετεῖν. ὁ δὲ, διαλιπὼν ἡμέρας τὰς συγκεκριμένας, αὐτὶς ἐπιλεξάμενος¹⁶ τῶν Βαβυλωνίων ἐξήγαγε, καὶ κατεφόνευσε τῶν Δαρείου στρατιωτῶν τοὺς δισχιλίους. ἰδόντες δὲ καὶ τοῦτο τὸ ἔργον οἱ Βαβυλώνιοι, πάντες Ζώπυρον εἶχον ἐν στόμασι αἰνέοντες.¹⁷ ὁ δὲ, αὐτὶς διαλιπὼν τὰς συγκεκριμένας ἡμέρας, ἐξήγαγε ἐς τὸ προειρημένον, καὶ κυκλωσάμενος κατεφόνευσε τοὺς τετρακισχιλίους. ὥς δὲ καὶ τοῦτο κατέρραστο, πάντα¹⁸ δὴ ἦν τοῖσι Βαβυλωνίοις Ζώπυρος, καὶ στρατάρχης τε οὗτός σφί καὶ τειχοφύλαξ ἀπεδέδεκτο. (158) Προσβολὴν δὲ Δαρείου κατὰ τὰ συγκεκριμένα¹⁹ ποιουμένου πέριξ τὸ τεῖχος, ἐνθαῦτα δὴ πάντα τὸν δόλον ὁ Ζώπυρος ἐξέφαινε. οἱ μὲν γὰρ Βαβυλώνιοι, ἀναβάντες ἐπὶ τὸ τεῖχος, ἡμύνοντο τὴν Δαρείου στρατιὴν προσβάλλουσαν· ὁ δὲ Ζώπυρος, τὰς τε Κισσίας καὶ Βη-

10. ἐπὶ τὰ κοινὰ] ‘to the public authorities.’ *commune Milvadum*, Cic. V. i, 38; c. *Siciliæ*, ii, 46; 63; *VK*. οἱ δὲ οὐ προσεδέξαντο αὐτὸν ἐς τὴν πόλιν, οὐδ’ ἐπὶ τὸ κοινόν, Thu. ii, 12; *BO*, 39. *gentis c. Pelasgae*, Ov. M. xii, 7.

11. ἐν αὐτὰ] ‘before them.’ *στὰς ἐπὶ τὸ συνέδριον*, viii, 79; *SW*. *καταστάντες ἐπὶ τοὺς ἄρχοντας*, iii, 46; *STG*. *St Luke* xii, 11.

12. κατοικτίζετο] Compare *Vir. Æ.* ii, 67 ff.

16. ἐπιλεξάμενος] understand *δσους ἐχρην*, or *δσους ἐβούλετο*. *SW*.

17. εἶχον ἐν σ. αἰνέοντες] When Miltiades returned unsuccessful from Paros, (αὐτὸν) ἐν σ. ἔσχον οἱ Ἀθηναῖοι, but in that case the general was censured, vi, 136, 74. *WE*.

19. συγκεκριμένα] *συμβόλαια* (‘conditions’) may be understood. *SBL*, on *BO*, 256.

Λίδας καλεομένας πύλας ἀναπετάσας, ἐσῆκε τοὺς Πέρσας ἐς τὸ τεῖχος. τῶν δὲ Βαβυλωνίων οἱ μὲν εἶδον τὸ ποιηθὲν, οὗτοι ἔφευγον ἐς τοῦ Διὸς τοῦ Βήλου τὸ ἱρόν· οἱ δὲ οὐκ εἶδον, ἔμενον ἐν τῇ ἑωντοῦ τάξϊ ἕκαστος²⁰, ἐς ὃ δὴ καὶ οὗτοι ἔμαθον προδεδομένοι.²¹ (159) Βαβυλὼν μὲν νυν οὕτω τὸ δεύτερον αἰρέθη. Δαρεῖος δὲ, ἐπεὶ τε ἐκράτησε τῶν Βαβυλωνίων, τοῦτο μὲν, σφειων τὸ τεῖχος περιεῖλε, καὶ τὰς πύλας πάσας ἀπέσπασε· τὸ γὰρ πρότερον ἔλων Κύρος τὴν Βαβυλῶνα ἐποίησε²² τούτων οὐδέτερον· τοῦτο δὲ, ὃ Δαρεῖος τῶν ἀνδρῶν τοὺς κορυφαίους μάλιστα ἐς τρισχιλίους ἀνεσκόλοπισε, τοῖσι δὲ λοιποῖσι Βαβυλωνίοισι ἀπέδωκε τὴν πόλιν οἰκέειν. ὥς ὃ ἔξουσι γυναῖκας οἱ Βαβυλώνιοι, ἵνα σφι γένεα ὑπογίγηται, τάδε Δαρεῖος προῖδὼν ἐποίησε· τὰς γὰρ ἑωντῶν, ὥς καὶ κατ' ἀρχὰς δεδήλωται, ἀπέπνιξαν οἱ Βαβυλώνιοι, τοῦ σίτου προορώντες· ἐπέταξε τοῖσι περιοικοῖσι ἔθνεσι γυναῖκας ἐς Βαβυλῶνα κατιστάναι, ὅσας δὴ ἑκάστοις ἐπιτάσων, ὥστε πέντε μυριάδων τὸ κεφαλαίωμα τῶν γυναικῶν συνῆλθε. ἐκ τούτων δὲ τῶν γυναικῶν οἱ νῦν Βαβυλωνίῳ γεγόνασι. (160) Ζωπύρου δὲ οὐδεὶς ἀγαθοεργίην Περσέων ὑπερεβάλετο παρὰ Δαρείῳ κριτῇ²³, οὔτε τῶν ὕστερον γενομένων, οὔτε τῶν πρότερον, ὅτι μὴ Κύρος μόνος· τούτῳ γὰρ οὐδεὶς Περσέων ἠξίωσε κω ἑωντὸν συμβαλέειν. πολλάκις δὲ Δαρεῖον λέγεται γνώμην τήνδε²⁴ ἀποδέξασθαι, 'ὥς βούλοιο ἂν Ζώπυρον εἶναι ἀπαθέα 'τῆς ἀεικείης βῆλλον, ἢ Βαβυλῶνάς οἱ εἴκοσι πρὸς τῇ εὐούσῃ προσ· 'γενέσθαι.' ἐτίμησε δὲ μιν μεγάλως· καὶ γὰρ δῶρά οἱ ἀνὰ πᾶν ἔτος ἐδίδου ταῦτα, τὰ Πέρσῃσι ἔστι τιμώματα, καὶ τὴν Βαβυλῶνά οἱ ἔδωκε ἀτελέα νέμεσθαι μέχρι τῆς ἐκείνου ζόης, καὶ ἄλλα πολλὰ ἐπέδωκε. Ζωπύρου δὲ τούτου γίνεται Μεγάβζος, ὃς ἐν Αἰγύπτῳ ἀντὶ Ἀθηναίων καὶ τῶν συμμάχων ἐστρατήγησε.²⁵ Μεγάβζος δὲ τούτου γίνεται Ζώπυρος, ὃς ἐς Ἀθήνας αὐτομόλῃσεν²⁶ ἐκ Περσέων.

22. ἐποίησε] It appears both from Herodotus and Xenophon that Babylon had been much indebted to the clemency of Cyrus. *WE*.

23. παρὰ κριτῇ] These two words are sometimes omitted, and the dative placed alone to express 'in the judgment,' or 'opinion, of any one.' *MA*, 389, *a. παρ' ἐμοί* occurs in this sense, *i*, 32. *STG*.

24. γνώμην τήνδε] ἐκεῖνο δὴ τὸ λαμπρὸν ἐφθόγγατο· "ἀλλ' οὐδὲ εἴκοσι Βαβυλῶνας ἔχειν ἐσούλομην ἂν, ἐφ' ὅττε ὁρᾶν τοιαῦτα παθόντα Ζώπυρον," *Poly*.

vii, 12. Plutarch swells the number from twenty to one hundred, *M*, xvi, p. 173. Lucian exaggerates it to twenty thousand, *Jo. Tr.* 53; but he is not speaking seriously. What Darius says of Megabazus, *iv*, 143; Plutarch applies to Zopyrus. *WE. VK. LR*.

25. ἐστρατήγησε] *Thu.* i, 109; *Diod.* xi, 74; 76. He is mentioned as one of the Persian generals, *vii*, 82. *WE*.

26. αὐτομόλῃσεν] This was also in the reign of Artaxerxes. According to Ctesias, he did not reach Athens, but was killed at Caunus. *WE. LR*.

EXAMINATION QUESTIONS.

BOOK III.

1. Why did Cyrus send to Egypt for an oculist?
2. What is *ἐσθῆτι τε καὶ χρυσῷ* an instance of?
3. In addressing a person by name, why was his father's name also added?
4. What construction is used after verbs signifying 'to perceive'? Give an imitation of this Greek idiom from a Latin poet.
5. How do caravans now convey their water across the deserts?
6. With what restriction must the following rule in Matthiæ be received? "When a substantive and an adjective should be both in the same case, the Greeks, considering the substantive as a whole and the adjective as a part of it, put the former in the genitive case."
7. Why is it absurd to suppose that the Persian army was supplied from the Corys by conduit-pipes formed of hides? And in what manner was it most probably supplied?
8. What city was looked upon as the key of Egypt?
9. From what nation was the barbarous custom adopted of tasting human blood to signify desperate resolution of purpose, and fidelity to accomplices or comrades?
10. What description of persons were employed to draw water?
11. What is implied by the expression *ἀπικέσθαι ἔς τι*?
12. What was the opinion of the ancients with regard to a man's shedding tears?
13. Why should *ἐσελθεῖν* be followed by a dative?
14. Of how many years did an olympiad consist? and how can dates be reduced from olympiads to years before Christ?
15. Under the sway of what nations has Egypt successively passed, since the death of Psammenitus?
16. What is *πεζὸς* generally opposed to? How are we to know when it signifies 'infantry' exclusively? n. 42.

17. What was the other name of the Ichthyophagi? and what was its signification?

18. What was looked upon as the reciprocal relation of cities and their colonies? What name did a city bear with reference to its colonies? Did any duties subsist on the side of either, towards the other party?

19. Mention the ornaments which were in use among the Medes.

20. Give the etymology and signification of ἀλάστρον. Of what materials was it usually made? What epithet shows that it was not always so?

21. How many kinds of wine does Herodotus mention? Which of them is still the ordinary drink of Eastern nations?

22. What was the comparative length of the Persian bow and the Æthiopian bow? How does the disproportionate size of the arrows used with the latter prove that it was difficult to bend?

23. Give instances of phrases composed of ποιῆσαι, in the middle voice, and an accusative case.

24. What kind of tautology is frequently employed by many writers in order to strengthen expressions? What authors are more sparing in the use of it? n. 64.

25. Convey by definition the full force of the word γνωσιμαχείειν.

26. How does Seneca describe the gradations of famine in the fatal expedition against Ethiopia? Did Cambyses dread the famine itself?

27. What name is given to the ellipsis of κακῶς in the expression οὕτω ἐπρηξε?

28. What fanciful comparison does Strabo make of Africa? and for what reason?

29. What analogous metaphors are used in speaking of the Oases, and of camels?

30. By what casualties might the forces have perished, which were sent against the Ammonians?

31. Who asserted, and who denied, the identity of Apis and Epaphus?

32. How many in number were the marks on the sacred bull?

33. Who used to say, that "anger differed from madness only in its duration"?

34. By what participles do the Greeks express 'with impunity'?

35. What two significations has δικαιοῦν?

36. Between what cities did the Persian kings divide their residence?

37. Which of the Greek chieftains in the Trojan war is said to have been most addicted to wine?

38. How is the construction of ἡδεσθαι with an accusative to be accounted for?

39. In the phrases λέγειν οὐδέν and λέγειν τι, as opposed to each other, what do these accusatives respectively signify?

40. Can a neuter adjective be predicated of a masculine or feminine noun? Can it in Latin?

41. In Herodotus, what substantives should terminate in -είη?

42. How do you account for the figure tmesis? and in what stage of the language was it most used?

43. What meaning does χαίρων with a negative convey? and by what figure?

44. Is any other instance known, besides that of Smerdis, in which strong personal resemblance has led to violent civil commotions?

45. What are the different constructions, in Latin, which a proper name admits of, when the word *nomen* is expressed?

46. What is the force of πρό, in composition with ἐρέειν, εἰπεῖν, ἀγορεύειν, &c.?

47. What secondary sense does ἀκούειν frequently receive?

48. After οὐ μὴ, in what tense and mood ought a verb active to be put?

49. What is synonymous with the word euphemism?

50. How are verbals in -τος and in -τεος accented? Are there any exceptions?

51. Explain the difference between οὐδέ ποτε, and οὐδέ πώποτε.

52. What is the list of common primitive adjectives in -ος, which are oxytones? Mention what terminations, and what significations, require adjectives, generally speaking, to be accented on the last syllable.

53. What is μύκης literally? and what other significations has it?

54. What substantive is understood with the adjective καιρῖη? and what does the adjective itself signify?

55. Mention instances, in which persons have been deceived as to the place of their death.

56. What is, in many cases, the force of the present participle? and what tense does it resemble in such instances?
n. 23.

57. What accent should be given to ἀδελφεοκτονος accordingly as it was applied to Cambyzes, to Smerdis, to Polynices, or to Eteocles?

58. What genitive absolute does Phavorinus say that the Attics never use?

59. How is it that *οικειότατος* becomes *οικηϊώτατος* in Ionic? What do you suppose gave rise to the rule, by which certain adjectives have *ό*, and others *ώ*, in the antepenultimate of their comparatives and superlatives?

60. What substantive is sometimes understood after *τέλος*, as well as after the kindred verb *τελευτᾶν*? n. 64. n. 35.

61. Has the middle voice its proper meaning in *κατερέλκεσθαι*?

62. In the Septuagint and New Testament, what is often used instead of the middle voice?

63. Wherein did *σπάκελος* properly differ from *γάγγραινα*? What was the incipient stage, which led to these, called?

64. What is generally the force of verbs in *-όω*?

65. Give the Scriptural names of Cambyases, Smerdis, and Atossa.

66. Explain the difference of *φαίνεσθαι ἔχων* and *φαίνεσθαι ἔχειν*.

67. What is *ἐπιλαμπρος* the Ionic form of? What letter is so frequently inserted for the sake of euphony?

68. Paraphrase *προσεταιρίσασθαι*, and *κατῆσθαι*, in the words of Livy. n. 24.

69. Of what province was Susa the capital?

70. How are primitive adjectives in *-νος* accented?

71. Give an instance of hellenism in a Latin poet, in imitation of the idiom *χαλεπός παρελθεῖν*? Does our own language more resemble the Greek, or the Latin, in construction?

72. What authors have defended the expediency of falsehood in certain cases? Does there appear any inconsistency in placing such sophistry in the mouth of Darius?

73. By what part of speech, in what case, are *φαίνεσθαι*, *δείκνυσθαι*, &c. followed?

74. What is the accent of adjectives in *-ιος*? and what are the exceptions?

75. Where were the royal palaces generally situated? and why? n. 62.

76. When *τε* and *καί* refer to time, what are they equivalent to?

77. What verbs signify 'to shut' a door?

78. Give the etymology of *ἀργός*, *πάλος*, *ὀλιγορήν*. n. 2.

79. What are the Greek verbs which signify 'to keep' a festival?

80. What philological remark does Herodotus make on the Greek names of festivals?

81. How would other writers express the meaning, which Herodotus conveys by repeating λέγουσι followed by δ' ὦν?

82. What simile does Euripides use in describing the oppression of a city by a despotic monarch? What facts are illustrative of this simile?

83. What mode of election does Socrates expose the absurdity of?

84. What peculiar significations are sometimes attached to ἀχρήσιος and synonymous adjectives, as well in Latin as in Greek? and by what figure?

85. State the opinions of Socrates and of Fenelon as to the despotism of a mob; and the reply of Bishop Watson to George III, to the same effect.

86. In what author does οἰκεῖος occur very frequently to signify 'befitting, appropriate'?

87. Is it genius, or conquest, which constitutes the true happiness of a people? Give the reason. n. 77.

88. Can you mention the names of several eminent men, who have expressed their disapprobation of democracy; and of others, who have declared in favour of monarchy?

89. In what particular sense are φιλέει and ἐθέλει often met with? n. 64. And what tense would express the same meaning, if these verbs were omitted?

90. What may the metaphor συγκύψαντες be derived from?

91. To what description of government does Polybius give the preference? Give examples of such a form of government.

92. By what particle may ἐπ' ᾧ τε be expressed, when it signifies 'on condition that'?

93. What nation used to draw presages from the neighing and snorting of horses?

94. How old was Darius when he ascended the throne?

95. What unsuccessful attempts have been made to enslave the Arabians?

96. What is the sense of ὑποτύπτειν?

97. Explain the etymology of κρητήρ; and the difference of κρητήρ, κύαθος, φιάλη, and ἐκπωμα.

98. What is the Latin for φῦμα?

99. Explain the difference between φέρειν αἰσχύνην and φέρειν ἐς αἰσχύνην.

100. What verbs have a contrary sense to ἀπαμβλύνεσθαι?

101. In what estimation were Greek slaves held by the ancients?

102. Where ἐς αὐτοὺς is used in reference to Ἑλλάδος which has preceded, what is the figure called? and why? n. 51.

103. Why may not πολλαπλάσια be written, in Ionic, πολλαπλήσια?
104. Explain the signification of γαῦλος.
105. What does the genitive represent in the words ῥηστῶν ἢ Δημοκίδεος? n. 53.
106. What is ὦν equivalent to, in οὐκ ὦν ἔπειθον?
107. How many prizes did Milo obtain? By what death did he die?
108. Who were employed as σιτοποιοί? n. 31.
109. Give the etymology of *omen*.
110. Give the meaning of ἀγαθοεργίαι; and mention instances of them.
111. Why is the expression ἐξέπλωσας τῶν φρενῶν somewhat misplaced in the mouth of Darius? How then do you account for our author's using it?
112. Explain the manner in which the gates of a town were constructed; and the use of the βαλανάγρα.
113. What is the Ionic form of πάνυ?

MELPOMENE.

ARGUMENT OF THE FOURTH BOOK.

Darius determines to invade Scythia : 1. Against the advice of Artabanus, he advances to the Bosphorus : 83—85. The Persian army crosses the bridge built by Mandrocles : 87—89. In their march to the Danube, they conquer the Getæ : 91—93. Darius crosses the river, leaving the Ionians to guard the bridges : 97 ; 98. The Scythians solicit aid : 102. Their application being in great measure unsuccessful, they retire before the invaders, devastating the country in their retreat : 118—125. Darius offers them the alternative of submission or a pitched battle ; they decline his proposals, and draw the Persians on : 126—130. They send the king an enigmatical present : 131—134. He retreats precipitately : 135. The Scythians urge the Ionians to demolish the bridges ; Histæus succeeds in dissuading the measure, though opposed by Miltiades : 136 ; 137 ; 139. Darius recrosses the Danube, and returns to Asia, leaving Megabazus in Europe : 140—144. Persian expedition into Libya ; Barca taken ; attack on Cyrene fails : 145 ; 200—205.

Η Ρ Ο Δ Ο Τ Ο Υ

ΙΣΤΟΡΙΩΝ ΤΕΤΑΡΤΗ.

ΜΕΛΙΠΟΜΕΝΗ.

(1) ΜΕΤΑ δὲ τὴν Βαβυλῶνος αἵρεσιν ἐγένετο ἐπὶ Σκύθας αὖ τοῦ Δαρείου ἔλασις. ἀνθέυσης γὰρ τῆς Ἀσίης ἀνδράσι, καὶ χρημάτων μεγάλων συνιόντων, ἐπεθύμησε ὁ Δαρεῖος τίσασθαι Σκύθας, οἱ ἐκείνοι πρότεροι, ἐσβαλόντες¹ ἐς τὴν Μηδικὴν καὶ νικήσαντες μάχῃ τοὺς ἀντιουμένους, ὑπῆρξαν² ἀδικίης. τῆς γὰρ ἄνω Ἀσίης ἦρξαν, ὡς καὶ πρότερον³ μοι εἴρηται, Σκύθαι ἔτεα δυνῶν δέοντα τριήκοντα.⁴ Κιμμερίους⁵ γὰρ ἐπιδιώκοντες, ἐσέβαλον ἐς τὴν Ἀσίην, καταπαύσαντες τῆς ἀρχῆς Μήδους· οὗτοι γὰρ, πρὶν ἢ Σκύθας ἀπικέσθαι, ἦρχον τῆς Ἀσίης.

(83) Παρασκευαζομένου Δαρείου ἐπὶ τοὺς Σκύθας, καὶ ἐπιπέμποντος ἀγγέλους ἐπιτάζοντας τοῖσι μὲν πεζὸν⁶ στρατὸν, τοῖσι δὲ νέας παρέχειν, τοῖσι δὲ ζευγύναι⁷ τὸν Θρηῖκιον Βόσπορον⁸, Ἀρ-

1. ἐσβαλόντες] has the force of a gerund in -δο. μέγα λαβεῖν, μικρὰ πράττοντας, Dem. O. iii, 9; οὐκ ἔστιν, ἀδικοῦντα, καὶ ἐπιπορκοῦντα, καὶ ψευδόμενον, δύναμιν βεβαίαν κτήσασθαι, ib. ii, 4; δευτέρον τὴν μεταβολὴν, εἰσφέροντας, ἐξιώντας, ἅπαντα ποιοῦντας ἐτοίμως, 6; ἡσυχάσασα αἰξηθῆναι, Thu. i, 12; crescit indulgens sibi, Hor. II O. ii, 13; MA, 554. παρατρέψαντα, in vii, 128, 30.

2. ὑπῆρξαν] πολλῶν κακῶν ὑπῆρξεν Οἰδίπῳ δόμοις τόδ' ἤμαρ, Eur. Ph. 1598; An. 273. MV. The word πρότεροι in the preceding part of the sentence is redundant, and the substantive corresponding to ἀδικίης is sometimes suppressed. SBL, on BO, 13. Demosthenes has the ellipti-

cal, as well as the pleonastic expression; ἀνεπίφθορον τιμωρεῖσθαι τὸν ὑπῆρξαντα, and τῆς ἐχθρας πρότερος ὑπῆρξεν. STE, Th. L. G. 2298. s. v, 118, 14; vi, 91, 78; MA, 553, 3. Liv. xxix, 4, 1.

3. πρότερον] i, 103; &c; WE, iv, 12. LAU.

4. ἔ. δυνῶν δέοντα τρ.] This sort of circumlocution is more frequent than the use of numbers compounded with 8 or 9. MA, 141, obs. 1. so undeviginti, duodeviginti, &c.

5. Κιμμερίους] Hom. O. A, 14. SW.

7. (ζευγύναι) This is the reading of SH; approved by WE, and SW. 'To construct a bridge of boats across,' σχεδίῃ being understood. LR.

8. τὸν Θρηῖκιον Βόσπορον] so called

τάβανος ὁ Ὑστάσπερος, ἀδελφεὸς ἐὼν Δαρείου, ἔχρηζε μηδαμῶς αὐτὸν στρατηγὴν ἐπὶ Σκύθας ποιέεσθαι, καταλέγων τῶν Σκυθῶν τὴν ἀπορίην. ἀλλ', οὐ γὰρ⁹ ἔπειθε συμβουλευόντων οἱ χρηστὰ, ὁ μὲν ἐπέπαντο· ὁ δὲ, ἐπειδὴ οἱ τὰ πάντα παρεσκεύαστο, ἐξήλανε τὸν στρατὸν¹⁰ ἐκ Σούσων. (84) Ἐνθαῦτα τῶν Περσέων Οἰόβαζος ἐδεήθη Δαρείου, 'τριῶν ἐόντων οἱ παίδων καὶ πάντων στρατενομένων, ἕνα αὐτῷ καταλειφθῆναι.' ὁ δὲ οἱ ἔφη, 'ὥς φίλῳ ἐόντι καὶ με-
' τρίων δεομένῳ, πάντας τοὺς παῖδας καταλείψειν.' ὁ μὲν δὲ Οἰό-
βαζος περιχαρὴς ἦν, ἐλπίζων τοὺς νείας στρατηγὴς ἀπολελίσθαι, ὁ
δὲ ἐκέλευσε τοὺς ἐπεστεῶτας¹¹ ἀποκτείναι πάντας τοὺς Οἰοβάζου
παῖδας. καὶ οὗτοι μὲν, ἀποσφαγέντες, αὐτοῦ ταύτη ἐλίποντο.¹²
(85) Δαρεῖος δὲ, ἐπεὶ τε πορευόμενος ἐκ Σούσων ἀπύκετο τῆς Καλ-
χηδονίης¹³ ἐπὶ τὸν Βόσπορον, ἵνα ἔξευκτο ἡ γέφυρα, ἐνθεῦτεν,
ἐσβάς ἐς νέας, ἔπλεε ἐπὶ τὰς¹⁴ Κυνάεας¹⁵ καλυμέννας, τὰς πρό-
τερον πλαγκτὰς¹⁶ Ἕλληνες φασὶ εἶναι. ἐζόμενος δὲ ἐπὶ τῇ ἰρῳ¹⁷,
ἐθελῆτο τὸν Πόντον, ἐόντα ἀξιοθέητον.

to distinguish it from B. Κιμμέριος, iv, 12. See A. LR. BL, on Æsch. P. V. 758.

10. ἐξήλανε τὸν στρατὸν] ii, 161; vii, 38. The substantive is omitted, ii, 163; FI. But there τοὺς ἐπικούρους may be repeated from the preceding words. BO, 254 f. s. i, 191. The augment is omitted in ἀπέλαυε, iv, 92.

11. τοὺς ἐπεστεῶτας] 'the by-standers,' GR. WE. SW. 'those whose office it was;' STE. STG. The word signifies 'superintendants,' ii, 148; vii, 117; but to denote 'those whose office it was,' Herodotus uses τοῖσι προσετέτακτο ταῦτα πρήσσειν, vii, 39; SW. τοῖσι προσέκειτο, i, 119; ὅπερ ἐτετάχτο ἐπὶ τοῖσι, i, 191; τοῖσι ταῦτα πρήσσουσιν, iii, 29. STG. On a comparison of which passages, especially iii, 29; and vii, 39; (which speaks of a similar act of tyranny,) it strikes me that the interpretation of STE. conveys the meaning of our author; who uses τοὺς παραστάτας for 'the by-standers,' vi, 107.

12. ἐλίποντο] See MT, ii, 6, 3, (note 15). TX. plerique sic iram, quasi insigne regium, exercuerunt: sicut Darius...nam cum bellum Scythia indixisset, rogatus ab Ebazo, nobili sene, ut ex tribus liberis unum in

solatum patri relinqueret, duorum opera uteretur; plus, quam rogabatur, pollicitus, omnes se illi dixit remissurum, et occisos in conspectu parentis abjecit: crudelis futurus, si omnes abduxisset! Sen. de I. iii, 16. Compare this incident with the anecdote of Xerxes, vii, 38; to whose character such an atrocity was far more congenial. WE.

13. Καλχηδονίης] Chalcedon, or Calchedon, was called 'the City of the Blind;' Tac. A. xii, 63; it is now Kadi-Keni. A. LR. Καλχηδονίης here is an adjective agreeing with γῆς understood; the bridge was 60 or 70 furlongs from the town. Compare REN, p. 117; with BRT's Map, V. du J. A. pl. 6.

14. ἐπὶ τὰς] und. νήσους. FI. BO, 183.

15. Κυνάεας] also called Συμπληγάδας, Eur. M. 2; I. T. 242; now the Pavorane; s. A. LR. Juv. xv, 19.

16. πλαγκτὰς] Pli. vi, 13; iv, 27; ED. instabiles, Öv. Tr. i, 10, 34; συνδρόμων κινηθῆναι δαιμμάκετον πετρῶν, Pind. P. iv, 370; A. Apol. ii, 317 ff; 551 ff. LR.

17. τῇ ἰρῳ] Darius landed on the Asiatic shore of the Bosphorus near 'the temple of Jupiter Urius,' emphati-

(87) Ὁ δὲ Δαρείος, ὡς ἐθήησατο τὸν Πόντον, ἔπλεε ὀπισω ἐπὶ τὴν γέφυραν, τῆς ἀρχιτέκτων ἐγένετο Μανδροκλῆς Σάμιος· θηησάμενος δὲ καὶ τὸν Βόσπορον, στήλας ἔστησε δύο ἐπ' αὐτῷ¹⁸ λίθου λευκοῦ¹⁹, ἐνταμὼν γράμματα²⁰, ἐς μὲν τὴν Ἀσσύρια, ἐς δὲ τὴν Ἑλληνικὰ, ἔθνεα πάντα, ὅσαπερ ἦγε· ἦγε δὲ πάντα, τῶν ἦρχε· τουτέων μυριάδες ἐξηριθμήθησαν, χωρὶς τοῦ ναυτικοῦ, ἐξδομήκοντα σὺν ἱππεῦσι· νέες δὲ ἑξακόσiai συνελέχθησαν. τῇσι μὲν νυν στήλησι ταύτησι Βυζάντιοι²¹, κομίσαντες ἐς τὴν πόλιν, ὕστερον τούτων ἐχρήσαντο πρὸς τὸν βωμὸν τῆς Ὀρθωσίης²² Ἀρτέμιδος, χωρὶς ἐνὸς λίθου· οὗτος δὲ κατελείφθη παρὰ τοῦ Διονύσου²³ τὸν νηὸν ἐν Βυζαντίῳ, γραμμάτων Ἀσσυρίων πλέος. τοῦ δὲ Βοσπόρου ὁ χώρος²⁴, τὸν ἐξεuxe βασιλεὺς Δαρείος, ὡς ἐμοὶ δοκέειν²⁵ συμβαλλομένῃ, μέσον ἐστὶ Βυζαντίου τε καὶ τοῦ ἐπὶ στόματι ἱοῦ. (88) Δαρείος δὲ μετὰ ταῦτα, ἡσθεὶς τῇ σχεδίῃ²⁶, τὸν ἀρχιτέκτονα αὐτῆς Μανδροκλέα τὸν Σάμιον ἐδώρησατο πᾶσι δέκα.²⁷ ἀπ' ὧν δὴ Μανδροκλῆς ἀπαρχὴν, ζῶα γραψάμενος²⁸ πᾶσαν τὴν ζεῦξιν τοῦ Βοσπόρου, καὶ

cally called Hieron; which was situated on a height commanding a view of the mouth of the Black Sea, and of the Cyanean Rocks, at the distance of 40 furlongs. After seeing the prospect, the king descended the hill, and re-embarked. *WE. LR.*

18. ἐπ' αὐτῷ] ἐπὶ τῷ Ἀλλεῖ ποταμῷ, *Thu.* iii, 99; *MA*, 586, γ. *super flumen*, *Liv.* i, 2.

19. λίθου λευκοῦ] 'of white marble.'

20. γράμματα] must here be taken in the sense of ἐπιγραφή 'an inscription.' γ. λέγοντα τᾶδε occurs i, 187 twice; iv, 91; therefore this participle may be understood here; or γ. and ἔθνεα may be put in apposition. *SW.*

21. Βυζάντιοι] Byzantium afterwards bore the name of Constantinople; and is now called by the Turks Istambul (Byron, Maid of Athens); a corruption of ἐς τὴν πόλιν, *A. LR.* which very expression occurs here; s. vii, 99, 61.

22. Ὀρθωσίης] Diana had this surname from mount Orthius in Arcadia. *LR.*

23. Διονύσου] This name means 'the god (Δις) from mount Nysa in India.' *A.*

24. ὁ χώρος] At this spot Mahomet II repaired the old castles, prepara-

tory to the siege of Constantinople, *GLB*, xvii.

25. ὡς ἐμοὶ δοκέειν] ii, 124; viii, 30. *SW. ZN*, on *VG*, v, 3, 8. vi, 95, 3; ὡς is sometimes omitted, i, 172; vi, 30, 57; *Æsch. P.* 251; *Soph. E.* 412; δοκεῖν δ' ἐμοιγε, *Thu.* vii, 87; *RZ*, on *VG*, v, 3, 6. The complete expression would be κατὰ τὸ δ. δ. *BL.* or ἐστὶ (i. e. ἐξεστὶ) with ὡς may be supplied, ix, 32; *MA*, 543. as in i, 61, 48. ὡς ἐμοὶ δοκέει occurs, i, 152. *WE.*

26. τῇ σχεδίῃ] iv, 89; und. γέφυρα, 'with the temporary bridge;' *STO*, on *BO*, 45. *SH.* The adjective originally, when standing alone, refers to ναὺς understood, *Hom. O.* E, 33; 'a vessel constructed on an emergency;' *D.* it afterwards came to signify 'a temporary bridge constructed of such vessels:' ἡ εἰκαλὺς πεποιημένη ναὺς, διδασίς, γέφυρα, ζεύγμα, *Hea. BL.* γέφυρα is not written with a final η in Ionic, because the α is short, as the accent shows.

27. πᾶσι δέκα] 'with ten things of each sort,' ix, 81; τὰ πάντα μυρία, iii, 74; ἑκατὸν π. *Theop.* in *Ath.* iv, 25; *Str.* Parth. *Er.* 9; *CS. WE.* π. τριαχίλια, i, 50. *VK. HE*, on *VG*, iii, 10, 4.

βασιλέα τε Δαρείον ἐν προεδρίῃ κατήμενον, καὶ τὸν στρατὸν αὐτοῦ διαβαίνοντα, ταῦτα γραψάμενος, ἀνέθηκε ἐς τὸ "Ἡραϊον"²⁹, ἐπιγράψας τάδε·

"Βόσπορον ἰχθυόεντα γεφυρώσας, ἀνέθηκε

"Μανδροκλῆς" Ἡρῇ μνημόσυνον σχεδίδης·

"Αὐτῷ μὲν στέφανον"³⁰ περιθείς, Σαμίοισι δὲ κύδος,

"Δαρείου βασιλέως ἐκτελέσας κατὰ νοῦν."

ταῦτα μὲν νυν τοῦ ζεύξαντος τὴν γέφυραν μνημόσυνα ἐγένετο. (89) Δαρεῖος δὲ, δωρησάμενος Μανδροκλέα, διέβαινε ἐς τὴν Εὐρώπην, τοῖσι "Ἴωσι παραγγείλας πλέειν ἐς τὸν Πόντον, μέχρι "Ἰστρου"³¹ ποταμοῦ· ἐπεὰν δὲ ἀπίκωνται ἐς τὸν "Ἰστρον, ἐνθαῦτα αὐτὸν περιμένειν, ζευγνύντας τὸν ποταμόν. τὸ γὰρ δὴ ναυτικὸν ἦγον "Ἴωνές τε καὶ Αἰολέες καὶ Ἑλλησπόντιοι."³² ὁ μὲν δὴ ναυτικὸς στρατὸς, τὰς Κυνέας διεκπλώσας, ἔπλεε ἰθὺ τοῦ "Ἰστρου" ἀναπλώσας δὲ ἀνὰ τὸν ποταμὸν δυῶν ἡμερέων πλόον ἀπὸ θαλάσσης, τοῦ ποταμοῦ τὸν αὐχένα"³³, ἐκ τοῦ σχίζεται τὰ στόματα τοῦ "Ἰστρου, ἐζεύγνυε. Δαρεῖος δὲ, ὡς διέβη τὸν Βόσπορον κατὰ τὴν σχεδίδην, ἐπορεύετο διὰ τῆς Θρηίκης· ἀπικόμενος δὲ ἐπὶ Τεάρου"³⁴ ποταμοῦ τὰς πηγὰς, ἐστρατοπεδεύσατο ἡμέρας τρεῖς.

(91) Ἐπὶ τοῦτον ὦν τὸν ποταμὸν ἀπικόμενος ὁ Δαρεῖος ὡς ἐστρατοπεδεύσατο, ἡσθεὶς τῷ ποταμῷ, στήλην ἔστησε καὶ ἐνθαῦτα, γράμματα ἐγγράψας λέγοντα τάδε· "Τεάρου ποταμοῦ κεφαλαι"³⁵ καὶ "ἔδωρ ἄριστόν τε καὶ κάλλιστον παρέχονται πάντων ποταμῶν" καὶ "ἐπ' αὐτὰς ἀπίκετο, ἐλαύνων ἐπὶ Σκύθας στρατὸν, ἀνὴρ ἄριστός τε καὶ κάλλιστος πάντων ἀνθρώπων, Δαρεῖος ὁ Ὑστάσπερος, Περσῶν

28. [ὡς γραψάμενος] s. i, 70, 23; [ῥωγραφῆσας, Eust. WE. The middle voice shows that he did not paint it himself, but had it painted. LR.

29. [Ἡραϊον] iv, 152. This was the celebrated 'temple of Juno' at Samos, i, 70; νῆος μέγιστος πάντων νηῶν τῶν ἡμεῖς ἴδμεν, iii, 60. WE.

30. [στέφανον] Ἀγαμέμνονα λόγχαυς Ἑλλάδι κλεινότατον σ. δὸς ἀμφὶ κάρα γ' ἔδν, κλέος ἀείμνηστον, ἀμφιθεῖναι, Eur. I. A. 1527; MV. γέρας ἀμφέβαλε κόμαις, Pind. P. v, 42.

31. [Ἰστρου] 'the Danube,' in German Donau. A.

32. [Ἑλλησπόντιοι] The people who dwelt on either side of the Hellespont,

or Dardanelles, and of the Propontis or Sea of Marmora. A. LR.

33. [αὐχένα] Αὐχὴν 'neck,' applied to a river, denotes that part of it at which different 'heads,' κεφαλαί, iv, 91, 33, branch off to their 'mouths,' στόματα, ii, 17, from the main 'body' of the stream; and when the head is double, the term 'horns,' κέρατα, is sometimes used. SW. s. iv, 118, 68; vi, 37, 6.

34. [Τεάρου] Δαρεῖος ἐπὶ Σκύθας ἐλαύνοντι Ταῖναρος ἐν Θράκῃ ποταμὸς ἔδοξεν εἶναι κάλλιστος καὶ στύλον ὁ Δαρεῖος στήσας, τοῦτο ἐνέγραψεν αὐτῷ, Ταῖναρον εἶναι ποταμὸν κάλλιστον, Liban. O. A. p. 346, a. WE.

“τε καὶ πάσης τῆς ἡπείρου³⁵ βασιλεύς.” ταῦτα δὴ ἐνθαῦτα ἐγράφη. (92) Δαρεῖος δὲ, ἐνθεῦτεν ὀρμηθεὶς, ἀπῆκετο εἰς ἄλλον ποταμὸν, τῷ οὐνομα Ἀρτισκός³⁶ ἐστὶ, ὃς διὰ Ὀδρυσέων ῥέει. ἐπὶ τοῦτον δὴ τὸν ποταμὸν ἀπικόμενος, ἐποίησε τοιόνδε· ἀποδέξας χωρίον τῇ στρατιῇ, ἐκέλευε πάντα ἄνδρα λίθον ἓνα παρεξίοντα τιθῆναι εἰς τὸ ἀποδεδεγμένον τοῦτο χωρίον. ὥς δὲ ταῦτα ἡ στρατιὴ ἐπετέλεσε, ἐνθαῦτα κολωνούς³⁷ μεγάλους τῶν λίθων καταλιπών, ἀπέλαυσε τὴν στρατιήν. (93) Πρὶν δὲ ἀπικέσθαι ἐπὶ τὸν Ἰστρον, πρῶτους αἰρέει Γέτας³⁸ τοὺς ἀθανατίζοντας. οἱ μὲν γὰρ δὴ τὸν Σαλμυδησσὸν³⁹ ἔχοντες Θρήϊκες, καὶ ὑπὲρ Ἀπολλωνίης⁴⁰ τε καὶ Μεσαμβρίης⁴¹ πόλιν οἰκήμενοι, καλεῦμενοι δὲ Σκυρμιάδαι καὶ Νισαῖοι, ἀμαχητὶ σφέας αὐτοὺς παρέδωσαν Δαρεῖψ· οἱ δὲ Γέται, πρὸς ἀγνωμοσύνην τραπόμενοι, αὐτῶν ἐδουλώθησαν, Θρηϊκῶν ἔντες ἀνδρεῖσθαι καὶ δικαιοτάτοι.

(97) Δαρεῖος δὲ ὡς ἀπῆκετο, καὶ ὁ πεζὸς⁴² ἅμ’ αὐτῷ στρατὸς, ἐπὶ τὸν Ἰστρον, ἐνθαῦτα διαβάντων πάντων, Δαρεῖος ἐκέλευσε τοὺς Ἴωνας, τὴν σχεδὴν λύσαντας, ἔπεσθαι κατ’ ἡπειρον ἐνωτῷ καὶ τὸν ἐκ τῶν νεῶν στρατόν. μελλόντων δὲ τῶν Ἰώνων λυεῖν, καὶ ποιέειν τὰ κελευόμενα, Κῶης ὁ Ἐρξάνδρεω, στρατηγὸς ἐὼν Μυτιληναίων, ἔλεξε Δαρεῖψ τάδε, πυθόμενος πρότερον, εἰ οἱ φίλον εἴη γνώμην ἀποδέκεσθαι παρὰ τοῦ βουλομένου ἀποδείκνυσθαι. “ὦ βασιλεῦ, ἐπὶ γῇν γὰρ⁴³ μέλλεις στρατεύεσθαι, τῆς οὔτε ἀρηρομένου⁴⁴ φανήσεται οὐδὲν, οὔτε πόλις οἰκομένη, σύ νυν⁴⁵ γέφυραν ταύτην ἔα κατὰ χώρην ἐστάναί, φυλάκους αὐτῆς λιπὼν τούτους, οἳ περ μιν ἔξευξαν, καὶ ἦν τε κατὰ νόον πρήξωμεν, εὐρόντες Σκύθας, ἔστι ἀποδος ἡμῖν· ἦν τε καὶ⁴⁶ μή σφας εὐρεῖν δυνέμεθα, ἥ γε ἀποδος ἡμῖν ἀσφαλῆς· οὐ γὰρ ἔδεισά κω, μὴ ἐσσωθῶμεν ὑπὸ Σκυθίων μάχῃ, ἀλλὰ μᾶλλον, μὴ, οὐ δυνάμενοί σφας εὐρεῖν, πάθωμέν τι ἄλωμενοι. καὶ τάδε λέγειν φαίη τις ἂν με ἐμεινυτοῦ

35. τῆς ἡπείρου] ‘of the continent,’ i. e. of Asia : In England by ‘the continent’ we mean that of Europe.

36. Ἀρτισκός] probably the same as Ἀρδισκος (or Ἀρδισκος Mss. Barocc.) Hes. Th. 345 ; W.E. now Arta. L.R.

37. κολωνούς] ‘barrows, cairns.’

38. Γέτας] The same people as the Goths : they inhabited Bulgaria, and perhaps a small part of Servia. A. L.R.

39. Σαλμυδησσόν] or Halmydessus, now Stagnara, L.R. or Midjeh. A. Proper names in -ησσός are oxytones ;

Ἀλικαρνησσός, Ταρτησσός, Λυκαθησσός, Λυρνησσός, Μυκαλησσός, Τελημησσός. B.L.

40. Ἀπολλωνίης] afterwards Sozopolis, now Sizeboli. A.

41. Μεσαμβρίης] now Misivria. s.vi, 33, 73 ; vii, 108, 35.

44. ἀρηρομένου] Hom. Il. Σ, 548 ; Apol. iii, 1335 ; SW. ἡροτριωμένον, Hes. VK. Coes appears not to have known of Scythian ἡροτῆρας and γεωργούς, iv, 17 ; 18. W.E.

46. καὶ] here appears equivalent to αὐ, ‘on the other hand.’ STG.

“εἵνεκεν, ὡς καταμένω· ἐγὼ δὲ γνώμην μὲν, τὴν εὕρισκον ἀρίστην
 “σοι, βασιλεῦ, ἐς μέσον⁴⁷ φέρω· αὐτὸς μέντοι ἔψομαι τοι, καὶ οὐκ
 “ἂν⁴⁸ λειφθῇ.” Κάρτα τε ἦσθη τῇ γνώμῃ Δαρείου, καὶ μιν
 ἡμείψατο τοῖσδε· “ᾤεινε Δέσβιε, σωθέντος ἐμεῦ⁴⁹ ὀπίσω ἐς οἶκον
 “τὸν ἐμὸν, ἐπιφάνηθί μοι πάντως, ἵνα σε ἀντὶ χρηστῆς συμβουλῆς
 “χρηστοῖσι ἔργοισι ἀμείψωμαι.” (98) Ταῦτα εἶπας, καὶ ἀπάψας⁵⁰
 ἄμματα ἐξήκοντα ἐν ἱμάντι, καλέσας ἐς λόγους τοὺς Ἴωνων⁵¹
 τυράννους, ἔλεγε τάδε· “Ἄνδρες Ἴωνες⁵², ἡ μὲν πρότερον γνώμη
 “ἀποδεχθεῖσα ἐς τὴν γέφυραν μετείσθω⁵³ μοι· ἔχοντες δὲ τὸν
 “ἱμάντα τόνδε, ποίετε τάδε· ἐπεὰν με ἴδῃτε τάχιστα πορευόμενον
 “ἐπὶ Σκύθας, ἀπὸ τούτου ἀρξάμενοι τοῦ χρόνου, λύετε ἄμμα ἐν
 “ἐκάστης ἡμέρης· ἦν δὲ ἐν τούτῳ τῷ χρόνῳ⁵⁴ μὴ παρέω, ἀλλὰ
 “δέξέσθωσι ὑμῖν αἱ ἡμέραι τῶν ἁμμάτων⁵⁵, ἀποπλέετε ἐς τὴν
 “ὑμετέραν αὐτῶν⁵⁶ μέχρι δὲ τούτου, ἐπεὶ τε οὕτω μετέδοξε, φυ-
 “λάσσετε τὴν σχεδίην, πᾶσαν προθυμήν σωτηρίας τε καὶ φυλακῆς
 “παρεχόμενοι ταῦτα δὲ ποιεῦντες, ἐμοὶ μεγάλως χαριείσθε.” Δα-
 ρεῖος μὲν, ταῦτα εἶπας, ἐς τὸ πρόσω ἐπέειπετο.

(102) Οἱ δὲ Σκύθαι, δόντες σφίσι λόγον⁵⁷, ὡς οὐκ οἶοι τέ εἰσι τὸν
 Δαρείου στρατὸν ἰθυμαχίῃ διώσασθαι⁵⁸ μῦνοι, ἔπεμπον ἐς τοὺς

47. ἐς μέσον] ‘before the council.’ Besides ἐς μ. φέρειν, our author has the expressions λέγειν ἐς μ. τινί, iii, 83; γνώμην ἐσφέρειν, iii, 80; STG. τίθημι τὸ πρῆγμα ἐς μ. vii, 8, 64; ED. εἰπεῖν ἐς πάντας, viii, 26; VK. in medio ponere, et dubitabile, quod asseras, facere, Arn. i, p. 29; in m. relinquere, ‘to leave undecided,’ Aug. de C. D. iii, 4; Capit. L. of Ver. HR. The phrases in medio vocare or proferre, and in medio ponere, proponere, or relinquere, are of frequent occurrence in Cic. ἐὼ τούτ’ ἀσαφὲς ἐν κοινῷ σκοπεῖν, Eur. O. 27; Liv. xxiii, 47, 1.

50. ἀπάψας] This mode of computation was in use among some of the savage nations of America. WE. It indicates great barbarism and ignorance on the part of the Persians. LR. About a century and a half after this, the Romans used to reckon the lapse of time by driving a nail once a year into that part of the temple of Jupiter, which was consecrated to Minerva: Volsinii quoque clavos, indices numerorum, fixos in templo Nortie, Etrus-

cæ Deæ, comparere, Cincius affirmat, Liv. vii, 3; viii, 18.

51. Ἴωνων] ‘of the Ionians and other Greeks,’ iv, 137; 138. WE.

52. Ἄνδρες Ἴ.] is an appellation of respect. MA, 430, 7.

53. μετείσθω] imperative perfect passive. MA, 209, 2.

54. ἐν τούτῳ τῷ χρόνῳ] The preposition is sometimes omitted, as ταύτῃ τῇ ἡμέρᾳ, Xen. C. iii, 3, 29. SH, on BO, 426. Though Darius calculated on conquering Scythia in two months, he appears to have been in the country five months, and yet failed after all. LR.

55. αἱ ἡμέραι τῶν ἁμμάτων] i. e. τοσαῦται ἢ. ὅσα ἄμματα ἔχει ὁ ἱμάς. So αἱ ἡ. τοῦ ἀριθμοῦ, iv, 136. STG.

56. ἐς τὴν ὑμετέραν αὐτῶν] The genitive of αὐτὸς is often added pleonastically to the pronoun possessive; vi, 97, 11; MA, 466, 1. iv, 130, 44; τοῖς οἴσιν αὐτοῦ, Soph. OE. R. 1248; Pla. Mx. 14.

58. διώσασθαι] ‘to repulse;’ ἀπωθῆσθαι, ἐκβαλεῖν, Hes. GR.

πλησιοχώρους ἀγγέλους· τῶν δὲ καὶ δὴ οἱ βασιλῆες συνελθόντες ἐβουλεύοντο⁵⁹, ὡς στρατοῦ ἐπελαύνοντος μεγάλου. ἦσαν δὲ οἱ συνελθόντες βασιλῆες Ταύρων⁶⁰ καὶ Ἀγαθύρων⁶¹ καὶ Νευρῶν⁶² καὶ Ἀνδροφάγων⁶³ καὶ Μελαγχλαίων⁶⁴ καὶ Γελωνῶν⁶⁵ καὶ Βουδίνων⁶⁶ καὶ Σαυροματέων.⁶⁷

(118) Ἐπὶ τούτων ὦν τῶν καταλεχθέντων ἐθνέων τοὺς βασιλέας ἀλισμένους ἀπικόμενοι, τῶν Σκυθέων οἱ ἀγγελοι ἔλεγον, ἐκδιδάσκοντες, ὡς ὁ Πέρσης, ἐπειδὴ οἱ τὰ ἐν τῇ ἡπείρῳ τῇ ἐτέρῃ πάντα κατέστραπται, γέφυραν ζεύξας ἐπὶ τῷ αὐχένι⁶⁸ τοῦ Βοσπόρου διαέβηκε ἐς τήνδε τὴν ἡπειρον διαβὰς δὲ, καὶ καταστρεψάμενος Θρήικας, γεφυροῖ ποταμὸν Ἰστρον, βουλόμενος καὶ τάδε πάντα ὑπ' ἐωυτῷ ποιήσασθαι. “Ὑμεῖς ὦν μὴδὲν τρόπῳ ἐκ τοῦ μέσου κατήμενοι⁶⁹ περιτῶν⁷⁰ ἡμέας διαφθαρέντας, ἀλλὰ τωὐτὸ νοήσαντες⁷¹ ἀντιάζωμεν⁷² τὸν ἐπίοντα. οὐκ ὦν⁷³ ποιήσετε ταῦτα, ἡμεῖς μὲν, καὶ πιεζόμενοι, ἢ ἐκλείψομεν τὴν χώραν, ἢ, μένοντες, ὁμολογίῃ χρησόμεθα. τί γὰρ πάθωμεν⁷⁴, μὴ βουλομένων ὑμῶν τιμωρεῖν;

59. ἐβουλεύοντο] λέγεται τοὺς Κιμμερίους βουλεύεσθαι ὡς στρατοῦ ἐπὶ ὄντος μεγάλου, iv, 11. STG.

60. Ταύρων] They were probably the remains of the Cimmerians formerly expelled by the Scythians; SW. and inhabited Chersonesus Taurica, in which the scene of the “Iphigenia in Tauris” lies, and which is now the Crimea. A. LR. Some of these names seem purely Grecian; and are therefore rather the nick-names given by that people, than the proper names of the nations: or perhaps the Greeks gave significant names, which in sound resembled the proper appellations. REN. TX. s. vii, 224, 40.

61. Ἀγαθύρων] These occupied Transylvania, and the north-eastern part of Hungary, REN. and were said to derive their origin and name from a son of Hercules. A. LR. *picti Agathyrsi*, Vir. Æ. iv, 146.

62. Νευρῶν] These dwelt in the eastern part of Galicia, and in part of the province of Lutsk or Lusuc. REN.

63. Ἀνδροφάγων] These occupied Polish Russia. REN. Their proper name, as well as that of the following people, was Bastarnæ. SW.

64. Μελαγχλαίων] These were probably the progenitors of the Russians, Herod. Vol. I.

MNN. and inhabited the governments of Naugorod, Orel, Mohilow, Kursk, &c. Tamerlane found on the Indian Caucasus a tribe named Sioshians ‘black-clothed.’ The Getæ beyond the Sazartes had black ensigns. REN.

65. Γελωνῶν] These derived their origin and name from a son of Hercules; A. they were Greeks who had settled in the country of the Budini. LR. Virgil applies to them the epithets *picti*, G. ii, 115; *acres*, iii, 461; and *sagittiferi*, Æ. viii, 725.

66. Βουδίνων] These dwelt in the vicinity of Woronetz. REN.

67. Σαυροματέων] The Latins called them *Sarmatæ*. REN. They occupied the province of Astracan.

68. αὐχένι] s. iv, 89, 33; vi, 37, 6; vii, 36, 83. ED. *αὐχὴν* is here applied to a strait; the Euxine might be compared to ‘the body,’ the Propontis to ‘the head,’ and the Bosphorus to ‘the neck.’ SW.

71. τωὐτὸ νοήσαντες] τ. φρονήσαντες, i, 60; or κατὰ τ. φ. v, 3; is more common. WE.

72. ἀντιάζωμεν] with an accusative; MA, 382, π. iv, 80; 121. Compare Hom. II. A, 31; Eur. I. A. 150; Soph. An. 993. MV. s. ix, 7, 42.

“ ἡμῖν δὲ οὐδὲν ἐπὶ τούτῳ ἔσται ἐλαφρότερον. ἦκει γὰρ ὁ Πέρσης
 “ οὐδὲν τι μᾶλλον ἐπ’ ἡμέας ἢ οὐ καὶ⁷⁵ ἐπὶ ὑμέας, οὐδέ οἱ κατα-
 “ χρήσει, ἡμέας καταστρεψαμένῳ, ὑμέων ἀπέχεσθαι. μέγα δὲ ὑμῖν
 “ λόγων τῶνδε μαρτύριον ἐρέομεν” εἰ γὰρ⁷⁶ ἐπ’ ἡμέας μούνους
 “ ἐστρατηλάτεις ὁ Πέρσης, τίσασθαι τῆς πρόσθε δουλοσύνης βουλό-
 “ μενος, χρῆν⁷⁷ αὐτὸν, πάντων τῶν ἄλλων ἀπεχόμενον, οὕτω ἰέναι
 “ ἐπὶ τὴν ἡμετέραν” καὶ ἂν ἐδήλου πᾶσι, ὥς ἐπὶ Σκύθας ἐλαύνει,
 “ καὶ οὐκ ἐπὶ τοὺς ἄλλους. νῦν δὲ ἐπεὶ τε τάχιστα διέβη τήνδε τὴν
 “ ἥπειρον, τοὺς αἰεὶ ἐμποδῶν γινομένους ἡμερούται⁷⁸ πάντας, τοὺς
 “ τε δ’ ἄλλους ἔχει ὑπ’ ἐνωτῷ Θρήικας, καὶ δὴ καὶ τοὺς ἡμῖν ἐόντας
 “ πλησιοχώρους Γέτας.” (119) Ταῦτα Σκυθῶν ἐπαγγελλομένων,
 ἐβουλεύοντο οἱ βασιλεῖς οἱ ἀπὸ τῶν ἐθνῶν ἦκοντες. καὶ σφῶν
 ἐσχίσθησαν⁷⁹ αἱ γυνῶμαι· ὁ μὲν γὰρ Γελωνὸς⁸⁰ καὶ ὁ Βουδίνος καὶ
 ὁ Σαυρομάτης, κατὰ τωτὸ γινόμενοι⁸¹, ὑπεδέκοντο Σκύθησι τιμω-
 ρήσιν, ὁ δὲ Ἀγάθυρσος καὶ Νευρὸς καὶ Ἀνδροφάγος καὶ οἱ τῶν
 Μελαγχλαίνων καὶ Ταύρων τάδε Σκύθησι ὑπεκρίναντο· “ Εἰ μὲν
 “ μὴ ὑμεῖς ἕατε οἱ πρότερον ἀδικήσαντες Πέρσας καὶ ἄρξαντες
 “ πολέμου, τούτων δεόμενοι, τῶν νῦν δέεσθε, λέγειν τε ἂν ἐφαινεσθε
 “ ἡμῖν ὀρθὰ, καὶ ἡμεῖς, ὑπακούσαντες, τωτὸ ἂν ὑμῖν⁸² ἐπρήσσομεν,
 “ νῦν δὲ ὑμεῖς τε, ἐς τὴν ἐκείνων ἐσβαλόντες γῆν, ἄνευ ἡμέων, ἐπ-
 “ εκρατέετε Περσέων, ὅσον χρόνον ὑμῖν ὁ Θεὸς παρεδίδου” καὶ
 “ ἐκείνοι, ἐπεὶ σφῶας ὦντος Θεοῦ ἐγείρει, τὴν ὁμοίην⁸³ ὑμῖν ἀπο-

74. τί πάθωμεν] τί πεισόμεθα, *Æsch.* S. 774; ‘what are we to do!’ P. 909; Th. 1060; Eur. Hec. 618; Ph. 909; S. 259; Soph. Tr. 974; Arist. Pl. 603; Theoc. iii, 24. The expression is in imitation of Hom. Il. A. 404; and is imitated by *Æl.* V. H. ix, 27. It is equivalent to τί ποῶ; Ar. Pl. 1197; or τί δρώμεν; MA, 515, 2. VG, v, 9, 12. LR. BL. TX. Thu. i, 40.

75. ἢ οὐ καὶ] v, 94; vii, 16, 66. The pleonasm of the negative particle is an Attic as well as an Ionic idiom. SW. The negative is inserted because the proposition after μᾶλλον is negative in its sense: s. Thu. ii, 62; (AO. BF.) iii, 36. (BF.) MA, 455, obs. 1, d.

76. μαρτύριον... εἰ γὰρ] μαρτύριον μοι τόδε οὐκ ἐλάχιστον τούτου περὶ γέγονε· οὐ γὰρ, vii, 221, 21; μέγα δὲ καὶ τόδε μαρτύριον φαίνεται γὰρ, viii, 120, 45; τεκμήριον... αἱ μὲν γὰρ, ii, 58; the words μαρτύριον δὲ are often

put elliptically, all the other words before the colon being suppressed: σημείον δὲ and δηλον δὲ are used in the same way. ZN, on VG, iii, 11, 1. MA, 613, v. STG.

78. ἡμερούται] ‘he tames,’ i.e. [in the middle] ‘subdues to himself;’ v, 2; χθόνα ἀνήμερον τιθέντες ἡμερωμένην, *Æsch.* Eu. 13; τιθασσένων κἀξημερῶν ἐπράυνεν, Philo V. M. i, p. 606, v; WE. opposed to ἀγριοῦνται: cum videret efferatos militia animos, mitigandum ferocem populum armorum desuetudine ratus, Liv. i, 19.

79. ἐσχίσθησαν] διχῶς ἐγένοντο, vi, 109; ἐχωρίσθησαν, iv, 11. STG.

81. κατὰ τωτὸ γινόμενοι] τῇ αὐτῇ γνώμῃ χρησόμενοι. STG.

82. τωτὸ ὑμῖν] ‘the same as you.’ SW. MA, 386, 1. s. iv, 132, 52.

83. τὴν ὁμοίην] vi, 21; understand χάριν. BO, 297. This passage is one of those which may be explained by

“ διδοῦσι. ἡμεῖς δὲ οὔτε τι τότε ἡδικήσαμεν τοὺς ἄνδρας τούτους
 “ οὐδὲν, οὔτε νῦν πρότεροι περησόμεθα ἀδικεῖν. ἦν μέντοι ἐπὶ ⁸⁴
 “ καὶ ἐπὶ τὴν ἡμετέραν, ἄρξῃ τε ἀδικέων ⁸⁵, καὶ ἡμεῖς οὐ πεισόμεθα. ⁸⁶
 “ μέχρι δὲ τοῦτο ἴδωμεν ⁸⁷, μενέομεν παρ’ ἡμῖν αὐτοῖσι· ἦκειν γὰρ
 “ δοκούμεν οὐκ ἐπ’ ἡμέας Πέρσας, ἀλλ’ ἐπὶ τοὺς αἰτίους τῆς ἀδικίης
 “ γενομένους.” (120) Ταῦτα ὡς ἀπενειχθέντα ἐπύθοντο οἱ Σκύθαι,
 ἐβουλεύοντο ‘ ἰθυμαχίην μὲν μηδεμίαν ποιέεσθαι ἐκ τοῦ ἐμφανέος,’
 ὅτι δὴ σφί οὗτοί γε σύμμαχοι οὐ προσεγένοντο· ‘ ὑπεξιόντες δὲ καὶ
 ὑπεξελαύνοντες, ‘ τὰ φρέατα, τὰ παρεξίοιεν αὐτοί, καὶ τὰς κρήνας
 ‘ συγχοῦν, τὴν ποίην τε ἐκ τῆς γῆς ἐκτρίβειν, διχοῦ σφέας διελόντες.
 ‘ καὶ πρὸς μὲν τὴν μίαν τῶν μοιρέων, τῆς ἐβασίλευε Σκώπασις,
 ‘ προσχωρέειν Σαυρομάτας· τούτους μὲν δὴ ὑπάγειν, ἦν ἐπὶ τοῦτο
 ‘ τράπηται ὁ Πέρσης, ἰθὺ Τανάϊδος ⁸⁸ ποταμοῦ παρὰ τὴν Μαιῆτιν ⁸⁹
 ‘ λίμνην ὑποφεύγοντας· ἀπελαύνοντός τε τοῦ Πέρσεω, ἐπιόντας
 ‘ διώκειν.’ αὕτη μὲν σφί μία ἦν μοῖρα τῆς βασιλιῆς ⁹⁰, τεταγμένη
 ταύτην τὴν ὁδὸν, ἥπερ εἴρηται. ‘ τὰς δὲ δύο τῶν βασιλιῶν, τὴν τε
 ‘ μεγάλην, τῆς ἥρχε Ἰδάνθυσος, καὶ τὴν τρίτην, τῆς ἐβασίλευε
 ‘ Τάξακις, συνελθούσας ἐς τῷτό, καὶ Γελωνῶν τε καὶ Βουδίνων
 ‘ προσγινομένων, ἡμέρης καὶ τούτους ὁδῷ προέχοντας τῶν Περσέων,
 ‘ ὑπεξάγειν, ὑπλέοντας τε καὶ ποιεῦντας τὰ βεβουλευμένα. πρῶτα
 ‘ μὲν νυν ὑπάγειν σφέας ἰθὺ τῶν χωρέων τῶν ἀπειπαμένων τὴν
 ‘ σφετέρην συμμαχίην, ἵνα καὶ τούτους ἐκπολεμώσωσι· εἰ δὲ μὴ
 ‘ ἐκόντες γε ὑπέδυσαν τὸν πόλεμον τὸν πρὸς Πέρσας, ἀλλ’ ⁹¹ ἄκοντας

enallage of gender, *MV.* or ἀπόδοσιν may be supplied. Plato considered this expedition unjustifiable; ποίῳ δικαίῳ χρώμενος Ξέρξης ἐπὶ τὴν Ἑλλάδα ἐστράτευσεν, ἢ ὁ πατήρ αὐτοῦ ἐπὶ τοὺς Σκύθας; *Go.* 86. *VK.*

84. ἐπὶ] namely, ὁ Πέρσης. *STG.*

85. ἄρξῃ ἀδικέων] *ἀδ.* is here a participle; though the preceding verb often has a genitive case to express the same sense; οὐκ ἄρχειν ἀδικῶν, ἀλλ’ ἀμύνασθαι τὸν ἄρξαντα, *Æl. H. A.* xvii, 24; v, 34; ἔν τις τύπτῃ τινὰ ἄρχων χειρῶν ἀδικῶν, an Old Law in Dem. c. *Ar.* p. 410: *WE.* it occurs with ἀδικῆς, i, 130; vi, 119: *SW.* ἄρχειν is constructed with participles, when it signifies ‘to be the first to do.’ *MA.* 549, 8. ὑπάρχειν has the same construction, ix, 78, 97; οἱ ἐμὲ ὑπῆρξαν ἄδικοι ποιεῦντες, vii, 8, 2. *WE.* s. iv, 1, 2.

86. οὐ πεισόμεθα] ought here to have the sense of οὐκ ἐάσομεν, ‘we will not suffer it or allow of it:’ but the following conjectures have been proposed, σφέ τισόμεθα, *VK.* οὐ παυσόμεθα, *SW.* οὐκ ὑπησόμεθα, *GAI.* οὐ κατακεισόμεθα, *STG.*

87. ἴδωμεν] und. *Æ.* *STG.*

88. Τανάϊδος] The Don: see *A. LR.*

89. Μαιῆτιν] The lake Mæotis is now the Sea of Azoph or Zabache. *A. LR.*

90. τῆς βασιλιῆς] i.e. τῶν βασιλιῶν Σκυθῶν, *STG.* φυλῆς may be understood.

91. εἰ... ἀλλ’] ‘though... yet;’ εἰ γὰρ πρότερον εἶναι δημότης, ἀλλ’ ἐν τῷ παρόντι εἶναι αὐτῶν βασιλεὺς, ii, 172; *Pla. A.* ii, p. 148, c; *Xen. C.* i, 3, 6; viii, 6, 18; *A.* ii, 5, 3; *STG.* εἰ μὴ πλεον, ἀλλὰ μίαν ἡμέραν δόντες αὐτοῖς,

‘ἐκπολεμῶσαι.⁹² μετὰ δὲ τοῦτο, ὑποστρέφειν ἐς τὴν σφετέρην, καὶ ἐπιχειρεῖν, ἣν δὴ βουλευομένοισι δοκέη.’ (121) Ταῦτα οἱ Σκύθαι βουλευσάμενοι, ὑπηντίαζον τὴν Δαρείου στρατὴν, προδρόμους ἀποστείλαντες τῶν ἱππέων τοὺς ἀρίστους. τὰς δὲ ἀμάξας, ἐν τῇσί σφι δαιτᾷτο τὰ τέκνα τε καὶ αἱ γυναῖκες πᾶσαι, καὶ τὰ πρόβατα πάντα, πλὴν ὅσα σφι ἐς φορβὴν ἱκανὰ ἦν, τοσαῦτα ὑπολιπόμενοι⁹³, τὰ ἄλλα ἅμα τῇσι ἀμάξεσι προέπεμψαν, ἐντειλάμενοι αἰεὶ τὸ πρὸς βορῶν ἐλαύνειν. ταῦτα μὲν δὴ προεκομίζετο. (122) Τῶν δὲ Σκυθῶν οἱ πρόδρομοι, ὡς εἶρον τοὺς Πέρσας ὅσον τε⁹⁴ τριῶν ἡμερῶν ὁδὸν ἀπέχοντας ἀπὸ τοῦ Ἰστροῦ, οὗτοι μὲν, τούτους εὐρόντες, ἡμέρης ὁδῷ προέχοντες, ἐστρατοπεδεύοντο, τὰ ἐκ τῆς γῆς φυόμενα λεαίνοντες.⁹⁵ οἱ δὲ Πέρσαι, ὡς εἶδον ἐπιφανείσαν τῶν Σκυθῶν τὴν ἵππον, ἐπήϊσαν κατὰ στίβον αἰεὶ ὑπαγόντων⁹⁶ καὶ ἔπειτα, πρὸς γὰρ τὴν μίαν τῶν μοιρῶν ἴθυσαν⁹⁷, οἱ Πέρσαι ἐδίωκον πρὸς⁹⁷ ἧν τε καὶ τοῦ Ταναΐδος. διαβάντων δὲ τούτων τὸν Ταναῖν ποταμὸν, οἱ Πέρσαι ἐπιδιαβάντες⁹⁸ ἐδίωκον⁹⁸ ἐς τὸ, τῶν Σαυροματίων τὴν χώραν διεξελθόντες, ἀπίκοντο ἐς τὴν τῶν Βουδίνων. (123) Ὅσον μὲν δὴ χρόνον οἱ Πέρσαι ἦσαν διὰ τῆς Σκυθικῆς καὶ τῆς Σαυροματίδος χώρας, οἱ δὲ εἶχον οὐδὲν σινέεσθαι⁹⁹, ἄτε τῆς χώρας εἰσῆς χέρσου⁹⁹ ἐπεὶ τε δὲ ἐς τὴν τῶν Βουδίνων χώραν ἐσέβαλον, ἐνθαῦτα δὴ ἐντυχόντες τῷ ξυλίνῳ τείχεϊ, ἐκλελοιπότες τῶν Βουδίνων καὶ κεκνωμένοι τοῦ τείχεος πάντων, ἐνέπρησαν αὐτό. τοῦτο δὲ ποιήσαντες, εἶποντο αἰεὶ τὸ πρόσω¹⁰⁰ κατὰ στίβον¹⁰⁰ ἐς δ, διεξελθόντες ταύτην, ἐς τὴν ἐρήμον ἀπίκοντο. (124) Ἐπεὶ ὦν ὁ Δαρεῖος ἦλθε ἐς τὴν

H. i, 7, 20. *SD* understands καὶ after εἰ, ‘even though.’

92. ἐκπολεμῶσαι] und. ἐβουλεύοντο. *STG*.

93. ὑπολιπόμενοι] vi, 7. *WE*.

94. ὅσον τε] ἀπέχοντος αὐτοῦ ὅσον ἐβδομήκοντα σταδίου Σάρδεων, *Arr. Al.* i, 18; *Pla. Phdr.* 6; and, followed by the preposition ἐς pleonastically, *Pau.* vii, p. 421, 35. *HGV*, on *VG*, iii, 9, 11. *Homer* and *Herodotus* add τε to ὅσον; *HE*. for instance, ὅσον τ’ ὀργυίας, *O. I.* 325; *K*, 167. In these expressions the antecedent, τόσον διάστημα, is to be understood, *DAM.* as in *iv*, 139, 87; *i*, 27, 90.

95. λεαίνοντες] ἐκτρίβοντες, *Hes. s.* iv, 120; λεῖναί τε καὶ ἐκτρίψαι τῶν Λογγιβάρων τὴν δύναμιν, *Men. Ex. L.* p. 102. *WE*.

96. ἴθυσαν] *Aeschylus* supplies the accusative case, Κόρου παῖς ἴθινε στρατὸν, *P.* 779; so *Υ. ὄδρ.* 417; compare *Eur. C.* 14; *Hel.* 1610. *BL*.

98. ἐπιδιαβάντες] vi, 70, 29; ‘crossing over after them.’ It would seem that there must have been a ford at this place. *LR*. As the journey to the Tanais was one of twenty days to an expeditious traveller, the Persian army would be much longer than that on its march. *WE*. Darius perhaps never went so far, but either fancied, or represented, the Hypanis or the Borysthenes to be the Tanais. *PM. SW*.

99. σινέεσθαι] v, 81; *WE*. x, 13 *SW*.

100. τὸ πρόσω] und. ἐς: *s. i*, 5, 34; 36; *MA*, 282. τοῦ πρόσω, *Xen. A.* i, 3, 1. (nn.)

ἐρῆμον, πανσάμενος τοῦ δρόμου¹, ἴδρυνε τὴν στρατιὴν ἐπὶ ποταμῷ Ὀάρφ², τοῦτο δὲ ποιήσας, ὁκτὼ τεῖχεα³ εἰείχεε μεγάλα, ἴσον ἀπ' ἀλλήλων ἀπέχοντα, σταδίους ὡς ἐξήκοντα μάλιστα κη, τῶν ἔτι ἐς ἐμὲ τὰ ἐρείπια σῶα ἦν. ἐν ϕ ⁴ δὲ οὗτος πρὸς ταῦτα ἐτράπετο, οἱ διωκόμενοι Σκύθαι, περιελθόντες τὰ κατύπερθε, ὑπέστρεφον ἐς τὴν Σκυθικὴν. ἀφανισθέντων δὲ τούτων τὸ παράπαν, ὡς οὐκέτι ἐφαντάζοντό σφι, οὕτω δὴ ὁ Δαρεῖος τεῖχεα μὲν ἐκείνα ἡμέτεργα μετήκε· αὐτὸς δὲ ὑποστρέψας ἦγε πρὸς ἐσπέρην, δοκέων τούτους τε πάντας τοὺς Σκύθας εἶναι, καὶ πρὸς ἐσπέρην σφέας φεύγειν. (125) Ἐλαύνων δὲ τὴν ταχίστην τὸν στρατὸν, ὡς ἐς τὴν Σκυθικὴν ἀπίκετο, ἐνέκυρσε ἀμφοτέρῃσι τῇσι μοίρῃσι τῶν Σκυθῶν· ἐντυχῶν δὲ, ἐδίωκε ὑπεκφέροντας⁵ ἡμέρης ὁδῷ. καὶ, οὐ γὰρ ἀνίεε⁶ ἐπιὼν ὁ Δαρεῖος, οἱ Σκύθαι κατὰ τὰ βεβουλευμένα ὑπέφενγον ἐς τῶν ἀπειπαμένων τὴν σφετέρην συμμαχίην· πρώτην δὲ, ἐς τῶν Μελαγχλαίων τὴν γῆν. ὡς δὲ ἐσβαλόντες τούτους ἐτάραξαν οἱ τε Σκύθαι καὶ οἱ Πέρσαι, κατηγέοντο οἱ Σκύθαι ἐς τῶν Ἀνδροφάγων τοὺς χώρους. ταραχθέντων δὲ καὶ τούτων, ὑπήγον ἐπὶ τὴν Νευρίδα. ταρασσομένων δὲ καὶ τούτων, ἦϊσαν ὑποφεύγοντες οἱ Σκύθαι ἐς τοὺς Ἀγαθύρσους. Ἀγαθύρσοι δὲ, ὁρέοντες καὶ τοὺς ὁμοίους φεύγοντας ὑπὸ Σκυθῶν καὶ τεταραγμένους, πρὶν ἢ σφι ἐμβαλέειν τοὺς Σκύθας, πέμψαντες κήρυκα, ἀπηγόρευον⁷ Σκύθησι 'μὴ ἐπιβαίνειν τῶν σφετέρων οὖρων,' προλέγοντες 'ὥς, εἰ πευρήσονται⁸ ἐσβαλόντες, σφίσι πρῶτα διαμαχίσονται.' Ἀγαθύρσοι μὲν, προείπαντες ταῦτα, ἐξοθήεον ἐπὶ τοὺς οὖρους, ἐν νῷ ἔχοντες ἐρύκειν τοὺς ἐπιόντας· Μελαγχλαῖνοι δὲ καὶ Ἀνδροφάγοι καὶ Νευροὶ, ἐσβαλόντων τῶν Περσέων ἅμα Σκύθησι, οὔτε πρὸς ἀλκὴν ἐτράποντο⁹, ἐπιλαθόμενοί τε τῆς ἀπειλῆς, ἔφενγον αἰεὶ τὸ πρὸς βορέω ἐς τὴν ἐρῆμον τεταραγμένοι. οἱ δὲ Σκύθαι ἐς μὲν τοὺς Ἀγαθύρσους οὐκέτι, ἀπείπαντας¹⁰, ἀπικνέοντο· οἱ δὲ ἐκ τῆς Νευρίδος χώρας ἐς τὴν σφετέρην κατηγέοντο τοῖσι Πέρσῃσι.

1. πανσάμενος τοῦ δρόμου] iv, 126; π. πλάνης, ib. π. τῆς διάρυχος, ii, 159. WE.

2. Ὀάρφ] REN makes this the Wolga; but it is a river no longer in existence. LR.

3. τεῖχεα] 'forts,' v, 125, 4; 'a fortress,' v, 34, 91; LR. Xen. H. ii, 1, 25; Liv. iv, 21, 6.

4. ἐν ϕ] iii, 105; vi, 89; und. χρόνῳ, STG. 'whilst,' MA, 577. Soph. Tr. 946; Thu. vii, 29; VG. SH. ἐν ϕ ἔρχομαι ἐγὼ, ἄλλος πρὸ ἐμοῦ καταβαίνει, St John v, 7: BO, 320. it is followed

by ἐν τούτῳ, vi, 89, 67; Xen. C. ii, 6. HGV, on VG, ix, 3, 11.

5. ὑπεκφέροντας] 'withdrawing out of sight:' s. iv, 120. SW.

6. ἀνίεε] The form ἀνίεε also occurs, for the imperfect, ii, 113; iv, 152; and for the present, iv, 28. WE. SW. MA, 207, 6. This verb is constructed with a participle; MA, 549, 8.

9. πρὸς ἀλκὴν ἐτράποντο] iii, 78; ἐκπλαγέντες, οὐδὲ ὀλίγον ἐς ἀ. τραπέντες, ἐγκλίνουσιν· ἔστι δὲ οἱ καὶ διέφυγον ἐς τὰ ὄρεα, Arr. I. 24; App. xi, 34. WE.

(126) 'Ὡς δὲ πολλὸν¹¹ τοῦτο ἐγίνετο καὶ οὐκ ἐπαύετο, πέμψας Δαρειὸς ἱππέα παρὰ τὸν Σκυθῶν βασιλέα Ἰδάνθουρον, ἔλεγε τάδε· "Δαιμόνιε ἀνδρῶν¹², τί φεύγεις αἰεὶ, ἐξόν¹³ τοι τῶνδε τὰ ἕτερα "ποιεῖν; εἰ μὲν γὰρ ἀξιόχρεος¹⁴ δοκέεις εἶναι σεωντῇ τοῖσι ἑμοῖσι "πρήγμασι ἀντιωθῆναι, σὺ δὲ, στάς τε καὶ πανσάμενος πλάνης, "μάχεσθαι.¹⁵ εἰ δὲ συγγινώσκειαι εἶναι¹⁶ ἥσσω, σὺ δὲ, καὶ οὕτω "πανσάμενος τοῦ δρόμου, δεσπότη τῷ σῷ δῶρα φέρων γῆν τε καὶ "ὑδωρ¹⁷, ἔλθ' ἐς λόγους." (127) Πρὸς ταῦτα ὁ Σκυθῶν βασιλεὺς Ἰδάνθουρος ἔλεγε τάδε·¹⁸ "Οὕτω τὸ ἐμὸν ἔχει, ὦ Πέρσαι· "ἐγὼ οὐδένα κω ἀνθρώπων δέϊσας ἔφυγον, οὔτε πρότερον, οὔτε νῦν "σε φεύγω, οὐδὲ τι νεώτερόν εἰμι ποιήσας νῦν ἢ καὶ ἐν εἰρήνῃ "ἔωθεα ποιεῖν. ὃ τι¹⁹ δὲ οὐκ αὐτίκα μάχομαί τοι, ἐγὼ καὶ τοῦτο "σημανέω· ἡμῖν οὔτε ἄστυα²⁰ οὔτε γῆ πεφυτευμένη ἐστὶ, τῶν πέρι "δείσαντες, μὴ ἀλφῇ ἢ καρῇ, ταχύτερον²¹ συμμίσγοιμεν ἂν ἐς "μάχην ἡμῖν· εἰ δὲ δέοι πάντως ἐς τοῦτο²² κατὰ τάχος ἀπικνέεσθαι, "τυγχάνουσι ἡμῖν ἑόντες τάφοι πατρώϊοι²³, φέρετε, τούτους ἀνευ- "ρόντες, συγχέειν πευᾶσθε αὐτούς· καὶ γνώσεσθε τότε, εἴτε ἡμῖν "μαχισόμεθα περὶ τῶν τάφων, εἴτε καὶ οὐ μαχισόμεθα. πρότερον δὲ, "ἢν ἡμέας λόγος αἰρῇ, οὐ συμμιζομέν τοι. ἀμφὶ μὲν μάχῃ τοσαῦτα

10. ἀπειπῶντας] 'since they forbade it'; iii, 153; WE. ἀπαγορεύσαντας. SW. The country of the Agathyrsi had a strong natural defence in the Alpine chain, now known by the name of the Carpathian mountains. LR.

11. πολλὸν] ὥς δὲ π. ἦν τοῦτο τὸ ἔπος, ii, 2; STG. i, 98, 16.

12. δαιμόνιε ἀνδρῶν] viii, 48; 'most extraordinary of men'; δ. ξέλων, Hom. O. E, 443; with a genitive case because it partakes of the nature of a superlative: DAM. sancte deorum, Vir. Æ. iv, 576. SH, on BO, 116.

14. ἀξιόχρεος] v, 65; SW. Ionic = ἀξιόχρεως.

16. συγγινώσκειαι εἶναι] The infinitive is here used for the participle. MA, 650, obs. 3.

17. γῆν τε καὶ ὕδωρ] τὸ δίδόναι γ. κ. δ. δουλεύειν ἐστὶ, Arist. Rh. ii, 24; it was an acknowledgment of supremacy by land and by sea. The commission given to Holofernes by Nebuchadnezzar directed him to order the refractory nations ἐτοιμάζειν γ. κ. δ. lxx, Judith ii, 7. Compare vi, 48; vii,

32; 131...136; with Liv. xxxv, 17. BNS.

18. τάδε] This speech is remarkable for its natural simplicity; and is peculiarly adapted to the Scythian king, in whose mouth Herodotus has placed it. VK. WE.

20. οὐτε ἄστυα] And so Artabanus had before told his brother, iv, 83. Euphorus speaks of them as οὐδὲν ἔχοντες ὑπὲρ οὐ δουλεύουσιν, in Stra. vii, p. 464, Δ. They told Sesostrius 'tam opulenti populi ducem stolidè adversus inopes occupasse bellum: quod belli certamen anceps, præmia victoriæ nulla, damna manifesta sint,' Jus. ii, 3. VK.

21. ταχύτερον] MA, 130, 1.

22. τοῦτο] i. e. τὸ μάχεσθαι. STG.

23. τάφοι πατρώϊοι] Σῆκαι προγόνων, Æsch. P. 411; parentum monumenta, Charis. in Ru. Lu. p. 98; BL. responderunt 'se nec urbes ullas, nec agros cultos, pro quibus dimicarent, habere: ceterum cum ad parentum suorum monumenta venissent, scititum quemadmodum Scythæ præliari solerent,' Max. v, 4. WE.

“εἰρήσθω” δεσπότης δὲ ἐμὸν Δία τε ἐγὼ νομίζω, τὸν ἐμὸν πρόγονον, καὶ Ἰστίην, τὴν Σκυθέων βασιλείαν, μόνον εἶναι. σοὶ δὲ, ἀντὶ μὲν δώρων γῆς τε καὶ ὕδατος, δῶρα πέμψω τοιαῦτα, οἷά σοι πρέπει “ἐλθεῖν” ἀντὶ δὲ τοῦ ²⁴, ὅτι δεσπότης ἐφῆσας εἶναι ἐμὸς, κλαίειν ²⁵ “λέγω.” Ὁ μὲν δὲ κήρυξ οἰχώκεε ²⁶ ἀγγελίαν ταῦτα Δαρείφ. (128) Οἱ δὲ Σκυθέων βασιλεῖς, ἀκούσαντες τῆς δουλοσύνης τὸ οὖνομα, ὀργῆς ἐπλήσθησαν. τὴν μὲν δὲ μετὰ Σαυροματέων μοῖραν ταχθεῖσαν, τῆς ἤρχε Σκώπασις, πέμπονσι, ἴωσι κελεύοντες ἐς λόγους ἀπικέσθαι τούτοις, οἱ τὸν Ἰστρον ἐξευγμένον ἐφρούρουσιν αὐτῶν δὲ τοῖσι ὑπολειπομένοις ²⁷ ἔδοξε πλανᾶν ²⁸ μὲν μηκέτι Πέρσας, σῖτα δὲ ἐκάστοτε ἀναιρεομένοις ²⁹ ἐπιτίθεσθαι. ³⁰ γυμῶντες ³¹ ὧν σῖτα ἀναιρεομένους τοὺς Δαρείου, ἐποίουν τὰ βεβουλευμένα. ἡ μὲν δὲ ἵππος τὴν ἵππον αἰεὶ τρέπεσκε ³² ἡ τῶν Σκυθέων· οἱ δὲ τῶν Περσέων ἱππὸται φεύγοντες ἐσέπικτον ἐς τὸν πεζόν· ὁ δὲ πεζὸς ἂν ἐπεκούρει· οἱ δὲ Σκύθαι, ἐσαράξαντες τὴν ἵππον, ὑπέστρεφον, τὸν πεζὸν φοβεόμενοι. ἐποιεῦντο δὲ καὶ τὰς νύκτας παραπλησίας προσβολὰς οἱ Σκύθαι. (129) Τὸ δὲ τοῖσι Πέρσῃσι τε ἦν σύμμαχον ³², καὶ τοῖσι Σκύθῃσι ἀντίξουν, ἐπιτιθεμένοις τῷ Δαρείου στρατοπέδῳ, θῶμα μέγιστον ἐρέω, τῶν τε ὄνων ἡ φωνὴ καὶ τῶν ἡμίονων τὸ εἶδος. οὔτε γὰρ ὄνον ³³ οὔτε ἡμίονον ³⁴ γῇ ἡ Σκυθικὴ φέρει, οὐδὲ ἔστι ἐν τῇ Σκυθικῇ πάσῃ χώρῃ τὸ παράπαν οὔτε ὄνος οὔτε ἡμίονος διὰ τὰ ψύχαια. ὑβρίζοντες ³⁵ ὧν οἱ ὄνοι ἐτάρασσον τὴν ἵππον τῶν Σκυθέων· πολλάκις δὲ, ἐπελαυνόντων ³⁶ ἐπὶ τοὺς Πέρσας, μεταξὺ ³⁷

24. ἀντὶ δὲ τοῦ] The neuter article often stands before an entire proposition. *MA*, 279.

25. κλαίειν] The Attics used the euphemism of χαίρειν λέγω or κελεύω; Bias says ‘Ἀλυστήρ κελεύω κρόμυα ἐσθίειν, Diog. L. i, 83; *VK*. jubeo plorare, Hor. i S. x, 91. *TX*. s. vi, 23, 24.

26. οἰχώκεε] with ω for η. *MA*, 183, 6.

27. ὑπολειπομένοις] those under Idanthyrus and Taxacis, *LAU*.

28. πλανᾶν] ‘to cause to wander,’ i. e. by leading them about the country. *SW*.

29. σῖτα ἐκάστοτε &] ‘as often as they were foraging.’ *SW*.

31. γυμῶντες] ‘watching, observing.’ Eur. Ph. 1271; ἐπισκοποῦντες, παρατηροῦντες, Schol. *SW*. τὸ γυμᾶν καὶ τὸ σκοπεῖν, ταῦτον, Pla. Cra. 6;

Æsch. Th. 3; 25; *WE*. Soph. CE. R. 300. *MY*.

32. τρέπεσκε] The Cossack cavalry still resembles that of the Scythians; s. *MT*, vi, 3.

32. σύμμαχον] συντυχίῃ τοῖσι μὲν κακῇ, τοῖσι δὲ σύμμαχος, v, 65, 15. *WE*. s. i, 174, 55.

33. ὄνον] The ass was so common among the Hyperboreans, that they even sacrificed hecatombs of asses, Pin. P. x, 51; Call. fr. 187; 188.

34. ἡμίονον] ‘mule;’ literally ‘half ass.’

35. ὑβρίζοντες] σκιρτῶντες. ΓΛ. It also refers to their braying. *WE*. s. i, 189; *SD*, on X. A. v, 8, 3.

36. ἐπελαυνόντων] τῶν Σκυθέων. *STG*.

37. μεταξὺ] i. e. πρὸς ἢ τοὺς Σκύθας ἐλθεῖν πρὸς τοὺς Πέρσας, καὶ συμπλακῆναι αὐτοῖς. *STG*.

ὅπως ἀκούσειαν³⁸ οἱ ἵπποι τῶν ὄνων τῆς φωνῆς, ἐπαράσσοντό τε ὑποστρεφόμενοι, καὶ ἐν θώματι ἔσκον, ὀρθὰ ἰσάντες τὰ ὄτα³⁹, ἅτε οὔτε ἀκούσαντες πρότερον φωνῆς τοιαύτης, οὔτε ἰδόντες τὸ εἶδος. ταῦτα μὲν νυν ἐπὶ σμικρόν τι ἐφέροντο⁴⁰ τοῦ πολέμου. (130.) Οἱ δὲ Σκύθαι, ὅπως τοὺς Πέρσας ἴδοιεν τεθορυβημένους⁴¹, ἵνα παραμένοιν τε ἐπὶ πλέω χρόνον ἐν τῇ Σκυθικῇ, καὶ παραμένοντες ἀνίστατο, τῶν πάντων ἐπιδευέες⁴² ὄντες, ἐποίεον τοιάδε· ὅπως τῶν προβάτων⁴³ τῶν σφετέρων αὐτῶν⁴⁴ καταλίποιν⁴⁵ μετὰ τῶν νομέων, αὐτοὶ ἂν ὑπεξήλανον ἐς ἄλλον χῶρον, οἱ δὲ ἂν Πέρσαι ἐπελθόντες λάβωσκον τὰ πρόβατα, καὶ λαβόντες ἐπήρνοντο⁴⁶ ἂν τῷ πεποιημένῳ.

(131) Πολλάκις δὲ τοιούτου γινομένου, τέλος Δαρειῶς τε ἐν ἀπορίῃσι εἵχετο· καὶ οἱ Σκυθῶν βασιλῆες, μαθόντες τοῦτο, ἔπεμπον⁴⁷ κήρυκα, δῶρα Δαρείῳ φέροντα, ὄρνιθά τε καὶ μῦν καὶ βάτραχον καὶ οἰστοὺς πέντε. Πέρσαι δὲ τὸν φέροντα τὰ δῶρα ἐκειρώτεον τὸν νόον⁴⁸ τῶν διδομένων· ὁ δὲ ‘οὐδὲν’ ἔφη ‘οἱ ἐπεστάλθαι ἄλλο ἢ ‘δόντα τὴν ταχίστην ἀπαλλάσσεσθαι, αὐτοὺς δὲ τοὺς Πέρσας’ ἐκέλευε, ‘εἰ σοφοὶ εἰσι, γινῶναι τὸ⁴⁹ ἐθέλει⁵⁰ τὰ δῶρα λέγειν.’ ταῦτα ἀκούσαντες, οἱ Πέρσαι ἐβουλεύοντο. (132) Δαρείου μὲν νυν ἡ γνώμη ἔην, ‘Σκύθας ἐωντῷ δίδοναι σφέας τε αὐτοὺς καὶ γῆν τε ‘καὶ ὕδωρ’ εἰκάζων⁵¹ τῇδε, “ὥς μῦς μὲν ἐν γῇ γίνεται, καρπὸν

38. ἀκούσειαν] *MA*, 193, 6.

39. ὀρθὰ ἰσάντες τὰ ὄτα] *ἵππος εὐγενὴς ἐν τοῖσι δεινοῖς ὀρθὸν οὐδ’ ἰστυγῶν*, *Soph. E.* 25. *VK*. “The fiery courser, when he hears from far The sprightly trumpets and the shouts of war, Pricks up his ears,” *Dryden, V. G.* iii, 130.

40. ἐφέροντο] Understand οἱ Πέρσαι. ‘The Persians then gained for themselves these advantages, of some slight moment in the war.’ *SW. GAI*.

41. τεθορυβημένους] und. ἅτε δὴ ὀρμημένους ἐκ τῆς χάρης Σκυθικῆς ἐξίεναι. *STG*.

42. ἐπιδευέες] Homeric = ἐπιδεεῖς, *WE. O. Φ*, 185; 253; *Ω*, 170. The same as ἐνδεεῖς, *Eur. Ph.* 713. *DAM*.

43. τῶν προβάτων] und. μέρος τι, ‘a part only of their flocks. *MA*, 356, b.

44. καταλίποιν] If the Scythians had driven off all their flocks, the Persians, despairing of subsistence, would have retired to save themselves from starvation. The few sheep left were

not sufficient to alleviate the famine, which began to distress the army of the invaders; but were just enough to decoy Darius on, and to involve him in greater perplexity, till the bridge should be broken down in his rear. *LR. SW*.

46. ἐπήρνοντο] ‘were elated.’

47. ἔπεμπον] Δαρείῳ Σκύθαι, ἐπερχομένῳ αὐτῶν τῇ χάρῃ, ἔπεμψαν ὄρνιν καὶ οἰστὸν καὶ βάτραχον, *Ath.* viii, 9. *VK*.

48. τὸν νόον] ‘the meaning;’ τὴν διάνοιαν, ii, 162. *STG*.

50. ἐθέλει] or βούλεται; i. e. τί διανοηθέντες, or πρὸς τί ἀφορῶντες, or τίνοι ποτὲ γνώμῃ χράμενοι ἔπεμπον. The same expression occurs ii, 13; v, 80; vi, 37, 12; *Eur. Hi.* 860; 868; δύναιται τοῦτο τὸ ἔπος, ii, 30; τοῦτο φρονεῖ ἡ ἀγωγὴ, *Thu. v.* 85; *VK*. compare St Matthew ix, 13.

51. εἰκάζων] instead of εἰκάζοντας to agree with Δαρείου, or εἰκάζουσα to agree with γνώμη, the nominative mas-

“ τὸν αὐτὸν ⁵² ἀνθρώπῳ σιτεύμενος, βάτραχος δὲ ἐν ὕδατι, ὄρνις
 “ δὲ μάλιστα ἔοικε ⁵³ ἵππῳ· τοὺς δὲ οἷστοὺς, ὡς τὴν ἐωυτῶν ἀλκήν,
 “ παραδιδούσι.” αὕτη μὲν Δαρεῖφ ἡ γνώμη ἀπεδέδεκτο· συνεστήκεε ⁵⁴
 δὲ ταύτῃ τῇ γνώμῃ ἡ Γωβρύεω, τῶν ἀνδρῶν τῶν ἑπτὰ ⁵⁵ ἐνὸς τῶν
 τὸν μάγον κατελόντων, εἰκάζοντος τὰ δῶρα λέγειν· “ ἦν μὴ ⁵⁶, ὄρνιθες
 “ γενόμενοι, ἀναπτῆσθε ἐς τὸν οὐρανὸν, ὧ Πέρσαι, ἦ, μύες γενόμενοι,
 “ κατὰ τῆς γῆς ⁵⁷ καταδύητε, ἦ, βάτραχοι γενόμενοι, ἐς τὰς λίμνας
 “ ἐσπηδήσητε, οὐκ ἀπονοστήσετε ὀπίσω, ὑπὸ τῶνδε τῶν τοξευμάτων
 “ βαλλόμενοι.” Πέρσαι μὲν δὴ οὕτω τὰ δῶρα εἵκαζον. (133) Ἡ δὲ
 Σκυθέων μία μοῖρα, ἡ ταχθεῖσα πρότερον μὲν παρὰ τὴν Μαιῆτιν
 λίμνην φρουρεῖν, τότε δὲ ἐπὶ τὸν Ἴστρον Ἴωσι ἐς λόγους ἐλθεῖν,
 ὡς ἀπῆκετο ἐπὶ τὴν γέφυραν, ἔλεγε τάδε· “ Ἄνδρες Ἴωνες, ἐλευθερίην
 “ ὑμῖν ἤκομεν φέροντες, ἥνπερ γε ἐθέλητε ἑσακοῦναι. πυρθανόμεθα
 “ γὰρ Δαρεῖον ἐντελίσσασθαι ὑμῖν, ἐξήκοντα ἡμέρας μούνας φρουρή-
 “ σαντας τὴν γέφυραν, αὐτοῦ μὴ παραγινομένου ἐν τούτῳ τῷ χρόνῳ,
 “ ἀπαλλάσσεσθαι ἐς τὴν ὑμετέρεν. νῦν ὧν ὑμεῖς, τάδε ποιούντες,
 “ ἐκτὸς μὲν ἔσεσθε πρὸς ἐκείνου αἰτίης, ἐκτὸς δὲ πρὸς ἡμέων· τὰς
 “ προκειμένας ἡμέρας παραμείναντες, τὸ ἀπὸ τούτου ἀπαλλάσ-
 “ σεσθε.” Οὗτοι μὲν νυν, ὑποδεξαμένων Ἴωνων ποιήσειν ταῦτα,
 ὀπίσω τὴν ταχίστην ἐπέλγοντο. (134) Πέρσῃσι δὲ, μετὰ τὰ δῶρα
 τὰ ἐλθόντα Δαρεῖφ, ἀντετάχθησαν οἱ ὑπολειφθέντες Σκύθαι πείζῳ
 καὶ ἵπποισι, ὡς συμβαλέοντες· τεταγμένοισι δὲ τοῖσι Σκύθησι λαγὸς
 ἐς τὸ μέσον διῆξε· ⁵⁸ τῶν δὲ, ὡς ἕκαστοι ὤρεον τὸν λαγόν, ἐδίωκον.
 παραχθέντων δὲ τῶν Σκυθέων καὶ βοῇ χρεωμένων, εἶρετο ὁ Δαρεῖος
 τῶν ἀντιπολέμων τὸν Θόρυβον· πυθόμενος δὲ σφεας τὸν λαγὸν διώ-
 κοντας, εἶπε ἄρα πρὸς τούσπερ ἑώθεε ⁵⁹ καὶ τὰ ἄλλα λέγειν· “ Οὗτοι
 “ ὦνδρες ἡμέων πολλὸν καταφρονέουσιν, καὶ μοι νῦν φαίνεται Γωβρύης

euline is used by a reference to the thing signified; namely *ἔγνω Δαρεῖος*. *VK*. Ἰστιάου (ἢ γνώμη) ἐναντίη ταύτῃ, λέγοντος, iv, 137.

53. μ. *ἔοικε*] in point of swiftness.

54. *συνεστήκεε*] i, 208, 58; ὁ δὲ Γωβρύας ἀπεδείκνυτο γνώμην ταύτῃ τῇ γνώμῃ ἐναντίην, as in i, 207. *STG*.

55. τῶν ἀνδρῶν τῶν ἑπτὰ] Had the adjective preceded the substantive, the first article only would have been requisite; *MA*. 276. iii, 153; and here, as there, ἐνὸς might be understood. *WE*.

56. ἦν μὴ] ἦν μὴ με φεύγων ἐκφύγῃς πρὸς αἰθέρα, *Eur. Ph.* 1231; [*O*. 1610;

M. 1293; *Ar. Av.* 349; (nn.) *ED*.] *quadrigas si nunc inscendas Jovis, atque hinc fugias, ita vix poteris effugere infortunium*, *Plau. Am.* i, 1, 294. *VK*. “ Prepare thyself a burrow under ground, or a ladder in the sky,” *Carmen Tograi*, 31.

57. κατὰ τῆς γῆς] *Arist. Pl.* 238; *N.* 189; *Eur. Hi.* 1363; *ἔδω κατὰ γῆς*, *Pla. Ti.* 6; *VK. MA*, 581, 3. γαίαν δύναι, *Hom. Il.* Z, 19.

58. διῆξε] *σπασμὸς δ. πλευρῶν*, *Soph. Tr.* 1099; *Æsch. P. V.* 134; *ἄρμῃσε*, *Hes. BL. Δαρεῖος παρετάσσετο Σκύθαις· λαγὼς δ. παρὰ τὴν Σκυθικὴν φδ. λαγγα*, *Poly. vii*, 10, 1. *VK*,

“ εἶπαι περὶ τῶν Σκυθικῶν δώρων ὀρθῶς. ὥς ὦν οὕτως ἤδη δοκεόν-
 “ των⁶⁰ καὶ αὐτῷ μοι⁶¹ ἔχειν, βουλῆς ἀγαθῆς δεῖ, ὅπως ἀσφαλῆως
 “ ἡ κομιδῇ ἡμῖν ἔσται τὸ ὀπίσω.” Πρὸς ταῦτα Γωβρύης εἶπε· “ ὦ
 “ βασιλεῦ, ἐγὼ σχεδὸν μὲν καὶ λόγῳ ἡπιστάμην τούτων τῶν ἀνδρῶν
 “ τὴν ἀπορίην· ἐλθὼν δὲ, μᾶλλον ἐξέμαθον, ὁρέων αὐτοὺς ἐμπαί-
 “ ζοντας ἡμῖν. νῦν ὦν μοι δοκεῖ, ἐπὶ τὰ τάχιστα νῦν ἐπέλθῃ⁶²,
 “ ἐκκαύσαντας τὰ πυρὰ, ὥς καὶ ἄλλοτε ἐώθαμεν ποιεῖν, τῶν στρα-
 “ τιωτέων τοὺς ἀσθενεστάτους ἐς τὰς τάλαιπωρίας⁶³ ἐξαπατήσαντας,
 “ καὶ τοὺς ὄνους πάντας καταδήσαντας, ἀπαλλάσσεσθαι· πρὶν ἢ καὶ
 “ ἐπὶ τὸν Ἰστρον ἰθὺσαι Σκύθας λύσοντας τὴν γέφυραν, ἢ καὶ τι
 “ ἴωσι δόξαι τὸ ἡμέας οἶόν τε ἔσται ἐξεργάσασθαι.” Γωβρύης μὲν
 ταῦτα συνεβούλενε.

(135) Μετὰ δὲ, νύξ τε ἐγένετο, καὶ Δαρεῖος ἐχρᾶτο τῇ γνώμῃ
 ταύτῃ· τοὺς μὲν καματηροὺς⁶⁴ τῶν ἀνδρῶν, καὶ τῶν ἦν ἐλάχιστος
 ἀπολλυμένων λόγος⁶⁵, καὶ τοὺς ὄνους πάντας καταδήσας, κατέλιπε
 αὐτοῦ ταύτῃ⁶⁶ ἐν τῷ στρατοπέδῳ· κατέλιπε δὲ τοὺς τε ὄνους καὶ
 τοὺς ἀσθενεῖας τῆς στρατιῆς τῶνδε εἵνεκεν, ἵνα οἱ μὲν ὄνοι βοὴν
 παρέχωνται, οἱ δὲ ἀνθρωποὶ ἀσθενεῖς μὲν εἵνεκεν κατελείποντο,
 προφάσιος⁶⁷ δὲ τῆσδε· δῆλα δὴ⁶⁸, αὐτὸς μὲν σὺν τῷ καθαρῷ⁶⁹ τοῦ
 στρατοῦ ἐπιθήσεσθαι μέλλοι τοῖσι Σκύθῃσι, οὗτοι δὲ τὸ στρατόπεδον
 τούτων τὸν χρόνον ῥυνοῖατο. ταῦτα τοῖσι ὑπολειπομένοις ὑποθέμενος
 ὁ Δαρεῖος, καὶ πυρὰ ἐκκαύσας, τὴν ταχίστην ἐπέειπε ἐπὶ τὸν Ἰστρον.
 οἱ δὲ ὄνοι, ἐρμηνοθέντες τοῦ ὀμίλου, οὕτω μὲν δὴ μᾶλλον πολλῷ
 ἔσαν τῆς φωνῆς⁷⁰ ἀκούσαντες⁷¹ δὲ οἱ Σκύθαι τῶν ὄνων, πάγχυ
 κατὰ χώραν⁷² ἤλπιζον τοὺς Πέρσας εἶναι. (136) Ἡμέρης δὲ
 γενομένης, γνόντες οἱ ὑπολειφθέντες, ὥς προδοδεδόμένοι εἶεν ὑπὸ
 Δαρείου, χεῖράς τε προτείνοντο τοῖσι Σκύθῃσι, καὶ ἔλεγον τὰ κατή-
 κοντα·⁷³ οἱ δὲ, ὥς ἤκουσαν ταῦτα, τὴν ταχίστην συστραφέντες, αἶ
 τε δύο μοῖραι τῶν Σκυθῶν καὶ ἡ μία⁷⁴, Σαυρομάται τε καὶ Βουδῖνοι

62. ἐπέλθῃ] ‘shall have come on;’ viii, 11. W.E.

63. ἐς τὰς τάλαιπωρίας] i. e. ἐς τὸ φέρειν τὰς τ. STG.

64. καματηροὺς] the same as ἀσθε- νείας which follows. SW.

65. τῶν ἦν ἐ. ἀ. λ.] στρατιῆς, τῆς οὐδεμία ἔσται ὥρη ἀπολλυμένης, iii, 155. STG.

67. προφάσιος] repeat εἵνεκεν from what precedes, in the same sense as διὰ πρόφασιν τοιγάρδε: vii, 230. SW.

68. δῆλα δὴ] ‘to wit:’ after this word understand ὅτι, SW. δῆλα γὰρ δὴ ὅτι, i, 207.

70. ἔσαν τῆς φωνῆς] μηδεμίαν φω- νὴν ἰέναι, ii, 2. The construction here is ἔσαν φωνὴν μᾶλλον τῆς εἰδυμένης φωνῆς. SW.

71. ἀκούσαντες] καὶ τὰς σκηνὰς ἀκεραλοὺς ὄρῶντες, φοντο παρῆναι τοὺς Πέρσας· (Δαρεῖος γὰρ), ὅπως λάθοι τοὺς Σκύθας, τὸ στρατόπεδον, ὡς εἶχεν, ἐξ κατὰ χώραν μένειν, Polyæ. vii, 10, 4. VK.

72. κατὰ χώραν] iv, 201, 72; Xen. A. i, 5, 16; Arist. Pl. 367; ἐν τῇ αὐτῇ χώρῃ; Liv. xxii, 41, f.

74. ἡ μία] ‘the third:’ compare iv, 120; 128; and 133. L.R. W.E.

καὶ Γελωνοὶ, ἐδίωκον τοὺς Πέρσας ἰθὺ⁷⁵ τοῦ Ἰστροῦ. ἅτε δὲ τοῦ Περσικοῦ μὲν τοῦ πολλοῦ⁷⁶ ἑόντος πεζοῦ στρατοῦ, καὶ τὰς ὁδοὺς οὐκ ἐπισταμένον, ὥστε οὐ τετμημένων⁷⁷ τῶν ὁδῶν τοῦ δὲ Σκυθικοῦ, ἰππότῳ, καὶ τὰ σύντομα τῆς ὁδοῦ ἐπισταμένον· ἁμαρτόντες ἀλλήλων, ἔφθησαν πολλῶ οἱ Σκύθαι τοὺς Πέρσας ἐπὶ τὴν γέφυραν ἀπικόμενοι.⁷⁸ μαθόντες δὲ τοὺς Πέρσας οὐ κω ἀπιγμένους, ἔλεγον πρὸς τοὺς Ἴωνας ἑόντας ἐν τῇσι νηυσί· “Ἄνδρες Ἴωνες, αἱ τε ἡμέραι “ ὑμῖν τοῦ ἀριθμοῦ διοίχονται.⁷⁹ καὶ οὐ ποιέετε γε δίκαια, ἔτι παρα- “ μένοντες. ἀλλ’, ἐπεὶ πρότερον δειμαίνοντες ἐμένετε, νῦν λύσαν- “ τες τὸν πόρον τὴν ταχίστην ἄπιτε χαίροντες ἐλευθέροι⁸⁰, θεοῖσί “ τε καὶ Σκύθησι εἰδότες χάριν. τὸν δὲ πρότερον ἑόντα ὑμῶν δε- “ σπότην ἡμεῖς παραστησόμεθα οὕτω, ὥστε ἐπὶ μηδαμῶς ἔτι ἀνθρώ- “ πους αὐτὸν στρατεύσασθαι.” (137) Πρὸς ταῦτα οἱ Ἴωνες ἔβουλεύοντο. Μιλτιάδῳ⁸¹ μὲν τοῦ Ἀθηναίου⁸², στρατηγέοντος καὶ τυραννεύοντος⁸³ Χερσονησιτέων⁸⁴ τῶν ἐν Ἑλλησπόντῳ, ἦν γνώμη, “ πείθεσθαι Σκύθησι, καὶ ἐλευθεροῦν Ἴωνίνην” Ἰστιάδου⁸⁵ δὲ

75. ἰθὺ] *elaps* l. τῆς ἀρχῆς τῆς Τομίου, i, 207; SW. iv, 120; *ithys* is the same, v, 64, 11. It is of very frequent occurrence in Hom. I. M, 106 &c.

76. τοῦ πολλοῦ] ‘the major part.’

77. τετμημένων] vii, 124, 13. Archelaus, on coming to the throne of Macedon, ὁδοὺς εὐθείας ἔεμε, Thu. ii, 100. Philo uses the compound, πολυσχιθεὶς ἀνατέμνων ὁδοὺς, λεωφόρους ἀπάσας, de M. O. p. 14, v; ἐν ἀνοδίαις ἀπλανεῖς καὶ λεωφόρους ὁδοὺς ἀνατεμνῶν, C. P. p. 723, β. WE. WS. The phrase originated in the circumstance of armies on the march being preceded by pioneers to clear a road, and to cut their way through forests, &c.

78. ἔφθησαν... ἀπικόμενοι] ‘came to the bridge long before the Persians.’ MA, 553, 3. s. iii, 78, 18.

79. αἱ ἡμέραι... διοίχονται] i. e. δ ταχέως ἀριθμὸς τῶν ἡμέρων ὁμῶν διοίχεται, STG. by enallage, SW.

80. χαίροντες ἐλευθέροι] A more usual turn of expression would be ἄπιτε χ. θεοῖς τε καὶ Σκ. εἰδότες χάριν, ἐλευθέροι ὄντες, as in iii, 125. or ἀνθ’ ὧν ἐλευθέροι ὄντε: STG. s. iii, 21, 10.

81. Μιλτιάδῳ] This was the second Miltiades. VK.

82. Ἀθηναίου] Athens was so called after Minerva, the tutelary deity: its former name was Cecropis. LR.

83. τυραννεύοντος] *Chersonesi perpetuam obtinuerat dominationem, tyrannusque fuerat appellatus, sed justus; non erat enim vi consecutus, sed suorum voluntate, eamque potestatem bonitate retinuerat. omnes autem et habentur et dicuntur tyranni, qui potestate sunt perpetua in ea civitate, quae libertate usa est*, Nep, i, 8. LR.

84. Χερσονησιτέων] This Chersonesus is now called the peninsula of Romania: its ancient inhabitants were the Thracian Dolonci. LR. The people were called *Chersonesii* as well as *Chersonesitæ*: perhaps the latter properly denoted ‘Greek Settlers;’ as *Italiotæ* and *Siceliotæ* did, in contradistinction to *Itali* and *Siculi*, ‘the barbarous tribes’ of Italy and Sicily. s. BF, on Th. ii, 109; 165; Liv, xxiii, 48, o.

85. Ἰστιάδου] *Histieus Milesius, ne res conficeretur, obstitit; dicens, ‘non idem ipsis, qui summas imperii tenerent, expellere, et multitudini; quod Darii regno ipsorum niteretur dominatio, quo extincto ipsos potestate expulso civibus suis pœnas daturus: itaque adeo se ab horre a cæterorum consilio, ut nihil putet ipsis utilius quam confirmari regnum Persarum,’* Nep. i, 3. The opinion of Miltiades is there given more fully. VK.

τοῦ Μιλησίου ἐναντίῃ ταύτῃ, λέγοντος, “ὥς νῦν μὲν διὰ Δαρεῖον
 “ἕκαστος αὐτῶν τυραννεύει πόλιος· τῆς Δαρείου δὲ δυνάμιος καται-
 “ρεθείσης, οὔτε αὐτὸς Μιλησίων οἶός τε ἔσται ἀρχεῖν, οὔτε ἄλλον
 “οὐδένα οὐδαμῶν”⁸⁶ βουλήσεσθαι γὰρ ἐκάστην τῶν πολίων δημο-
 “κρατέεσθαι μᾶλλον ἢ τυραννεύεσθαι.” Ἰστιαίου δὲ γνώμην ταύτην
 ἀποδεικνυμένον, αὐτίκα πάντες ἦσαν τετραμμένοι πρὸς ταύτην τὴν
 γνώμην, πρότερον τὴν Μιλιτιάδεω αἰρεόμενοι. (139) Οὗτοι ὦν ἐπεί τε
 τὴν Ἰστιαίου αἰρέοντο γνώμην, ἔδοξέ σφι πρὸς ταύτῃ τάδε ἔργα τε καὶ
 ἔπεα προσθεῖναι· τῆς μὲν γεφύρης λύνειν τὰ κατὰ τοὺς Σκύθας ἔοντα,
 ‘λύνειν δὲ ὅσον τόξευμα’⁸⁷ ἐξικνέεται· ἴνα καὶ ποιέειν τι δοκῶσι,
 ‘ποιεῦντες μηδὲν, καὶ οἱ Σκύθαι μὴ πειρώατο’⁸⁸ βιώμενοι καὶ βουλό-
 ‘μενοι διαβῆναι τὸν Ἴστρον κατὰ τὴν γέφυραν· εἰπεῖν τε, λύνοντας
 ‘τῆς γεφύρης τὸ ἐς τὴν Σκυθικὴν ἔχον,· ὥς πάντα ποιήσουσι τὰ
 ‘Σκύθῃσι ἔστι ἐν ἡδονῇ.’ ταῦτα μὲν προσέθηκαν τῇ γνώμῃ· μετὰ
 δὲ, ἐκ πάντων ὑπεκρίνατο Ἰστιαῖος, τάδε λέγων· “Ἄνδρες Σκύθαι,
 “χρηστὰ ἤκετε φέροντες⁸⁹, καὶ ἐς καιρὸν ἐπείγεσθε, καὶ τὰ τε ἀπ’
 “ὑμέων ἡμῖν χρηστῶς ὁδοῦται⁹⁰, καὶ τὰ ἀπ’ ὑμέων ἐς ὑμέας ἐπιτη-
 “δέως ὑπηρετέεται. ὥς γὰρ ὁρᾶτε, καὶ λύομεν τὸν πόρον καὶ προθυ-
 “μὴν πᾶσαν ἔχομεν, θέλοντες εἶναι ἐλεύθεροι· ἐν ᾧ δὲ ἡμέες τάδε
 “λύομεν, ὑμέας καιρὸς ἔστι δίζησθαι ἐκείνους, εὐρόντας δὲ, ὑπὲρ τε
 “ἡμέων καὶ ὑμέων αὐτῶν τίσασθαι οὕτως, ὥς κείνους πρέπει.”⁹¹

(140) Σκύθαι μὲν, τὸ δεύτερον⁹² Ἴωσι πιστεύσαντες λέγειν
 ἀληθέα, ὑπέστρεφον ἐπὶ ζήτησιν τῶν Περσέων, καὶ ἡμάρτανον πάσης
 τῆς ἐκείνων διεξόδου. αἱτιοὶ δὲ τούτου αὐτοὶ οἱ Σκύθαι ἐγένοντο,
 τὰς νομὰς τῶν ἵππων τὰς ταύτῃ διαφθείραντες, καὶ τὰ ὕδατα συγ-
 χύσαντες. εἰ γὰρ ταῦτα μὴ ἐποίησαν, παρῆχε ἂν σφι, εἰ ἐβούλοντο,
 εὐπετέως ἐξευρέειν τοὺς Πέρσας· νῦν δὲ, τὰ σφι ἐδόκεε ἀριστα βε-
 βουλεύσθαι, κατὰ ταῦτα ἐσφάλησαν. Σκύθαι μὲν νῦν τῆς σφετέρης
 χώρας τῇ χιλὸς τε τοῖσι ἵπποισι καὶ ὕδατα ἦν, ταύτῃ διεξιόντες ἐδί-
 ζηντο τοὺς ἀντιπολέμους⁹³, δοκέοντες καὶ ἐκείνους διὰ τοιούτων τὴν
 ἀπόδρῃσιν ποιέεσθαι· οἱ δὲ δὴ Πέρσαι, τὸν πρότερον ἑωυτῶν γενό-
 μενον στίβον, τοῦτον φυλάσσοντες, ἤϊσαν· καὶ οὕτω μόγις⁹⁴ εὐρον

86. οὐδαμῶν] und. ἔσεσθαι. SW. s. i, 91, 91.

87. τόξευμα] οὐ μόνον ἡ τοξεία, ἀλλὰ καὶ αὐτὸ τὸ τόξον, i. e. πᾶσα ἡ τοξικὴ σκευή, and particularly τὸ τοξευόμενον, Tho. M. πρὶν τόξευμα ἐξικνεῖσθαι, Xen. A. i, 8, 13; understand πρὸς or eis αὐτοὺς or αὐτῶν. HU.

89. ἤκετε φέροντες] ‘you are come with.’ MA, 557.

90. ὁδοῦται] Aesch. P. V. 507; A. 169; Eur. I. 1050. Herodotus uses the compound verb εἰσοδῶ, vi, 73. WE. BL.

91. πρέπει] ἀπῆλλαξαν οὕτω ὡς κείνους ἔπρεπε, viii, 68, 2. WE.

92. τὸ δεύτερον] iv, 133. STG.

93. ἀντιπολέμους] iv, 134; vii, 236; viii, 68, 2. πολεμῶν, Hes. SW.

94. μόγις] μόλις. DAM.

τὸν πόρον. οἱ δὲ νυκτός τε ἀπικόμενοι, καὶ λελυμένης τῆς γεφύρης ἐντυχόντες⁹⁶, ἐς πᾶσαν ἀρρωδίην ἀπικότο⁹⁶, μὴ σφεας οἱ Ἴωνες ἔωσι ἀπολελοιπότες. (141) Ἦν δὲ περὶ Δαρεῖον ἀνὴρ Αἰγύπτιος, φωνέων μέγιστον ἀνθρώπων· τοῦτον δὴ τὸν ἄνδρα, καταστάνατα ἐπὶ τοῦ χεῖλεος τοῦ Ἰστροῦ, ἐκέλευε Δαρεῖος καλέειν Ἰστιαῖον Μιλήσιον. ὁ μὲν δὴ ἐποίηε ταῦτα· Ἰστιαῖος δὲ, ἐπακούσας τῷ πρώτῳ κελεύσματι⁹⁷, τὰς τε νέας ἀπάσας παρεῖχε διαπορθμεύειν τὴν στρατιὴν, καὶ τὴν γέφυραν ἔζευξε. (142) Πέρσαι μὲν ὦν οὕτω ἐκφεύγουσι· Σκύθαι δὲ, διζήμενοι, καὶ τὸ δεύτερον ἥμαρτον τῶν Περσέων· καὶ τοῦτο μὲν, ὡς ἑόντας⁹⁸ Ἴωνας ἐλευθέρους, ‘κακίστους τε καὶ ἀναν-δράτους’ κρίνουσι· εἶναι ἀπάντων ἀνθρώπων⁹⁹, τοῦτο δὲ, ὡς δούλων Ἴωνων τὸν λόγον ποιούμενοι, ‘ἀνδράποδα φιλοδέσποτά’ φασι· εἶναι καὶ ἄδρηστα¹⁰⁰ μάλιστα· ταῦτα μὲν δὴ Σκύθησι ἐς Ἴωνας ἀπέβριπται. (143) Δαρεῖος δὲ, διὰ τῆς Θρηκτικῆς πορευόμενος ἀπικότο ἐς Σηστόν¹ τῆς Χερσονήσου· ἐνθεύτεν δὲ αὐτὸς μὲν διέξη τῆσι νηυσὶ ἐς τὴν Ἀσίην, λείπει δὲ στρατηγὸν ἐν τῇ Εὐρώπῃ Μεγάβαζον, ἀνδρα Πέρσην· τῷ Δαρεῖος κοτε ἔδωκε γέρας, τοιόνδε εἶπας ἐν Πέρσῃσι ἔπος· ὠρμημένου Δαρείου ροιᾶς τρώγειν, ὡς ἄνοιξε τάχιστα τὴν πρώτην τῶν ροιέων, εἴρετο αὐτὸν ὁ ἀδελφεὸς Ἀρτάβανος, ‘ὅ τι βούλοιοι’ ἂν οἱ τοσοῦτο πλῆθος γενέσθαι, ὅσοι ἐν τῇ ροῇ κόκκοι;’ Δαρεῖος δὲ εἶπε, ‘Μεγαβάζους² ἂν οἱ τοσοῦτους ἀρι-

96. λ. τῆς γ. ἐντυχόντες] A compound sometimes takes the construction of a simple verb, *MA*, 382, *ods*. *Æsch.* S. 70; *Soph.* Ph. 323; *WE.* Eur. Or. 1284. *SW* however thinks this enallage scarcely allowable except by poetical license, and would understand τῷ πόρῳ, making λ. τῆς γ. the genitive absolute: and *POR* denies that ἐντυγχάνειν, or συντυγχάνειν, is ever constructed with a genitive. s. vii, 208, 56.

97. κελεύσματος] οὐ τῷ πρώτῳ οἱ κ. πειθόμενος, vii, 16. *WE.* κέλευμα was the more modern form of the word: *celeuma est carmen, quod navigantes canere solent; vel clamor nauticus, id est, vox nautarum*; *Isid.* de O. xvi, p. 7. *BL.*

98. ὡς ἑόντας] The order of the words is ‘I. ὡς ἐ. ἐλευθέρους, κρ. εἰ. κ. τε καὶ ἀ. ἀ. ἀνθρώπων. The expression is much the same as ‘I. ἢ μὲν ἐλ. ‘they deem the Ionians, considered as freemen, &c.’ *Callicratidas* gives the same

character of this people: to one asking *ὅποιοι ἄνδρες οἱ Ἴωνες*; he answers *ἐλευθέροι μὲν κακοί, δοῦλοι δὲ ἀγαθοί*, *Plu. M.* 16, p. 222, v. *WE. VK.*

99. ἀπάντων ἀνθρώπων] When the class, to which the substantive that the superlative agrees with belongs, is mentioned, it is put in the genitive plural, and often with πᾶς. *MA*, 459, l. s. v, 24, 30.

100. ἄδρηστα] τοὺς τῶν Ἴωνων τυράννους Ἰδάβουρος διὰ τὴν πρὸς Δαρεῖον πίστιν ἀνδράποδα χρηστὰ καὶ ἄδραστα ἐκάλει, *Plu. t.* ii, p. 174, ε. ἄδρηστος is opposed to *δρηπότης* ‘a runaway;’ ἢ εἶναι ἐλευθέροις ἢ δοῦλοις, καὶ τοῦτοις ὡς δρηπέτησι, vi, 11. *VK. WE.*

1. Σηστόν] It was here that Xerxes built the bridge across the Hellespont. The modern town near the same spot is called Zemenic. *LR. A.*

2. Μεγαβάζους] s. iii, 70, 68; ‘Μεγαβάζους,’ εἶπεν, ‘ἐθέλειν αὐτῷ τοσοῦ- τοὺς εἶναι,’ *Eust.* on Il. B, p. 182, 27. *VK.*

‘θμὸν γενέσθαι βούλεσθαι μᾶλλον ἢ τὴν Ἑλλάδα ὑπῆκοον.’ ἐν μὲν δὴ Πέρσῃσι ταῦτά μιν εἶπας ἐτίμα· τότε δὲ αὐτὸν ὑπέλιπε στρατηγόν, ἔχοντα τῆς στρατιῆς τῆς ἑωυτοῦ ὀκτὼ μυριάδας. (144) Οὗτος δὴ ὢν τότε ὁ Μεγάβαζος, στρατηγὸς λειφθεὶς ἐν τῇ χώρῃ Ἑλλησποντίων, τοὺς μὴ μὴδίζοντας³ κατεστρέφετο. οὗτος μὲν νυν ταῦτα ἔπρῃσσε.⁴

(145) Τὸν αὐτὸν δὲ τοῦτον χρόνον ἐγίνετο ἐπὶ Λιβύην ἄλλος στρατιῆς μέγας στόλος.⁵ (200) Οἱ Φερετίμης τιμωροὶ Πέρσαι, ἐπεὶ τε ἐκ τῆς Αἰγύπτου ἀπύκατο εἰς τὴν Βάρκην, ἐπολιόρκεον τὴν πόλιν, ἐπαγγελλόμενοι ἐκδιδόναι τοὺς αἰτίους τοῦ φόνου τοῦ Ἀρκεσίλεω· τῶν δὲ πᾶν γὰρ ἦν τὸ πλῆθος⁶ μεταίτιον, οὐκ ἐδέκοντο τοὺς λόγους. ἐνθαῦτα δὴ ἐπολιόρκεον τὴν Βάρκην ἐπὶ μῆνας ἐννέα, ὀρύσσοντες τε ὀρύγματα ὑπόγαια⁷ φέροντα εἰς τὸ τεῖχος, καὶ προσβολὰς καρτερὰς ποιούμενοι. τὰ μὲν νυν ὀρύγματα ἀνὴρ χαλκεὺς ἀνεῦρε⁸ ἐπιχάλκῳ ἀσπίδι ὧδε ἐπιφρασθεὶς· περιφέρων αὐτὴν ἐντὸς τοῦ τεύχεος προσίσχε πρὸς τὸ δάπεδον τῆς πόλεως. τὰ μὲν δὴ ἄλλα ἔσκε κωφά, πρὸς ἃ προσίσχε, κατὰ δὲ τὰ ὀρυσσόμενα ἤχεσκε ὁ χαλκὸς τῆς ἀσπίδος. ἀντορύσσοντες δ’ ἂν ταύτῃ οἱ Βαρκαῖοι ἔκτεινον τῶν Περσέων τοὺς γεωρνήοντας. τοῦτο μὲν δὴ οὕτω ἐξευρέθη· τὰς δὲ προσβολὰς ἀπεκρούοντο οἱ Βαρκαῖοι. (201) Χρόνων δὲ δὴ πολλῶν τριβομένων καὶ πιπτόντων ἀμφοτέρων πολλῶν καὶ οὐκ ἦσσαν τῶν Περσέων, Ἀμασις, ὁ στρατηγὸς τοῦ πεζοῦ, μηχανᾶται τοιαύδε·

3. μὴδίζοντας] Herodotus, and the ancient writers in general, often designate the Persians, and the nations dependent on the Persian empire, by the name of Medes; s. ix, 77, 91. LR. In a like sense we have ἀττικίζειν, Thu. iii, 62. PM, on Ar. Av. 768.

4. ἐπρῃσσε] The principal purposes of the Scythian expedition were probably accomplished; s. MT, vi, 3. TX.

5. στόλος] The pretext of which was to avenge the assassination, at Barce, of Arcesilaus, tyrant of Cyrene and son of Pheretima.

6. τῶν δὲ . . . τὸ πλῆθος] i. e. ὅτι, or διότι, δὲ τούτων πᾶν τὸ πλ. SW. or οἱ δὲ, πᾶν γὰρ ἦν αὐτῶν τὸ πλ. &c. STG.

7. ὀρύγματα ὑπόγαια] ὑπόνομον, Eust. VK. ‘a mine.’ This is one of the earliest instances of mining and countermining being adopted in the siege and defence of towns. LR.

8. χαλκεὺς ἀνεῦρε] ἀνὴρ χ. ἀνεῦρεν,

ἐνθυμήσας ἀσπίδος χάλκωμα ἐπιφέρειν, καὶ ἐντὸς τοῦ τεύχεος ἐπάνω προσίσχειν πρὸς τὸ δάπεδον· τῇ μὲν δὴ ἄλλῃ κωφά ἦν, πρὸς ἃ προσίσχει τὸ χάλκωμα· ἢ δ’ ὑπάρύσσεται, ἀντήχει· ἀντορύσσοντες οὖν οἱ Βαρκαῖοι, ταύτῃ ἀπέκτειναν πολλοὺς τῶν ὑπορυσσόντων, AEn. 37. WE. A similar device was used by the Ambraciots when undermined by the Romans; ἐξῆς ἔθηκεν παρὰ τὸν ἑνα τοῖχον τῆς τάφρου ἐγγὺς τῇ τείχει χαλκώματα συνεχῇ, λεπτότατα ταῖς κατασκευαῖς, ὅλον λεκάνας καὶ ἕτερα ὅμοια τούτοις· καὶ παρὰ ταῦτα διὰ τῆς τάφρου παριόντες, ἠκροῶντο τοῦ ψόφου τῶν ὀρυττόντων ἔσωθεν. ἐπεὶ δὲ ἐσημειώσαντο τὸν τόπον, καθ’ ὃν ἐδήλου τινὰ τῶν χαλκωμάτων ἀντήχουν γὰρ πρὸς τὸν ἐκτὸς ψόφον ἐρυττον ἔσωθεν ἄλλην κατὰ γῆς τάφρον &c. Pol. xxii, 11. SW. Livy merely says aure admota, somitum fodientium captabant, xxixiii, 7. VK.

μαθὼν τοὺς Βαρκαίους, ὥς κατὰ μὲν τὸ ἰσχυρὸν οὐκ αἰρετοὶ εἶεν, δόλῳ δὲ αἰρετοὶ, ποιέει τοιάδε· νυκτὸς τάφρην⁹ ὀρύξας εὐρέην, ἐπέτεινε ξύλα ἀσθενέα ὑπὲρ αὐτῆς· κατῦπερθε δὲ, ἐπιπολῆς τῶν ξύλων, χούν γῆς ἐπεφόρῃσε, ποιέων τῇ ἄλλῃ γῇ ἰσόπεδον. ἅμα ἡμέρῃ δὲ ἐς λόγους προσεκαλέετο τοὺς Βαρκαίους· οἱ δὲ ἀσπαστῶς ὑπήκουσαν, ἐς ὃ σφι ἔαδε ὁμολογίῃ χρῆσασθαι. τὴν δὲ ὁμολογίην ἐποιεῦντο τοιήνδε τινὰ, ἐπὶ τῆς κρυπτῆς τάφρου τάμνοντες ὄρκια¹⁰, ‘ἔς τ’ ἂν¹¹ ἡ γῇ αὕτη οὕτω ἔχῃ, μένειν τὸ ὄρκιον κατὰ χώραν¹² καὶ ‘Βαρκαίους τε ὑποτελέειν φάναι ἄξιον¹³ βασιλεῖ, καὶ Πέρσας μὴδὲν ‘ἄλλο νεοχμοῦν κατὰ Βαρκαίων.’¹⁴ μετὰ δὲ τὸ ὄρκιον, Βαρκαῖοι μὲν, πιστεύσαντες τούτοις, αὐτοὶ τε ἐξήϊσαν ἐκ τοῦ ἀστεος, καὶ τῶν πολεμίων ἔων παρίεναι ἐς τὸ τεῖχος τὸν βουλόμενον¹⁵, τὰς πύλας πάσας ἀνοίξαντες. οἱ δὲ Πέρσαι, καταβῆξαντες τὴν κρυπτὴν γέφυραν, ἔθεον ἔσω ἐς τὸ τεῖχος. κατέβηξαν δὲ τοῦδε εἵνεκα τὴν ἐποίησαν γέφυραν, ἵνα ἐμπεδορκέοιεν¹⁶, ταμόντες τοῖσι Βαρκαίοις ‘χρόνον ‘μένειν αἰεὶ τὸ ὄρκιον, ὅσον ἂν ἡ γῇ μένῃ κατὰ τὰ τότε εἶχε’ καταβῆξαι δὲ, οὐκέτι ἔμενε τὸ ὄρκιον κατὰ χώραν. (202) Τοὺς μὲν νυν αἰτιωτάτους τῶν Βαρκαίων ἡ Φερετίμη, ἐπεὶ τέ οἱ ἐκ τῶν Περσέων παρεδόθησαν, ἀνεσκόλοπισε κύκλῳ τοῦ τεύχεος· τοὺς δὲ λοιποὺς τῶν Βαρκαίων λήϊην ἐκέλευσε θέσθαι τοὺς Πέρσας, πλὴν ὅσοι αὐτῶν ἦσαν Βαττιάδαι τε καὶ τοῦ φόνου οὐ μεταίτιοι· τούτοις δὲ τὴν πόλιν ἐπέτρεψε ἡ Φερετίμη. (203) Τοὺς ὦν δὴ λοιποὺς τῶν Βαρκαίων οἱ Πέρσαι ἀνδραποδισάμενοι ἀπῆσαν ὅπισω· καὶ

9. τάφρην] iv, 28; and below, τάφρον: so ψάμμος, iv, 182; and ψάμμη, iv, 181: σάυρος, iv, 183 [?] and σάυρη, iv, 192: ὁ and ἡ κίων, iv, 184; and i, 92. SW.

10. τάμνοντες ὄρκια] δ. πιστὰ ταμόντες, Hom. II. B, 124; φιλότῃτα καὶ δ. π. τ. Γ, 73; σπονδὰς τ. Eur. Hel. 1234; i. e. δι’ ἐντομῆς θυμάτων συνθήκας ποιήσαντες κατὰ τὸ ἀρχαῖον ἔθος, Eust. BNS. ἀρβύον καὶ φύλιαν τ. Call. fr. 199; φύλια τ. Eur. S. 385; MR. ‘slaying’ a victim in order to ratify ‘the oaths’; T.X. ἱερὰ δύναντες, ἔμοσαν ἐπὶ τῶν ἐμπύρων, Dion. A. R. iii, 18. VG, ix, 4, 8. LAU. The same idiom holds good in Latin, where, in the present tense, *fœdus ferire* is used, Cic. pro D. S. Liv. i, 24; ix, 5; and, in the preterperfect, *fœdus icisse*, Cic. pro L. C. B. 15; in L. C. P. 12; Liv. i, 24; or *f. percussisse*, Liv. i, 24;

Jus. xlii, 3. The ceremony itself is described in Liv. i, 24; ix, 5; and by Vir. Æ. viii, 641; xii, 161. “To strike a league” is an English idiom also.

11. ἔς τ’ ἂν] μέχρις ἂν οὐρανός τε καὶ γῇ τὴν αὐτὴν στάσις ἔχῃσι, Dion. A. R. vi, 95; WE. στὰς μετὰ τῶν τὰ ὄρκια ταμόντων ἄμοσεν, ἐφ’ ὅσον οὕτως ἡ γῇ μένει, φυλάξειν τὰ συγκείμενα, Poly. vii, 34; compare vi, 22. VK.

14. ν. κατὰ B.] The same verb and preposition are followed by an accusative, v, 19. SW.

15. τὸν βουλόμενον] This is the common form of expression in decrees, laws, treaties, and proclamations. WE. MA, 269, obs.

16. ἐμπεδορκέοιεν] Xen. de R. L. near the end; ἐμμένειν ὄρκῳ, Eur. M. 752. MR.

ἐπεί τε ἐπὶ τῇ Κυρηναίων πόλει ἐπέστησαν¹⁷, οἱ Κυρηναῖοι, λόγιόν τι ἀποσιεύμενοι, διεξῆκαν αὐτοὺς διὰ τοῦ ἄστεος. διεξιούσης δὲ τῆς σιρατιῆς, Βάρης μὲν, ὁ τοῦ ναυτικοῦ στρατοῦ στρατηγός, ἐκέλευε αἰρέειν τὴν πόλιν Ἀμασις δὲ, ὁ τοῦ πεζοῦ, οὐκ ἔα· ἐπὶ Βάρκην· γὰρ ἀποσταλῆναι μούνην Ἑλληνίδα πόλιν. ἐς ὃ διεξελθοῦσι, καὶ ἰζόμενοισι ἐπὶ Διὸς Λυκαίου¹⁸ ὄχθον, μετεμέλῃσέ σφι οὐ σχοῦσι τὴν Κυρήνην καὶ ἐπειρῶντο τὸ δεύτερον παριέναι ἐς αὐτήν· οἱ δὲ Κυρηναῖοι οὐ περιώρεον. τοῖσι δὲ Πέρῃσι, οὐδενὸς μαχομένου, φόβος¹⁹ ἐνέπεσε· ἀποδραμόντες δὲ ὅσον ἐξήκοντα στάδια, ἵζοντο· ἰδρυθέντι δὲ τῷ στρατοπέδῳ ταύτῃ ἦλθε παρὰ Ἀρυνάεω ἀγγελος, ἀποκαλὼν αὐτούς. οἱ δὲ Πέρσαι, Κυρηναίων δεηθέντες ἐπόδιά σφι δοῦναι, ἔτυχον· λαβόντες δὲ ταῦτα, ἀπαλλάσσοντο ἐς τὴν Αἴγυπτον. παραλαβόντες δὲ τὸ ἐνθεῦτεν αὐτοὺς Λίβυες, τῆς τε ἐσθῆτος εἵνεκα καὶ τῆς σκευῆς, τοὺς ὑπολειπομένους αὐτῶν καὶ ἐπελκομένους ἐφόνεον, ἐς ὃ ἐς τὴν Αἴγυπτον ἀπικέατο. (204) Οὗτος ὁ Περσέων στρατὸς τῆς Λιβύης ἐκαστάτῳ ἐς Εὐεσπερίδας²⁰ ἦλθε. τοὺς δὲ ἡνδραποδίσαντο τῶν Βαρκαίων, τοὺτους δὲ ἐκ τῆς Αἰγύπτου ἀνασπάστους²¹ ἐποίησαν παρὰ βασιλέα· βασιλεὺς δὲ σφι Δαρεῖος ἔδωκε τῆς Βακτρῆς²² χώρας κώμην ἐγκατοικῆσαι. οἱ δὲ τῇ κώμῃ ταύτῃ οὐνομα ἔθεντο Βάρκην, ἥπερ ἔτι καὶ ἐς ἐμὲ ἦν οἰκευμένη ἐν τῇ γῇ τῇ Βακτρῇ. (205) Οὐ μὲν οὐδὲ ἡ Φερετίμη εὖ τὴν ζῶην κατέπλεξε.²³ ὥς γὰρ δὴ τάχιστα ἐκ τῆς Λιβύης, τισαμένη τοὺς Βαρκαίους, ἀπενόστησε ἐς τὴν Αἴγυπτον, ἀπέθανε κακῶς· ζῶσα

17. ἐπέστησαν] 'halted,' Xen. C. iv, 2, 18; 'suddenly presented themselves,' i, 34, 69.

18. Λυκαίου] named after Lycæus, a mountain of Arcadia, consecrated to both Jupiter and Pan. A.

19. φόβος] Such unaccountable alarms were called 'panics,' and supposed to be inspired by Pan. οἱ Μακεδόνες καὶ τὸ πλῆθος τῶν βαρβάρων, εὐθὺς φοβηθέντες· ὅπερ φιλεῖ μεγάλη στρατόπεδα ἀσφαλῶς ἐκπληγνύσθαι· κατὰσπῆναι ἐς αἰφνίδιον φυγὴν, ἐχάρουν ἐπ' ὅκον, Thu. iv, 125; αὐτοῖς (ὅλον) φιλεῖ καὶ πᾶσι στρατοπέδοις, μάλιστα δὲ τοῖς μεγίστοις, φόβος καὶ δειμάτα ἐγγίγνυσθαι) ἐμπέπει ταραχὴ, Thu. vii, 80; Πανὸς τρομερῆ μάστιγι φοβεῖ, φυλακὰς δὲ λιπῶν, κινεῖς στρατιῶν; Eur. Rh. 36; VK. s. SH, on BO, 69. Curt. iv, 12, 14; Flac. iii, 44 &c. PC, iii, 9. "We sacrificed to Pan,

Assailed the unguarded ruffians in his name; He with his terrors smote their yielding hearts." Glover, Leon. ii, 596; "God! whose power, By rumour vain, or echo's empty voice, Can sink the valiant in desponding fear, Can disarray whole armies." ib. 652.

20. Εὐεσπερίδας] This people dwelt on the eastern side of the greater Syrtis; their capital was Hesperides, afterwards Berenice, now Bernic. LR. They are not mentioned in A.

21. ἀνασπάστους] v, 12; vi, 32; denotes those 'torn from their native country;' ἀνασπάτους implies moreover that the country itself was conquered. WE. s. i, 97, 14.

22. Βακτρῆς] part of the modern Chorasān; its capital was Bactræ, now Balk. LR.

23. κατέπλεξε] 'wound up;' διαπλέκειν, v, 92, 6.

γὰρ εὐλέων ἐξέζεσε.²⁴ ὥς ἄρα ἀνθρώποισι αἱ λίην ἰσχυραὶ τιμωρίαι
πρὸς Θεῶν ἐπίφθονοι²⁵ γίνονται. ἡ μὲν δὲ Φερεσίμης τῆς²⁶ Βάπτει
τοιαύτη τε καὶ τοσαύτη τιμωρίῃ ἐγένετο ἐς Βαρκαίους.

24. (ὥσα εὐλέων ἐξέζεσε] *cum vira
veritibus ebullisset*, Tert. ad Sc. 3; ἐξ.
σκώληκας, Lxx, Exodus xvi, 20; σκω-
λήκων ζέσας, Luc. Al. Ps. 59; WE.
Ἡρώδης, γενόμενος σκωληκόδρωτος, ἐξ-
έψυξεν, Acts xii, 23. s. PK, ou i Sa-
muel vi, 1.

25. ἐπίφθονοι] ἔ. ἀεί πως παρὰ Θεῶν
αἱ ὑπερβολαὶ τῶν τιμωριῶν εἰσι, Pau.
ix, 17; VK. i, 32; iii, 40. SW.

26. τῆς] und. γυναικός. BO, 55.
MA, 273.

EXAMINATION QUESTIONS.

BOOK IV.

1. What part of the verb in Latin does a Greek participle frequently stand for?
2. In expressing what cardinal numbers, is circumlocution most frequently used?
3. Why was Chalcedon called 'the City of the Blind'?
4. Why is Byzantium now called Istambol?
5. Give the etymology of Dionysus, and of names of places ending in *-βρίη*. n. 41.
6. Explain the terms *σχεδία*, *τόξευμα*, *κέλευσμα*. n. 87.
7. What is the import of the phrase *πᾶσι δέκα*?
8. Explain the metaphors *αἶχλην*, *στόματα*, and *κέρατα*, in speaking of a river: *αἶχλην*, in speaking of the Bosphorus.
9. How are proper names in *-ησσος* accented?
10. Among whom was the computation of time by *knots* in use? In what way did the Romans mark the lapse of years?
11. What genitive is often added pleonastically to the pronoun possessive? n. 44.
12. What was the proper name of the Androphagi and the Melanchlæni? From whom are the Russians probably descended?
13. When is *ἀρχεῖν* constructed with participles?
14. Why is it highly improbable that Darius ever reached the Don?
15. What reason may be assigned, in many places, for negative verbs being followed by a negative particle?
16. What strong natural defence did the country of the Agathyrsi possess?
17. Why is *δαιμόνιε* followed by a genitive case?
18. Express *κλαλεῖν λέγω* in the words of Horace. How did the Attics soften the expression?
19. What cavalry resembles that of the Scythians?
20. What proves that the ass was a common animal among the Hyperboreans?

21. What alteration do other authors make in the expression *αὐτοῦ τούτου*?

22. How does Nepos define the word 'Tyrant'?

23. What was the proper distinction between Siculi and Siceliotæ, &c.? How did the Romans express this distinction?

24. Who denies the construction of *ἐντυγχάνειν* with a genitive? Upon what principle does Matthiæ defend the construction? In what way does Schweighæuser solve the difficulty?

25. What character does Callicratidas give of the Ionians?

26. Where did Xerxes build a bridge across the Hellespont?

27. What was the pretext for the expedition against Barca? What circumstance deserves notice in the details of the siege of this town?

28. By what method have the proceedings of besiegers been detected, and frustrated, in more than one case?

29. Give instances of nouns differing in gender and termination, but similar in other respects.

30. Explain the phrase *τάμνειν ὄρκια*; and give the corresponding idioms in Latin, and in English.

31. What name was given to sudden and unaccountable alarms? and for what reason?

32. What tyrant perished by the same death as Pheretima?

TERPSICHORE.

ARGUMENT OF THE FIFTH BOOK.

Megabazus reduces Perinthus and the rest of Thrace : 1 ; 2 ; 10. Darius rewards Histæus and Coes : 11. Reduction of the Pæonians : 14—16. Submission of the Macedonians : 17 ; 18. Histæus is summoned to the Persian court : 23 ; 24. Artaphernes, præfect of Sardis. Otanes, admiral of the fleet, takes Byzantium, Calchedon, &c. 25—27. Affairs of Naxos : 28 ; 30—34. Aristagoras, instigated by Histæus, revolts : 35—38. Affairs of Sparta ; Cleomenes, Dorieus : 39 ; 42 ; 48. Failure of Aristagoras at Sparta : 49—51. Affairs of Athens ; Hippias and Hipparchus, Harmodius and Aristogiton ; the Alcæonidæ : 55 ; 62—66. Clisthenes : 67 ; 69 ; 70 ; 72 ; 73. Invasion of Attica : 74 ; 75. The Athenians retaliate on the Bœotians and Chalcideans ; the Æginetans take part in the war : 77—81 ; 89. The Spartans fail in their design of reinstating Hippias, being opposed by the Corinthians : 90—94 ; 96. Aristagoras applies to the Athenians ; they aid him ; Sardis is taken and burnt : 97—104. Darius sends off Histæus to quell the rebellion : 105—107. The Ionians are reduced, and Aristagoras slain : 116—126.

Η Ρ Ο Δ Ο Τ Ο Υ

ΙΣΤΟΡΙΩΝ ΠΕΜΠΤΗ.

ΤΕΡΨΙΧΟΡΗ.

(1) ΟΙ δὲ ἐν τῇ Εὐρώπῃ τῶν Περσέων καταλειφθέντες ὑπὸ Δαρείου, τῶν ὁ Μεγάβαζος ἦρχε, πρώτους μὲν Περινθίους¹ Ἑλλησποντιῶν, οὐ βουλομένους ὑπηκόους εἶναι Δαρείου, κατεστρέψαντο, περιεφθέντας πρότερον καὶ ὑπὸ Παιόνων τρηχέως. (2) Τότε δὲ ἀνδρῶν ἀγαθῶν περὶ² τῆς ἐλευθερίας γενομένων τῶν Περινθίων, οἱ Πέρσαι τε καὶ ὁ Μεγάβαζος ἐπεκράτησαν πλήθει. ὥς δὲ ἐχειρώθη ἡ Πέρινθος, ἤλανε τὸν στρατὸν ὁ Μεγάβαζος διὰ τῆς Θρηίκης, πᾶσαν πόλιν καὶ πᾶν ἔθνος τῶν ταύτῃ οἰκημένων ἡμερούμενος βασιλεῖ· ταῦτα³ γάρ οἱ ἐντέταλτο ἐκ Δαρείου, Θρηίκην καταστρέφεισθαι. (10) Τὰ παραθαλάσσια δ' ὧν αὐτῆς Μεγάβαζος Περσέων κατήκοα ἐποίησε.

(11) Δάρειος δὲ, ὥς διαβὰς τάχιστα τὸν Ἑλλησποντον ἀπῆκετο ἐς Σάρδεις, ἐμνήσθη τῆς ἐξ Ἰστιαίου τε τοῦ Μιλησίου εὐεργεσίας, καὶ τῆς παραινέσεως τοῦ Μυτιληναίου Κώεω μεταπεψάμενος⁴ δέ σφεας ἐς Σάρδεις, ἐδίδου αὐτοῖσι αἵρεσιν. ὁ μὲν δὲ Ἰστιαῖος, ἄτε τυραννεύων τῆς Μιλήτου, τυραννίδος μὲν οὐδεμῆς προσέχρηζε⁵

1. Περινθίους] Perinthus was afterwards called Heraclea, from which its modern name Ereklia or Rheglia is derived. *LR.*

2. περὶ] 'for the sake of'; τυραννίδος περὶ, *Eur. Ph.* 534; i. e. βασιλείας χάριν, *Dion. A. R.* iv; *BNS. regnandi gratia*, *Cic. Of.* iii, 21; *Suet.* i, 30; *pro regno*, *Sen. Th.* 662. *VK. MA*, 589, 5, a. s. i, 169, 33.

3. ταῦτα] namely *Θρ. καταστρέφεισθαι. STG.* As ταῦτα here refers to 'what follows,' so τάδε refers to 'what precedes,' i, 210; as does τοιῷδε, vi, 39, 26; and thus *ille* is found relating to 'the latter,' and *hic* to 'the former,' *Liv.* xxiv, 29, 4. s. i, 30, 38.

5. προσέχρη(ε)] The preposition denotes 'in addition'; *προσαναίσμωτο*, v, 34.

αἰτέει δὲ Μύρκινον⁶ τὴν Ἑδωνίδα⁷, βουλόμενος ἐν αὐτῇ πόλιν κτίσαι. οὗτος μὲν δὴ ταύτην αἰρέεται· ὁ δὲ Κῶης, οἷά τε οὐ τύραννος δημότης τε ἔων, αἰτέει Μυτιλήνης τυραννεῦσαι. τελεωθέντων⁸ δὲ ἀμφοτέροισι, οὗτοι μὲν κατὰ τὰ εἴλοντο ἐτράποντο.

(14) Ἐνθαῦτα Δαρεῖος γράφει γράμματα πρὸς Μεγάβαζον, τὸν ἔλιπε ἐν τῇ Θρηίκῃ στρατηγόν· ἐντελλόμενος ἐξαναστήσαι ἐξ ἡθέων Παίονας, καὶ παρ' ἑωυτὸν ἀγαγεῖν καὶ αὐτοὺς καὶ τέκνα τε καὶ γυναῖκας αὐτῶν. ἀντίκα δὲ ἱππεὺς ἔθεε φέρων τὴν ἀγγελίην ἐπὶ τὸν Ἑλλησπόντον· περαιωθεὶς δὲ, διδοῖ τὸ βιβλίον τῷ Μεγαβάζῳ. ὁ δὲ, ἐπιλεξάμενος, καὶ λαβὼν ἡγεμόνας⁹, ἐκ τῆς Θρηίκης, ἐστρατεύετο ἐπὶ τὴν Παιονίην. (15) Πυθόμενοι δὲ οἱ Παίονες τοὺς Πέρσας ἐπὶ σφέας ἰέναι, ἀλισθέντες ἐξεστρατεύσαντο πρὸς θαλάσσης· δοκέοντες ταύτῃ ἐπιχειρήσειν τοὺς Πέρσας ἐμβάλλοντας. οἱ μὲν δὴ Παίονες ἦσαν ἐτοῖμοι τὸν Μεγαβάζον στρατὸν ἐπιόντα ἐρύκειν· οἱ δὲ Πέρσαι, πυθόμενοι συναλίσθαι τοὺς Παίονας, καὶ τὴν πρὸς θαλάσσης ἐσβολὴν φυλάσσοντας, ἔχοντες ἡγεμόνας, τὴν ἄνω ὁδὸν¹⁰ τράπονται· λαθόντες δὲ τοὺς Παίονας, ἐσπίπτουσι ἐς τὰς πόλιας αὐτῶν, εὐούσας ἀνδρῶν ἐρήμους· οἷα δὲ κεινῇσι¹¹ ἐπιπεσόντες, εὐπετέως κατέσχον. οἱ δὲ Παίονες, ὥς ἐπύθοντο ἐχομένας τὰς πόλιας, αὐτίκα διασκεδασθέντες, κατ' ἑωυτοὺς ἕκαστοι ἐτράποντο, καὶ παρεδίδοσαν¹² σφέας αὐτοὺς τοῖσι Πέρσῃσι. (16) Παιόνων μὲν δὴ οἱ χειρωθέντες ἦγοντο ἐς τὴν Ἀσίην.

(17) Μεγάβαζος δὲ, ὥς ἐχειρώσατο τοὺς Παίονας, πέμπει ἀγγέλους ἐς Μακεδονίην ἄνδρας ἐπὶ Πέρσας, οἱ, μετ' αὐτὸν κείνον¹³, ἦσαν δοκιμώτατοι ἐν τῷ στρατοπέδῳ. ἐπέμποντο¹⁴ δὲ οὗτοι παρ' Ἀμύντην, αἰτήσαντες γῆν τε καὶ ὕδωρ Δαρείῳ βασιλεῖ. (18) Οἱ

6. Μύρκινον] Μύρκινος, Ἑδωνικὴ πόλις, Thu. iv, 107. The penult is long, and the name is also written Μύρκιννος or Μυρκίνος; whereas, according to LABBE, Μύρσινος, the name of another city, has its penult short.

7. Ἑδωνίδα] Edonis was celebrated for its vines, Hor. ii O. vii, 27; Ov. M. xi, 69. Δάρειος τὸν Κῶν μὲν, τῆς συμβουλῆς ἕνεκα τῆς προτέρας, ἐξ ἰδιώτου [i, 86, 22;] τύραννον ποίησας Μυτιλήνης, τῷ Ἰστυαίῳ δίδωσι κτίειν δὲ τὴν Μυρκίνον, Tzetz. Ch. iii, 503. VK.

8. τελεωθέντων] namely τούτων ὧν εἴλοντο. STG.

9. ἡγεμόνας] v, 100, 59; viii, 35; Soph. CE. C. 1542; Eur. Ph. 1632;

Arist. Pl. 1160; Xen. C. ii, 4, 22 &c. und. τῆς ὁδοῦ, viii, 31; or τῶν ὁδῶν, Thu. iii, 98; τοὺς τῆς ὁδοῦ ἡγουμένους, Zon. VK. δδηγούς, Hes. SS. duces, Vir. AE. iii, 470.

10. τὴν ἄνω ὁδόν] 'the upper road.' MA, 270, a.

11. κεινῇσι] from κεινός, 'empty; ' κείνος for ἐκείνος, 'he; ' v, 17, 13.

12. παρεδίδοσαν] 'delivered up; ' a word of frequent occurrence in the New Testament. SS.

13. μετ' αὐτὸν κείνον] 'after Megabazus himself.' MA, 587, c. v, 15, 11.

14. πέμπει... ἐπέμποντο] The accusative after the active verb becomes the nominative to the passive verb. MA, 490. s. iii, 137, 62.

ὧν Πέρσαι, οἱ πεμφθέντες οὗτοι παρὰ τὸν Ἀμύντην, ὡς ἀπίκοντο, αἶτεον, ἐλθόντες ἐς ὅψιν τὴν Ἀμύντew, Δαρεῖw βασιλεῖ γῆν τε καὶ ὕδωρ. ὁ δὲ ταῦτα ἐδίδου.¹⁵

(23) Μεγάβαζος δὲ, ἄγων τοὺς Παίονας, ἀπίκετο ἐπὶ τὸν Ἑλ-
λήσποντον· ἐνθεῦτεν δὲ διαπεραιωθεὶς ἀπίκετο ἐς Σάρδεις. ἅτε δὲ
τειχέοντος¹⁶ ἤδη Ἰστιαίου τοῦ Μιλησίου, τὴν παρὰ Δαρείου αἰτήσας
ἔτυχε δωρεὴν, μισθὸν φυλακῆς¹⁷ τῆς σχεδῆς· ἐόντος δὲ τοῦ χώρου
τούτου παρὰ Στρυμόνα ποταμὸν, τῷ οὐνομὰ ἐστὶ Μύρκινος· μαθὼν
ὁ Μεγάβαζος τὸ ποιούμενον ἐκ τοῦ Ἰστιαίου, ὡς ἤλθε τάχιστα ἐς
τὰς Σάρδεις ἄγων τοὺς Παίονας, ἔλεγε Δαρεῖw τάδε· “ὦ βασιλεῦ,
“κοῖόν τι χρῆμα ἐποίησας, ἀνδρὶ Ἑλληνὶ δεινῷ τε καὶ σοφῷ δούς
“ἐγκτήσασθαι¹⁸ πόλιν ἐν Θρηῇ; ἵνα ἴδῃ τε ναυπηγήσιμός ἐστι
“ἄφθονος, καὶ πολλοὶ κωπῆες¹⁹, καὶ μέταλλα ἀργύρεα· δμιλὸς τε
“πολλὸς μὲν Ἕλλην περιουκίει, πολλὸς δὲ βάρβαρος· οἱ, προστάτew
“ἐπιλαβόμενοι²⁰, ποιήσουσι τοῦτο, τὸ ἂν κείνος ἐξηγέται, καὶ ἡμέ-
“ρης καὶ νυκτός. σύ νυν τοῦτον τὸν ἄνδρα παῦσον ταῦτα ποιεῦντα,
“ἵνα μὴ οἰκῇw πολέμw συνέχῃαι· τρόπw δὲ ἡπίw μεταπεμψάμενος,
“παῦσον· ἐπεὶ δὲ αὐτὸν περιλάβῃς, ποιείν²¹, δῶκε μηκέτι κείνος
“ἐς Ἑλλήνας ἀπίζεται.” (24) Ταῦτα λέγων ὁ Μεγάβαζος, εὐπε-
τέως ἔπειθε Δαρεῖον, ὡς εὖ προορέων τὸ μέλλον γίνεσθαι. μετὰ δὲ²²,
ἄγγελον πέμψας ὁ Δαρεῖος ἐς τὴν Μύρκινον, ἔλεγε τάδε·²³ “Ἰ-
“στιαῖε, βασιλεὺς Δαρεῖος τάδε²⁴ λέγει· ἐγὼ φροντίζων εὐρίσκω ἐμοί
“τε καὶ τοῖσι ἐμοῖσι πρήγμασι οὐδένα εἶναι σεῦ ἄνδρα εὐνοώτερον·
“τοῦτο δὲ οὐ λόγoισι, ἀλλ’ ἔργοισι οἶδα μαθῶν·²⁵ νῦν ὦν, ἐπινοέw
“γὰρ πρήγματα μεγάλα κατεργάσασθαι²⁶, ἀπικνέο μοι πάντως,

15. ἐδίδου] ix, 109; ‘offered,’ or ‘promised, to give;’ App. R. x, 29; διδομένων χρημάτων ἐπὶ τῷ τοῦ διδόντος συμφέροντι ἀπέχεσθαι, Pol. xxxii, 8, 6; iii, 100, 3. SW.

16. ἅτε τειχέοντος] ὅτε, v, 35, 96; 101, 66. The construction with the participle is very often preceded by such particles; and when the subject of the participle has not gone before, it is to be put in the genitive absolute. MA, 568, 2. ZN, on VG, ii, 15.

17. δωρεὴν, μισθὸν φ.] πιστοτάτοις δμῶσιν ἐλευθερίην καὶ ἀποινα, μισθὸν ὑπηρεσίης, Metrod. Ep. ἀνδραγαθίας, οὐ πατραγαθίας, μισθὸν καὶ δωρεὰς διδωμι, Sto. S. lxxv, p. 497. WE.

18. ἐγκτήσασθαι] Houses and lands, which a man possessed in his own

country, were called κτήματα: ἐγκτήμα was an estate in any other country than his own. VK.

19. κωπῆες] τὰ ξύλα τὰ πρὸς τὰς κόπας ἐπιτήδεια, Schol. τὰ εἰς κόπας εἵθετα ξ. Hes. VK.

20. προστάτew ἐπιλαβόμενοι] i, 127. STG.

23. ἔλεγε τάδε] i, 206; iv, 126; WE. iii, 122. STG.

24. τάδε] ὅδε is more frequently used in letters and messages; iii, 40; 122; Thu. i, 129. STG.

25. οὐ λ. ἀλλ’ ἐ. οἶδα μ.] οἱ. δ’ οὐ λόγw μ. Eur. Hr. 5; ἔργw κοῦ λ. τεκμαίρομαι, Aesch. P. V. 344. EE. a. POR, on Eur. Ph. 512.

26. πρήγματα μ. κατεργάσασθαι] μ. πράττειν, Xen. A. ii, p. 91, d. πρᾶγμα

“ἵνα τοι αὐτὰ ὑπερθέωμαι.”²⁷ τούτοις τοῖσι ἔπεισι πιστεύσας ὁ Ἰστιαῖος, καὶ ἅμα μέγα ποιεύμενος βασιλέος σύμβουλος γενέσθαι, ἀπύκτο ἐς τὰς Σάρδεις. ἀπικομένῳ δέ οἱ ἔλεγε Δαρεῖος τάδε “Ἰστιαῖε, ἐγὼ σε μετεπεμψάμην τῶνδε εἵνεκεν” ἐπεὶ τε τὰ χίιστα ἐνόστησα ἀπὸ Σκυθῶν, καὶ σύ μοι ἐγένεο ἐξ ὀφθαλμῶν²⁸, οὐδὲν “κω ἄλλο χρήμα οὕτω ἐν βραχεὶ ἐπεζήτησα, ὥς σέ ἰδέειν τε καὶ ἐς “λόγους μοι²⁹ ἀπικέσθαι, ἐγνωκῶς, ὅτι κτημάτων πάντων³⁰ ἐστὶ “τιμώτατον ἀνὴρ φίλος συνετός τε καὶ εὖνοος· τὰ τοι ἐγὼ καὶ “ἀμφοτέρα συνειδὼς ἔχω μαρτυρεῖν³¹ ἐς πρήγματα τὰ ἐμά. νῦν “ὦν, εὖ γὰρ ἐποίησας ἀπικόμενος³², τάδε τοι ἐγὼ προτείνομαι. Μι- “λητον μὲν ἕα καὶ τὴν νεόκτιστον ἐν Θρηϊκῇ πόλιν· σὺ δ’ ἐμοὶ ἐπό- “μενος ἐς Σοῦσα, ἔχε τὰ περ ἂν ἐγὼ ἔχω, ἐμός τε σύσσιτος ἐὼν “καὶ σύμβουλος.”

(25) Ταῦτα Δαρεῖος εἶπας, καὶ καταστήσας Ἀρταφέρνηα³³, ἀδελφεὸν ἑωυτοῦ ὁμοπάτριον, ὑπαρχον εἶναι³⁴ Σαρδίῳ, ἀπῆλυνε ἐς Σοῦσα ἅμα ἀγόμενος Ἰστιαῖον. Ὅτάνεα δὲ ἀποδέξας στρατηγὸν εἶναι τῶν παραθαλασσίῳ ἀνδρῶν³⁵ τοῦ τὸν πατέρα Σισάμνην βασιλεὺς Καμβύσης, γενόμενον τῶν βασιλῆων δικαστέων³⁶, ὅτι ἐπὶ

πράσσω μέγα, Soph. E. 322; μέγῳ πράσσω, Eur. An. 388. MR. The phrase μ. π. sometimes denotes ‘prospering exceedingly.’ KU.

27. ὑπερθέωμαι] vii, 8, 52; ἀνακοινῶσω, ἀνακοινώσωμαι, VK. from ὑπερτιθέναι, i, 108; iii, 71; ‘to communicate.’ MA, 208, 3.

29. μοι] σοι would seem more natural; but it would be a less dignified expression. WE.

30. κτημάτων πάντων] For these words κτήμα might have been used, s. iii, 36, 77. σύμβουλος ἀγαθὸς χρησιμώτατος καὶ τυραννικώτατος πάντων κτημάτων ἐστὶ, Iso. ad N. p. 25, v; MA, 437. s. iv, 142, 99. ED. τοὺς φίλους πλουσίους ποιῶν, τούτους μοι νομίζω θαυαστοῦς, Xen. C. viii, 2, 19. WE.

31. τὰ . . . μαρτυρεῖν] i. e. τὰ τοι ἀμφοτέρα (viz. τὸ συνετὸν τε καὶ εὖνοον εἶναι σε, ὃ τὴν τε σύνεσιν καὶ τὴν εὖνοιαν) ἐγὼ σύννοιδά καὶ ἔχω μ. LAU. This is one instance among many in which ἔχω, signifying ‘I am able’ (i, 2, 69), is not used with a negative; though SW says that the negative particle is constantly added to the verb in

this sense: another is v, 92, 25. s. Liv. xxx, 29, 5.

32. εὖ ἐποίησας ἀπικόμενος] The participle expresses the action, with reference to which the finite verb determines any condition or quality; ‘thou hast well done in coming:’ so οὐ καλῶς ποιεῖν ἀπαρνεύμενον, vi, 69. MA, 554. This is rendered in Latin by *quod* with the subjunctive.

33. Ἀρταφέρνηα] The Greeks absurdly derive the name, from having τὰς φρένας ἀρτίας καὶ ἀκεραίαις: hence Æschylus says, φρένας γὰρ αὐτοῦ θυμὸν φακοστρόφον, P. 773. WE.

34. εἶναι] is redundant, as in v, 94; 99; vii, 154; it is omitted in vii, 105. The same pleonasm occurs in δῶκε ξεινήιον εἶναι, Hom. Il. K, 269; A, 20; esse sui dederat monumentum et pignus amoris, Vir. Æ. v, 572; ferre sui, ðc. 538.

35. στρατηγὸν τῶν π. ἀνδρῶν] σ. τ. π. ἀνθρώπων, vii, 135. WE.

36. τῶν βασιλῆων δικαστέων] οἱ βασιλῆες δικασταὶ κεκριμένοι ἄνδρες γίνονται Περσέων, ἐς οὐ ἀποθάνωσι, ἢ σφί περὺρεθῇ τι ἄδικον, μέχρι τούτου, iii, 31; STG. iii, 14; WE. vii, 194, 7.

χρήμασι³⁷ δίκην ἄδικον ἐδίκασε, σφάξας, ἀπέδειρε πᾶσαν τὴν ἀνθρωπότην³⁸ σπαδίξας³⁹ δὲ αὐτοῦ τὸ δέρμα, ἰμάντας ἐξ αὐτοῦ ἔταμε, καὶ ἐνέτεινε τὸν θρόνον, ἐς τὸν ἵζων ἐδίκασε· ἐντανύσας δὲ, ὁ Καμβύσης ἀπέδεξε δικαστὴν εἶναι ἀντὶ τοῦ Σισάμνεω, τὸν ἀποκτείναντα ἀπέδειρε, τὸν παῖδα τοῦ Σισάμνεω, ἐντειλάμενός οἱ μεμνησθαι, ἐν τῷ κατίζων θρόνῳ δικάζει. (26) Οὗτος ὦν ὁ Ὀτάνης, ὁ ἐγκατιζόμενος ἐς τοῦτον τὸν θρόνον, τότε διάδοχος γενόμενος Μεγαβάξ τῆς στρατηγίης, Βυζαντίους τε εἶλε καὶ Καλχηδονίους⁴⁰, εἶλε δὲ Ἀντανδρον⁴¹ τὴν ἐν τῇ Τρωάδι γῆν, εἶλε δὲ Λαμπώνιον⁴², λαβὼν δὲ παρὰ Λεσβίων νέας, εἶλε Λημόνον⁴³ τε καὶ Ἴμβρον⁴⁴, ἀμφοτέρας ἐτι τότε ὑπὸ Πελασγῶν⁴⁵ οἰκομένης. (27) Αἰτίη δὲ

37. ἐπὶ χρήμασι] vii, 194; WE. 'for' or 'on condition of receiving,' or 'in order to get,' or 'on account of, a sum of money'; MA, 585, B. or χρήματα λαβὼν, 'after receiving a sum of money': ἐπὶ κόσμῳ χρήματι; 'for how large a sum?' and ἐπὶ τίνι χ. 'for what sum?' iii, 38. Cambyses asked the people, respectively, 'how much they would take, and 'what they would take' to do so and so. STG.

38. ἀνθρωπότην] und. δορὴν. BO, 70. Eustathius gives many instances of a similar ellipsis. VK.

39. σπαδίξας] ἐκδεῖρας· σπᾶδιξ γὰρ, φλοῖς ρίζης πρὶν ἴνῃς: ΓΛ. 'after stripping off'; from σπᾶν. SM. Some etymologists fancifully derive the English word FLAY from φλοῖς, TODD's JO. s. v, 77, 73. This barbarous punishment was inflicted on the living. Sapor, king of Persia, ordered the emperor Valerian to be flayed alive: his skin was afterwards tanned, and painted red; and, that the ignominy might be perpetuated, it was nailed up in a Persian temple. One of the earliest instances of this punishment is the flaying of Marsyas by Apollo. A. Cambyses mali cujusdam judicis ex corpore pellem detractam sellæ intendi, in eaque filium ejus judicaturum considerare jussit, Max. vi, 3, 3. VK. Artaxerxes punished more than one of the judges in a similar manner, Diod. x, 10. LR. Darius crucified one for a like offence, vii, 194.

40. Καλχηδονίους] Calchedon, Lam-Herod. VOL. I.

ponium, and Antandros were in Asia, and consequently not under the jurisdiction of Otanes, the successor of Megabazus, who commanded only in Europe. But perhaps Otanes was governor of the Asiatic coasts before he succeeded to the command of Megabazus. LR. s. v, 26, 45; 30, 57.

41. Ἀντανδρον] This town also bore the names of Edonis and Cimmeris. LR.

42. Λαμπώνιον] A town of Troas, to the north of the Adramyttian gulf, between Antandros and Gargara. It was an Æolian town, and was also called Lamponia. LR. It is omitted by A.

43. Λημόνον] This island was sacred to Vulcan; it is now called Lemno or Stalamea. LR.

44. Ἴμβρον] now Imbro. LR.

45. Πελασγῶν] vi, 138. BHK. Otanes was not appointed to the command in Thrace, till 507 or 508 B.C. The Pelasgians were expelled from these islands 510 B.C. by Miltiades, vi, 139. But Otanes had taken the two islands 511 or 512 B.C. when governor of the Asiatic coasts; v, 26, 40. Compare the Essay on Chronology, viii, 11, p. 262 &c. LR. They called themselves Raseni or Tyrseni; and received the name of Pelasgi, or Πελαργοί, 'storks,' from their periodical incursions resembling the visits of birds of passage. A. The whole article ΠΕΛΑΣΟΙ (in A.) is well deserving of perusal.

τούτων⁴⁶ ἦδε· πάντας ἡνδραποδίζετο καὶ κατεστρέφετο, τοὺς μὲν λειποστρατίης ἐπὶ Σκύθας αἰγιώμενος, τοὺς δὲ, σίνεσθαι τὸν Δαρείου στρατὸν ἀπὸ Σκυθῶν ὀπίσω ἀποκομιζόμενον. οὗτος μὲν νυν τοσαῦτα ἐξεργάσατο στρατηγήσας.

(28) Μετὰ δὲ, οὐ πολλὸν χρόνον ἀνεσις⁴⁷ κακῶν ἦν. Καὶ ἤρχετο τὸ δεύτερον ἐκ Νάξου τε καὶ Μιλήτου Ἰωσι γίνεσθαι κακά. τοῦτο μὲν γὰρ, ἡ Νάξος εὐδαιμονίῃ τῶν νήσων προέφερε·⁴⁸ τοῦτο δὲ, κατὰ τὸν αὐτὸν χρόνον ἡ Μίλητος αὐτῇ τε ἐωυτῆς μάλιστα⁴⁹ δὴ τότε ἀκμάσασα, καὶ δὴ καὶ τῆς Ἰωνίης ἦν πρόσχημα.⁵⁰ (30) Τότε δὲ ἐκ τούτων τῶν πολίων ὧδε ἤρχετο κακὰ γίνεσθαι τῇ Ἰωνίῃ. ἐκ Νάξου ἔφυγον ἄνδρες τῶν παχέων⁵¹ ὑπὸ⁵² τοῦ δήμου· φυγόντες δὲ, ἀπίκοντο ἐς Μίλητον. τῆς δὲ Μιλήτου ἐτύγχανε ἐπίτροπος⁵³ ἔων Ἀρισταγόρης ὁ Μολπαγόρεω, γαμβρός τε ἔων καὶ ἀνεψιὸς Ἰστιαίου τοῦ Λυσαγόρεω, τὰν ὁ Δαρεῖος ἐν Σούσοις κατεῖχε. ὁ γὰρ Ἰστιαῖος τύραννος ἦν Μιλήτου, καὶ ἐτύγχανε τοῦτον τὸν χρόνον ἔων ἐν Σούσοις, ὅτε οἱ Νάξιοι ἤλθον, ξεῖνοι πρὶν ἔόντες τῇ Ἰστιαίῳ. ἀπικόμενοι δὲ οἱ Νάξιοι ἐς τὴν Μίλητον, ἐδέοντο τοῦ Ἀρισταγόρεω, εἰ κως αὐτοῖσι παράσχοι⁵⁴ δύναμιν τινα, καὶ κατέλθοιεν ἐς τὴν ἐωυτῶν. ὁ δὲ, ἐπιλεξάμενος, ὥς, ἦν δι' ἐωυτοῦ κατέλθωσι ἐς τὴν πόλιν, ἄρξει τῆς Νάξου, σκῆψιν δὲ ποιεύμενος τὴν ξεινίην τὴν Ἰστιαίου, τόνδε

46. τούτου] 'of his doing thus.'

47. ἀνεσις] ἀνάπαυσις, Hes. SW.

48. Νάξος... προέφερε] N. μεγέθει μὲν οὐ μεγάλη ἐστίν, ἄλλως δὲ καλὴ τε καὶ ἀγαθὴ, ἀγχοῦ τῆς Ἰωνίας, χρήματα ἔχουσα πολλά, Eust. on Di. Pe. BT, Ch. i, 14.

49. ἐωυτῆς μάλιστα] The superlative is often accompanied by the genitive of the reflexive pronoun, to denote the highest degree to which a person or thing attains. MA, 460. For a similar use of the comparative, s. Thu. i, 8, n. 11. (BF.)

50. πρόσχημα] 'the pride, the ornament.' καλλώπισμα, The. M. τὸ κλεινὸν Ἑλλάδος π. Soph. E. 683; τὸ παλαιὸν π. τῆς Ἑ. ἦν ταῦτα τὰ πολέματα, Stra. x, p. 691, s; xi, p. 786. In the same sense the simple noun σχῆμα is found, Eur. An. 1: LR. κάλλος, εὐπρέπεια, κόσμος, ἄξίωμα, δόξα, Schol. τὸ σ. τοῦ κόσμου τούτου, 1 Corinthians vii, 31. BNS.

51. παχέων] πλουσιῶν, ΓΑ. παχεῖς οἱ Ἀθηναῖοι τοὺς πλουσίους καλοῦσι

συνήθως, Phav. LR. literally, 'fat; substantial'; v, 77, 69; vi, 91; vii, 156; Arist. V. 288. This, according to Lexicographers, is an Atticism. The verb παχύνω occurs in a cognate sense, Æsch. Th. 769; S. 633. BL. WE. ED.

52. ἔφυγον ὑπὸ] ὑπὸ precedes the agent not only after verbs passive, but after neuters which have a passive sense, as φεύγειν 'to be banished'; MA, 592, 7, a, α. τελευτᾶν and ἀποθνήσκειν, vi, 92, 87; Pla. Mx. 13; 15; (nn.) πορί, Liv. ii, 38.

54. ἐδέοντο εἰ κως παράσχοι] The regular construction would have required an infinitive mood, without a conjunction, to follow the former verb: MA, 531, obs. 2. s. vi, 133, 58. 'if so be that he would furnish a certain force, and that they might return from exile,' &c. ED. vii, 145, 35; βουλομένην εἰ κως ἀμφοτέροι γενοίετο βασιλείας, vi, 52; LAU. bacchatur vates, magnam si pectore possit excussisse deum, Vir. Æ. vi, 78; ii, 756.

σφι λόγον προσέφερε· “αὐτὸς μὲν ὑμῖν οὐ φερέγγυός ⁵⁵ εἰμι δύναμιν
 “τοσαύτην παρασχεῖν, ὥστε κατάγειν ἀεκόντων τῶν τὴν πόλιν
 “ἐχόντων Ναξίων· πυνθάνομαι γὰρ ὀκτακισχιλὴν ἀσπίδα ⁵⁶ Ναξι-
 “οῖσι εἶναι, καὶ πλοῖα μακρὰ πολλά· μηχανήσομαι δὲ, πᾶσαν
 “σπουδὴν ποιούμενος· ἐπινοέω δὲ τῇδε. Ἄρταφέρνης μοι τυγχάνει
 “ὢν φίλος· ὁ δὲ, Ὑστάσπεω μὲν ἐστὶ πᾶις, Δαρείου δὲ τοῦ βασιλέως
 “ἀδελφεός, τῶν δ' ἐπιθαλασσίων τῶν ἐν τῇ Ἀσίῃ ⁵⁷ ἄρχει πάντων,
 “ἔχων στρατιὴν τε πολλὴν καὶ πολλὰς νέας. τοῦτον ὦν δοκέω τὸν
 “ἄνδρα ποιήσιν τῶν ἂν χρητίζωμεν.” Ταῦτα ἀκούσαντες, οἱ
 Νάξιοι προσέθεσαν ⁵⁸ τῷ Ἀρισταγόρῃ πρήσσειν ἢ δύναιτο ἄριστα·
 καὶ ὑπίσχεσθαι ⁵⁹ δῶρα ἐκέλευον καὶ δαπάνην τῇ στρατιῇ, ὥς ⁶⁰ αὐτοὶ
 διαλύσονται· ἐλπίδας πολλὰς ἔχοντες, ὅταν ἐπιφανέωσι ἐς τὴν Νάξον,
 πάντα ποιήσιν τοὺς Ναξίους, τὰ ἂν αὐτοὶ κελεύωσι, ὥς δὲ καὶ τοὺς
 ἄλλους νησιώτας· τῶν γὰρ νήσων τουτέων τῶν Κυκλάδων ⁶¹ οὐδεμία
 κω ἦν ὑπὸ Δαρείῳ. (31) Ἀπικόμενος δὲ ὁ Ἀρισταγόρης ἐς τὰς
 Σάρδεις, λέγει πρὸς τὸν Ἀρταφέρνηα, ὡς Νάξος εἴη νῆσος μεγάθεϊ
 μὲν οὐ μεγάλη, ἄλλως δὲ καλὴ τε καὶ ἀγαθὴ καὶ ἀγχοῦ Ἰωνίης,
 χρήματα δ' ἐνὶ ⁶² πολλὰ καὶ ἀνδράποδα. “Σὺ ὦν ἐπὶ ταύτην τὴν
 “χώρην στρατηλάτεις, κατάγων ἐς αὐτὴν τοὺς φυγάδας ἐξ αὐτῆς.
 “καὶ τοὶ ταῦτα ποιήσαντι, τοῦτο μὲν, ἐστὶ ἐτοῖμα παρ' ἐμοὶ χρήματα
 “μεγάλα παρέξ τῶν ἀναισιμωμάτων τῇ στρατιῇ· ταῦτα μὲν γὰρ
 “δίκαια ⁶³ ἡμέας τοὺς ἄγοντας παρέχειν· τοῦτο δὲ, νήσους προσκτή-
 “σαι βασιλεῖ, αὐτὴν τε Νάξον καὶ τὰς ἐκ ταύτης ἡρτημένας ⁶⁴,
 “Πάρον ⁶⁵ τε καὶ Ἄνδρον ⁶⁶ καὶ ἄλλας τὰς Κυκλάδας καλευμένας.

55. φερέγγυος] βεβαιωτής, ΓΛ. ἀξίω-
 πιστος, ἐγγυητής, Hes. It is a favour-
 ite word with Æsch. Th. 392; 445;
 466; 798. BL. The simple word
 ἐγγυος occurs in the Anthol. ἀνέγγυος
 in Anac. ἐχέγγυος and ἀνεχέγγυος in
 Thu. iii, 46; 81. WS.

56. ἀσπίδα] by enallage of number
 for ἀσπίδας, so τῆς νεὸς for τῶν νεῶν,
 Thu. vi, 67; πρόμηναι for πρόμνας, ib.
 40; τῷ κεράμῳ, Th. iii, 74; τῇ ἁμ-
 πέλῳ, Th. iv, 100. WS. ἀσπίς was the
 shield of the heavy-armed troops, τέλῃ
 of the light infantry, LR. ἀριθμὸς
 ἐγένετο τῶν Ἑλλήνων ἀσπίς μυρία καὶ
 τετρακοσία, πελτασταὶ δὲ δισχιλιοὶ καὶ
 τετρακοσιοί, Xen. A. i, 7, 9. BL. ib.
 ii, 4, 11. s. i, 27, 83.

57. Ἀσίῃ] Perhaps Artaphernes
 succeeded Otanes. Compare v, 26,
 40.

58. προσέθεσαν] ‘enjoined,’ i, 108;
 iii, 62. GR. SW.

59. ὑπίσχεσθαι] τῷ Ἀρταφέρνηι.
 STG. vii, 168, 76; WE. vii, 104, 5:
 ἴσχω is formed from ἔσχω, and used
 for ἔχω; and from this compound
 comes ὑπισχνέομαι. MA. 234; 252.

61. Κυκλάδων] The Cyclades were
 so named, from κύκλος ‘a circle,’ as
 surrounding Delos; ἀμφὶς ἰούσαι Δῆ-
 λον ἐκυκλώσαντο, καὶ οὖνομα Κυκλάδες
 εἰσὶ, Dio. P. 525; WE. but the name
 is inaccurate, as they lie mostly west
 and south of Delos. They were up-
 wards of fifty in number. A. LR.

63. δίκαια] viii, 22; for δίκαιόν
 ἐστὶ: ἐνόμισαν σφίσιν ἐτι δυνατὰ εἶναι
 τὰ πράγματα περιγενέσθαι, Thu. viii,
 106; iii, 86. DU. WE.

65. Πάρον] Paros bore many other
 names. It was celebrated for its sta-

“ ἐνθεῦτεν δὲ ὀρμεώμενος, εὐπετέως ἐπιθήσεται Εὐβοίῃ⁶⁷, νήσῳ
 “ μεγάλη τε καὶ εὐδαίμονι, οὐκ ἐλάσσονι Κύπρου καὶ κάρτα εὐπετεῖ
 “ αἰρεθῆναι. ἀποχρῶσι δὲ ἑκατὸν νέες ταύτας πάσας χερῶσασθαι.”
 ‘Ο δὲ ἀμείβετο αὐτὸν τοῖσδε· “ σὺ ἐς οἶκον τὸν βασιλέως⁶⁸ ἐξηγητῆς
 “ γίνεαι πρηγμάτων ἀγαθῶν, καὶ ταῦτα εὖ παραινέεις πάντα, πλὴν
 “ τῶν νεῶν τοῦ ἀριθμοῦ. ἀντὶ δὲ ἑκατὸν νεῶν, δικήσισι τοι ἐτοῖμοι
 “ ἔσονται ἅμα τῷ ἔαρι· δεῖ δὲ τούτοισι καὶ αὐτὸν βασιλέα συνέπει-
 “ νον γίνεσθαι.” (32) ‘Ο μὲν δὴ Ἀρισταγόρης, ὡς ταῦτα ἤκουσε,
 περιχαρὴς ἦν, ἀπήϊε ἐς Μίλητον. ὁ δὲ Ἀρταφέρνης, ὡς οἱ πέμ-
 φαντι ἐς Σούσα, καὶ ὑπερβέντι τὰ ἐκ τοῦ Ἀρισταγόρευ λεγόμενα,
 συνέπεινος καὶ αὐτὸς Δαρείος ἐγένετο, παρσκευάσατο μὲν δικησίας
 τριήρεας, πολλὸν δὲ κάρτα ὅμιλον Περσέων τε καὶ τῶν ἄλλων
 συμμάχων· στρατηγὸν δὲ τούτων⁶⁹ ἀπέδεξε Μεγαβάτην, ἄνδρα
 Πέρσῃ τῶν Ἀχαιμενιδέων, ἑωυτοῦ τε καὶ Δαρείου ἀνεψιόν· τοῦ
 Πausanias ὁ Κλεομερότῳ Λακεδαιμόνιος, εἰ δὴ ἀληθὴς γε ἐστὶ ὁ
 λόγος⁷⁰, ὑστέρῳ χρόνῳ τούτων ἡρμόσατο⁷¹ θυγατέρα, ἔρωτα σχῶν
 τῆς Ἑλλάδος τύραννος γενέσθαι. ἀποδέξας δὲ Μεγαβάτην στρα-
 τηγόν, Ἀρταφέρνης ἀπέστειλε τὸν στρατὸν παρὰ τὸν Ἀρισταγόρεα.
 (33) Παραλαβὼν δὲ ὁ Μεγαβάτης ἐκ τῆς Μιλήτου τὸν τε Ἀριστα-
 γόρεα καὶ τὴν Ἰάδα στρατὴν καὶ τοὺς Ναξίους, ἔπλεε πρόφασιν⁷²
 ἐπ’ Ἑλλησπόντον· ἐπεὶ τε δὲ ἐγένετο ἐν Χίῳ, ἔσχε τὰς νέας ἐς
 Καύκασα⁷³, ὡς ἐνθεῦτεν βορέῃ ἀνέμῳ ἐς τὴν Νάξον διαβάλοι.⁷⁴

tuary marble, v, 62, 92. Archilochus was born there. *A. LR.* He was also called a Thasian. *ML*, D. i, 6, 10, r.

66. [Ἄνδρον] Andros also, now Andro, had many names. *A. LR.*

67. Εὐβοίῃ] also called Macris, now Negrepont, which is a corruption of Euripus, *A. LR.* ἐς τὸν εὐριπον, s. v, 74, 55; 77, 65.

68. ἐς οἶκον τὸν β.] An oriental phrase, to denote the kingdom and the royal family, vi, 9; ix, 107; which occurs in the letter of Artaxerxes (if genuine) to Hystanes; *Hipp. E.* p. 1272. *WE.*

69. τούτων] τῶν τριηρέων. *AP.*

70. εἰ...λόγος] Hence it appears that our author had no knowledge of Pausanias's letter soliciting in marriage the daughter of Xerxes, *Thu.* i, 128. *WE.*

71. ἡρμόσατο] ‘courted, sought in marriage;’ s. vi, 65, 7. *SW.*

72. πρόφασιν] The sense expressed

at length, is ἔ. τῇ μὲν προφάσει ἐπ’ Ἑ., ἔργῳ δὲ ἄλλο τι ἐν νῶ εἶχε διαπράξασθαι, or ἀνῆγγετο ὡς ἔ. Ἑ. δῆθεν πλευσόμενος. *STG.* i, 59, 7. τὰλλα μὲν ἐσσι λόγοι ταῦτα καὶ προφάσεις, πράττεται δὲ τοῦτο καὶ παρσκευάζεται, *Dem.* de Ch. 4. s. *BF.* on *Th.* i, 23, n. 22.

73. Καύκασα] might have been a port, or merely a road or anchorage, of the isle of Chios. It is now totally unknown; no other ancient author having mentioned it: *LR.* but it cannot be supposed that the name of every place has come down to us; *BHK.* or that every name which has, will be found in more than one author, s. v, 62, 87; 63, 2; 74, 54; viii, 35, 35.

74. διαβάλοι] In the next chapter the accusative, τὰς νέας, is supplied. *SBL.* on *BO.* 181. πρὸς Ἄργος διαβαλεῖν, *Eur.* S. 933; κἀκεῖθεν εἰς τὴν Ἰταλίαν ἀνέμῳ νότῳ διεβόλομεν τὸ πέλαιος εἰς Μεσσηπίους, *Dem.* S. in *Ath.* iii, 73. *MR.*

καὶ, οὐ γὰρ ἔδεε⁷⁵ τούτῳ τῷ στόλῳ Ναξίους ἀπολέσθαι, πρῆγμα τοιόνδε συνηνείχθη γενέσθαι· περιϊόντος Μεγαβάτεω τὰς ἐπὶ τῶν νεῶν φυλακὰς, ἐπὶ νεὸς Μυνδίας⁷⁶ ἔτυχε οὐδεὶς φυλάσσω· ὁ δὲ, δεινὸν τι ποιησάμενος, ἐκέλευσε τοὺς δορυφόρους, ἐξευρόντας τὸν ἄρχοντα ταύτης τῆς νεὸς, τῷ οὐνομα ἦν Σκύλαξ, τοῦτον δῆσαι, διὰ θαλαμῆς⁷⁷ διελόντας⁷⁸ τῆς νεὸς, κατὰ τοῦτο⁷⁹, ἔξω μὲν κεφαλὴν ποιεῦντας, ἔσω δὲ τὸ σῶμα. δεθέντος δὲ τοῦ Σκύλακος, ἐξαγγέλλει τις τῷ Ἀρισταγόρῃ, ὅτι τὸν ξεινὸν οἱ τὸν Μύνδιον Μεγαβάτης δῆσας λυμαίνοιτο. ὁ δ' ἔλθων παραιτέτο⁸⁰ τὸν Πέρσην· τυγχάνων δὲ οὐδενός, τῶν ἰδέετο, αὐτὸς ἔλθων ἔλπεσε. πυθόμενος δὲ, κάρτα δεινὸν ἐποιήσατο ὁ Μεγαβάτης, καὶ ἐσπέρχετο⁸¹ τῷ Ἀρισταγόρῃ. ὁ δὲ εἶπε· “σοὶ δὲ καὶ τούτοις τοῖσι πρήγμασι τί ἐστι⁸²; οὐ σὲ “ἀπέστειλε Ἀρταφέρνης ἐμέο πείθεσθαι⁸³, καὶ πλείν τῇ ἂν ἐγὼ “κελεύω; τί πολλὰ πρήσσεις;”⁸⁴ Ταῦτα εἶπε Ἀρισταγόρης. ὁ δὲ θυμωθεὶς τούτοις, ὡς νῦν ἐγένετο, ἔπεμπε ἐς Νάξον πλοῖψ· ἄνδρας φράσσοντας τοῖσι Ναξίοις πάντα τὰ παρεόντα σφὶ πρήγματα.

75. οὐ ἔδεε] ‘it was not destined;’ ii, 161; iv, 79; v, 92, 4; ix, 109: χρῆν is used in the same sense of προμείνον ἦν, as in i, 8; Agath. Epig. WE. and so is χρεὼν ἐστι, viii, 141. SW.

76. Μυνδίας] Myndus is now Mindes, or Mentese. LR.

77. θαλαμῆς] Arist. P. 1198; ἡ κάτω τῆς νεὸς τρώγλη θαλαμὴ λέγεται, Schol. ‘one of the port-holes of the bow oars;’ ὅπῃς is understood. SH, on BO, 201. “Megabates, with the haughty and undistinguishing impiousness of a modern Turkish bashaw, immediately ordered him to be tied in his own cabin, with his head out of the window,” MT, vii, 1. TX. PC, iii, 22.

78. διελόντας] διαμερίσαντας, διαιεμαστας, Hes. WE. διαλαβόντας, iv, 68. The body being within, and the head without, the man might be said to be ‘divided.’ SW.

79. κατὰ τοῦτο] v, 3; 37; vi, 44; ‘for this reason.’ These words are to be connected with δῆσαι. SW.

80. παραιτέτο] Arist. V. 1257; ἐλπίζει, παρεκάλει, Schol. Xenophon expresses himself more at length, σὺ τοὺς θεοὺς παραιτήσῃ συγγνώμονάς σοι εἶναι, M. ii, 2. VK.

81. ἐσπέρχετο] ‘was enraged;’ Τελαμώνι θυμὸς ὀρίνθη, σπερχόμενος δ’ ἀνδρῶν τε δῶς, Apol. iii, 615; θεῶν βασιλεία σπερχεῖσα θυμῷ πέμπε δρῶντας ἔφαρ, Pin. N. i, 59. WE.

82. τί ἐστι] und. κοινὸν or ζυγόν, agreeing with πρῆγμα also understood. The ellipsis is partly supplied, in Ach. T. vi, p. 387; and Anth. Gr. iv, 12, ep. 31; SS. σφίσι τε καὶ Ἀθηναίοις εἶναι οὐδὲν πρῆγμα, v, 84; σοὶ τί καὶ Πρωτεσίλεω κοινόν; Philost. p. 662; τίς κατόπτρῳ καὶ τοφλῷ κοινωνία; a Comic Poet in Sto. p. 501, 4; quid tibi rei tecum est? Ter. quid tecum est tibi? Plau. St. ii, 2, 9; Liv. viii, 25. VK. The words ἐν μέσῳ are added either when κοινὸν is expressed, Eur. I. 1283; or when it is understood, Hr. 185; τί κυνηγεσίῳ καὶ σοὶ μελέτῃ; Hi. 224; MA, 385, 10. sibi cum viro forti negotium esse, Nep. xiv, 7; τί ἐμοὶ καὶ σοὶ; St John ii, 4; St Matthew viii, 29; xxvii, 19: ‘what business have you with these matters?’

84. τί πολλὰ πρήσσεις] ‘why intermeddle thus?’ i. e. ‘why do you busy yourself about many things’ which do not belong to you? Arist. R. 228; 748 &c; opposed to ὀλίγα πρήσσειν, Anton. iv, 24; or τὰ αὐτοῦ πράττειν, Xen. M. ii, 9, 1. MR.

(34) Οἱ γὰρ ὦν Νάξιοι οὐδὲν πάντως προσεδέκοντο ἐπὶ σφέας τὸν στόλον τοῦτον ὀρμήσεσθαι. ἐπεὶ μέντοι ἐπύθοντο, αὐτίκα μὲν ἐσηνέικαντο⁸⁵ τὰ ἐκ τῶν ἀγρῶν ἐς τὸ τεῖχος, παρεσκευάσαντο δὲ, ὡς πολιορκησόμενοι⁸⁶, καὶ σῖτα καὶ ποτὰ τὸ τεῖχος ἐσάζαντο.⁸⁷ Καὶ οὗτοι μὲν παρεσκευάδατο ὡς παρεσόμενοι σφὶ πολέμον· οἱ δ', ἐπεὶ τε διέβαλον ἐκ τῆς Χίου⁸⁸ τὰς νέας ἐς τὴν Νάξον, πρὸς πεφραγμένους προσεφέροντο, καὶ ἐπολιόρκειον μῆνας τέσσαρας. ὡς δὲ, τὰ τε ἔχοντες ἦλθον⁸⁹ χρήματα οἱ Πέρσαι, ταῦτα καταδεδαπάνητό σφί, καὶ αὐτῷ τῷ Ἀρισταγόρῃ προσαναίσιμωτο πολλὰ, τοῦ πλευνός τε ἐδέετο⁹⁰ ἡ πολιορκία, ἐνθαῦτα, τείχεα⁹¹ τοῖσι φυγάσι τῶν Ναξίων οἰκοδομήσαντες, ἀπαλλάσσοντο ἐς τὴν ἡπειρον, κακῶς πρήσοντες.

(35) Ἀρισταγόρης δὲ οὐκ εἶχε τὴν ὑπόσχεσιν τῷ Ἀρταφέρνηϊ ἐκπληρῶσαι.⁹² ἅμα δὲ, ἐπέζεε μιν ἡ δαπάνη τῆς στρατιῆς ἀπαιτεομένη· ἀρρώδεε τε, τοῦ στρατοῦ πρῆξαντος κακῶς, καὶ Μεγαβάτῃ διαβεβλημένος· ἐδόκεε τε τὴν βασιλιήν⁹³ τῆς Μιλήτου ἀπαυρῆσεσθαι.⁹⁴ ἀρρώδεων δὲ τούτων ἕκαστα, ἐξουλεύετο ἀποστασιν. συνέπιπτε γὰρ καὶ τὸν ἐστιγμένον⁹⁵ τὴν κεφαλὴν ἀπ'ίχθαι ἐκ Σουσέων παρ' Ἰστιαίου, σημαίνοντα ἀπίστασθαι Ἀρισταγόρῃ

85. ἐσηνέικαντο] ἐσκευαγωγῆσαντο εἰς τὴν πόλιν οἱ ἀπὸ τῶν ἀγρῶν, Schol. on Ar. V.K.

86. παρεσκευάσαντο... ὡς π.] This verb, here and just below, as well as in other places, seems to be considered as an independent verb, not requiring the addition of the participle, which follows, to complete the meaning; and the participle appears to be used as an accessory definition of the preceding verb, and not as the necessary result of it. *MA*, 550, obs. 4.

89. ἔχοντες ἦλθον] s. i, 102, 29: πλῆθει χρημάτων ἡ ἦλθεν ἐκ τῆς Ἀσίας ἔχων, *Thu.* i, 9; (*BF.*) εἶπεν, ὅτι τὰ μὲν παρὰ βασιλέως χρήματα ἀνηλωμένα εἴη, καὶ ἐτι πλείω πολλῶ, *Xen. H.* ii, 1, 11.

90. πλευνός τε ἐδέετο] ἐπεὶ τε τοῦ π. αἰεὶ ἔδεε, iv, 43. *LAU.*

92. ἐκπληρῶσαι] ἐκτελέσαι. *WE.*

93. τὴν βασιλιήν] 'the regency.'

94. ἀπαυρῆσεσθαι] The middle future is especially put for the passive; *MA*, 496, 8. ἐλασσωσέσθαι, vi, 11, 53; *WE.* πολιορκησόμενοι, v, 34; [*x*,

58; 97;] *SW.* μετήσεσθαι, v, 35, 99; *Soph. CE.* R. 436; 687.

95. ἐστιγμένον] Ἰστιαῖος βουλόμενος τῷ Ἀρισταγόρῃ σημῆναι, ἄλλως μὲν οὐδαμῶς εἶχεν ἀσφαλῶς δηλῶσαι, ἅτε φυλασσόμενων τῶν ὁδῶν, καὶ οὐκ εὔπορον ἂν γράμματα λαβεῖν φέροντα, τῶν δούλων τὸν πιστότατον ἀποξυρῆσας ἐστίζε, καὶ ἐπέσχεν, ὥς ἂν ἐφυσαν αἱ τρίχες· εἴτα τάχιστα ἔπεμπεν εἰς Μίλητον ἐπιστεῖλας τῷ ἐπεστιγμένῳ ἄλλο μὲν οὐδὲν, ἐπειδὴν δ' ἀφίκοιτο εἰς Μίλητον πρὸς Ἀρισταγόρῃν, κελεύειν ξυρῆσαντα κατιδεῖν εἰς τὴν κεφαλὴν τὰ δὲ στίγματα ἐσήμαινεν, ἃ δεῖ ποιεῖν, *Æn. T.* 31. *Polyænus* says the words were "Ἰστιαῖος Ἀρισταγόρῃ· Ἰωνίαν ἐπιδότησον," i, 24. According to *Gellius*, *Histius* chose a servant who had bad eyes, and told him, that he would cure him by shaving his head, &c. He then wrote the message on his head and sent him to Aristagoras, who was to effect his cure by shaving his head a second time: *inopinabilis latebra barbarico ostu excogitata*, *N. A.* xvii, 9. *BEO. TX. VK.* s. i, 123, 13.

ἀπὸ βασιλέος. ὁ γὰρ Ἰστιαῖος, βουλόμενος τῷ Ἀρισταγόρῃ ση-
μῆναι ἀποστῆναι, ἄλλως μὲν οὐδαμῶς εἶχε ἀσφαλῶς σημήναι,
ὥστε ⁹⁶ φυλασσομενέων τῶν ὁδῶν· ὁ δὲ, τῶν δούλων τὸν πιστότατον
ἀποξυρῆσας τὴν κεφαλὴν ἔστιξε, καὶ ἀνέμεινε ἀναφῦναι τὰς τρίχας.⁹⁷
ὥς δὲ ἀνέφυσαν τάχιστα, ἀπέπεμπε εἰς Μίλητον, ἐντειλάμενος αὐτῷ
ἄλλο μὲν οὐδὲν, ἔπεδν δὲ ἀπίκηται εἰς Μίλητον, κελεύειν Ἀρι-
σταγόρην ξυρῆσαντά μιν τὰς τρίχας κατιδέσθαι εἰς τὴν κεφαλὴν·
τὰ δὲ στίγματα ἐσήμαινε, ὥς καὶ πρότερόν μοι εἴρηται, ἀπόστασιν.
ταῦτα δὲ ὁ Ἰστιαῖος ἐποίεε, συμφορὴν ποιεύμενος μεγάλην τὴν
ἑωυτοῦ κατοχὴν ⁹⁸ τὴν ἐν Σούσοισι· ἀποστάσιος ὢν γιγνομένης,
πολλὰς εἶχε ἐλπίδας μετήσεσθαι ⁹⁹ ἐπὶ θάλασσαν· μὴ δὲ νεώτερόν
τι ποιήσης τῆς Μιλήτου, οὐδαμὰ ἐς αὐτὴν ἤξειν ἔτι ἐλογίζετο. (36)
Ἰστιαῖος μὲν νυν, ταῦτα διανοούμενος, ἀπέπεμπε τὸν ἄγγελον·
Ἀρισταγόρῃ δὲ συνέπιπτε τοῦ αὐτοῦ χρόνου πάντα ταῦτα συνελ-
θόντα. ἔβουλεύετο ὢν μετὰ τῶν στασιωτῶν, ἐκφῆνας τὴν τε ἑωυτοῦ
γνώμην¹⁰⁰ καὶ τὰ παρὰ τοῦ Ἰστιαίου ἀπιγμένα. οἱ μὲν δὴ ἄλλοι
πάντες γνώμην κατὰ τῷτὸ ἐξέφεροντο, κελεύοντες ἀπίστασθαι,
Ἐκαταῖος¹ δὲ, ὁ λογοποιὸς² πρῶτα μὲν οὐκ ἔα³ πόλεμον βασιλεῖ
τῶν Περσέων ἀναιρέεσθαι⁴, καταλέγων τὰ τε ἔθνεα πάντα, τῶν
ἦρχε Δαρεῖος, καὶ τὴν δύναμιν αὐτοῦ· ἐπεὶ τε δὲ οὐκ ἔπειθε, δέυ-
τερα συνεβούλευε· ποίειν, ὅπως ναυκράτεες τῆς θαλάσσης⁵ ἔσον-
ται. ἄλλως μὲν νυν οὐδαμῶς ἔφη λέγων⁶· ἐνορᾶν ἐσόμενον τοῦτο·
ἐπίστασθαι γὰρ τὴν δύναμιν τὴν Μιλησίων εἶδεν ἄσθενέα· εἰ δὲ τὰ
χρήματα καταيرهθῇ τὰ ἐκ τοῦ ἱεροῦ τοῦ ἐν⁷ Βραγχιδῆσι⁸, τὰ Κροῖ-
σος ὁ Λυδὸς ἀνέθηκε, πολλὰς εἶχε ἐλπίδας ἐπικρατήσῃ τῆς θαλάσ-
σης· καὶ οὕτω αὐτοὺς τε ἔξειν χρήμασι χρᾶσθαι, καὶ τοὺς πολεμίους
οὐ συλῆσειν αὐτά· τὰ δὲ χρήματα ἦν ταῦτα μεγάλα. αὕτη μὲν δὴ
οὐκ ἐνίκα ἡ γνώμη, ἐδόκεε δὲ ὅμως ἀπίστασθαι· ἔνα τε αὐτῶν πλώ-

97. ἀ. ἀ. τὰς τρίχας] viii, 56. MA, 536.

98. κατοχὴν] 'detention.'

100. ἐκφῆνας γνώμην] ἀποφαίνε-
σθαι γ. is more usual, vii, 152, 81; ix,
5; Eur. S. 345; Iso. ad Ph. p. 827.
MR.

1. Ἐκαταῖος] MA, 273. 'Ε. ὁς πρῶ-
τος ἱστορίαν ἐξηγεῖται, Suid. SM.

2. ὁ λογοποιὸς] i, 1, 17; ii, 143;
v, 125; Arr. ii, 16; δ ὅφ' ἡμῶν ἱστο-
ρικὸς λεγόμενος, Harp. Xen. C. viii,
5, 28; δ Ἡρόδοτος ὁ λογ. Arr. iii, 30.
The word also means 'fabulist,' ii, 134.
WE. SW.

3. οὐκ ἔα] 'dissuaded,' or 'urged
them not;' as opposed to κελεύειν 'to
urge,' iv, 203; vi, 109; this sense is
evident from οὐκ ἔπειθε following:
SW. LR. ii, 30; iv, 164; viii, 36;
Thu. vi, 72; Xen. H. ii, 1, 14; VK.
Hom. II. E, 819 &c.

4. πόλεμον ἀναιρέεσθαι] Xen. A. v,
7, 16; Eur. S. 502. MR.

5. ναυκράτεες τῆς θ.] ναυκράτορες,
vi, 9; θαλασσοκράτορες, Thu. viii, 63.
VK.

7. ἐκ τοῦ ἱ. τοῦ ἐν] Instead of the
latter preposition, ἐκ is repeated, vi,
46, 79. MA, 696, a.

σαντα ἐς Μυοῦντα ἐς τὸ στρατόπεδον τὸ ἀπὸ τῆς Νάξου ἀπελθόν, ἐὼν ἐνθαῦτα, συλλαμβάνειν πειρᾶσθαι τοὺς ἐπὶ τῶν νεῶν ἐπιπλέοντας στρατηγοὺς. (37) Ἀποπεμφθέντος δὲ Ἱητραγόρεω κατ' αὐτὸ τοῦτο, καὶ συλλαβόντος δόλῳ Ὀλιάτον Ἰθανώλιος⁹ Μυλασσέα¹⁰, καὶ Ἰστιαῖον Τύμνεω Τερμερέα¹¹, καὶ Κῶν Ἐρξάνδρεω, τῷ Δαρεῖος Μυτιλήνην ἐδωρήσατο, καὶ Ἀρισταγόρην Ἡρακλείδew Κυμαῖον, καὶ ἄλλους συχνούς, οὕτω δὲ ἐκ τοῦ ἐμφανέος¹² ὁ Ἀρισταγόρης ἀπεστήκεε, πᾶν ἐπὶ Δαρεῖω μηχανώμενος. Καὶ πρῶτα μὲν, λόγῳ μετεῖς τὴν τυραννίδα, ἰσονομίην¹³ ἐποίηε τῇ Μιλήτῳ, ὥς ἂν ἐκόντες αὐτῷ οἱ Μιλήσιοι συναπισταῖατο· μετὰ δὲ, καὶ ἐν τῇ ἄλλῃ Ἰωνίῃ τῷτὸ τοῦτο ἐποίηε, τοὺς μὲν ἐξελαύνων τῶν τυράννων· τοὺς¹⁴ δ' ἔλαβε τυράννους ἀπὸ τῶν νεῶν τῶν συμπλευσασέων ἐπὶ Νάξον, τούτους δὲ, φίλα βουλόμενος ποιεέσθαι τῇσι πόλισι, ἐξεδίδου· ἄλλον ἐς ἄλλην πόλιν παραδιδούς, ὅθεν εἴη ἕκαστος. (38) Κῶν μὲν νυν Μυτιληναῖοι, ἐπεὶ τε τάχιστα παρέλαβον, ἐξαγαγόντες κατέλυνσαν, Κυμαῖοι δὲ τὸν σφέτερον αὐτῶν¹⁵ ἀπῆκαν· ὥς δὲ καὶ ἄλλοι οἱ πλεῖνες¹⁶ ἀπίεσαν. τυράννων μὲν νυν κατάπανσις ἐγένετο ἀνὰ τὰς πόλεις. Ἀρισταγόρης δὲ ὁ Μιλήσιος, ὥς τοὺς τυράννους κατέκτανσε, στρατηγούς¹⁷ ἐν ἐκάστῃ τῶν πολλῶν κελεύσας ἐκαστοὺς καταστήσαι, δεύτερα αὐτὸς ἐς Λακεδαίμονα τριῆρεϊ ἀπόστολος ἐγίνετο· ἔδεε γὰρ δὴ συμμαχίης τινός οἱ μεγάλης ἐξευρεθῆναι.¹⁸

(39) Τῆς δὲ Σπάρτης Ἀναξανδρίδης μὲν ὁ Λέοντος οὐκέτι περιεὼν ἐβασίλευε, ἀλλὰ ἐτετελευτήκεε· Κλεομένης δὲ ὁ Ἀναξανδρίδew εἶχε τὴν βασιληίην, οὐ κατὰ ἀνδραγαθίην σχῶν, ἀλλὰ κατὰ γένος. (42) Ὁ μὲν δὲ Κλεομένης, ὥς λέγεται, ἦν τε οὐ φρενήρης

9. Ὀλιάτον Ἰθανώλιος] As the mention of the descent is frequently not so much a precise definition of the person in contradistinction to others, as a mere customary addition, the article is often omitted. *MA*, 273. This omission appears hardly allowable where the preceding noun happens also to be in the genitive case. *SH*, on *BO*, 289. *BF*, on *Th.* i, 24, n. 6.

10. Μυλασσέα] Mylassa is now named Melasso or Marmara, from its 'marble' quarries. *A. LR*.

11. Τερμερέα] Termera in Caria, and on the borders of Lycia, though mentioned by Steph. Str. and Pli. *LR*. is omitted in *A*.

15. σφέτερον αὐτῶν] *MA*, 466, 1.

16. ἄλλοι οἱ πλεῖνες] 'most of the others.' *MA*, 268, obs.

17. στρατηγούς] The *Strategus* was a magistrate, who combined civil with military authority, and whose functions probably corresponded with those of the Archons in Athens, the Cosmi in Crete, &c. The title occurs on medals. *LR*. In like manner *Imperator* and *Dux*, though originally confined to military rank, afterwards became titles of political distinction.

18. ἔδεε... ἐξευρεθῆναι] und. *δωτε* before the infinitive. *φιλίον χρήσω στόματος παίδων προσπύξασθαι*, *Eur.* *M.* 1396; *σ. φ. χ. σίθεν φωνῆς ἀκοῦσαι*, the Author of *X. II.* 460. *POR*. The use of the infinitive here is a pleonasm, and results from the blending of two constructions, viz. the accusative with a verb, and the genitive without one. *MA*, 613, iv. *Soph.* *CE. R*.

ἀκρομανής¹⁹ τε· ὁ δὲ [τούτου ἀδελφεός] Δωριεύς ἦν τῶν ἡλικῶν πάντων πρῶτος, εὖ τε ἐπίστατο κατ' ἀνδραγαθίην αὐτὸς σχήσων²⁰ τὴν βασιλιήν. ὥστε ὦν οὕτω φρονέων, ἐπειδὴ δ' τε Ἀναξανδρίδης ἀπέθανε, καὶ οἱ Λακεδαιμόνιοι, χρεώμενοι τῷ νόμῳ, ἐστήσαντο βασιλεία²¹ τὸν πρεσβύτατον Κλεομένεα, ὁ Δωριεύς, δεινὸν τε²² ποιούμενος καὶ οὐκ ἀξίων ὑπὸ Κλεομένεος βασιλεύεσθαι, αἰτήσας λαὸν Σπαρτιήτας, ἄγε ἐς ἀποικίην.²³ (48) Εἰ δε ἠνέσχετο βασιλευόμενος ὑπὸ Κλεομένεος, καὶ κατέμενε ἐν Σπάρτῃ, ἐβασίλευε ἂν Λακεδαίμονος· οὐ γάρ τινα πολλὸν χρόνον ἦρξε ὁ Κλεομένης, ἀλλ' ἀπέθανε ἅπαις, θυγατέρα μούνην λιπών, τῇ οὖνομα ἦν Γοργώ.²⁴

(49) Ἀπικνέεται δ' ὦν ὁ Ἀρισταγόρης ὁ Μιλήτου τύραννος ἐς τὴν Σπάρτην, Κλεομένεος ἔχοντος τὴν ἀρχήν· τῷ δὲ ἐς λόγους ἦie, ὥς Λακεδαιμόνιοι λέγουσι, ἔχων χάλκεον πίνακα²⁵, ἐν τῷ γῆς ἀπάσης περιόδος ἐνετέτμητο καὶ θάλασσά τε πᾶσα καὶ ποταμοὶ πάντες. ἀπικνεόμενος δὲ ἐς λόγους, ὁ Ἀρισταγόρης ἔλεγε πρὸς αὐτὸν τάδε· “Κλεόμενες, σπουδὴν μὲν τὴν ἐμὴν μὴ θωμάσῃς τῆς ἐν-
“θαῦτα ἀπίξις²⁶· τὰ γὰρ κατήκοντά²⁷ ἐστὶ τοιαῦτα²⁸· Ἰώνων παῖδας
“δούλους εἶναι ἂντ'²⁹ ἐλευθέρων ὄνειδος καὶ ἄλγος μέγιστον μὲν
“αὐτοῖσι ἡμῖν, ἔτι δὲ τῶν λοιπῶν ὑμῖν, ὅσῳ³⁰ προσεστέατε³¹ τῆς

19. ἀκρομανής] ὑπομαργότερος, iii, 29, 43; ‘almost out of his mind,’ ‘somewhat deranged,’ ‘half mad,’ ‘not quite right in his intellects.’ ἄκρος, compounded with other adjectives, has the force of ὑπὸ or ἡμι-, of sub or semi- in Latin. ἀκρόπαστος ‘slightly salted,’ Sop. in Ath. iii, 88; ἀκροθύραξ, Diph. in Ath. x, 18; ἀκροχάλιξ, ἡμιμέθυσος, ‘half-drunk,’ Hes. CY. SW. In this interpretation (according to LAU) SD coincides, although the contrary is stated by SW. Compare BL, on Æ. A. 778.

20. ἐπίστατο σχήσων] ‘he believed he should have.’ MA, 547, 2.

22. δεινὸν τε] δ. τι and κάρτα δ. occur, v, 33.

23. ἀποικίην] Δ. (οὐ γὰρ ἠνέχετο ὑπακούειν Κλεομένει μένων ἐν Λακεδαίμονι,) ἐς ἀποικίαν στέλλεται, Pau. iii, 3. VK.

24. Γοργώ] married Leonidas, vii, 239; LR. v, 51.

25. χάλκεον πίνακα] The art of constructing geographical maps was probably an invention of the Egyptians; from them the Israelites appear to

have learnt it, Joshua xviii, 4...9; as well as the Greeks. Sesostri, who colonized Colchis, left tables of this description with the settlers, οἱ γράπτως πατέρων ἔθεν εἰρόνται κύρβιας, οἱς ἐνὶ πᾶσαι ὁδοὶ καὶ πείρατ' ἔασιν ὑγρῆς τε τραφερῆς τε πέριξ ἐπινεισομένοισιν, Apol. iv, 279. Anaximander, a disciple of Thales, was the first Greek who published a geographical chart, in the sixth century B.C. Erat. in Stra. i, p. 13, c; Diog. L. ii, 2; LR. πινάκιον ἔχον γῆς περίοδον, Æl. V. H. iii, 28; τοὺς πίνακας, ἐν οἷς αἱ τῆς γῆς περίοδοι εἰσι, Diog. L. v, 51; VK. Arist. Rh. i, 4, 5. Though the art of delineating maps was known to the ancients, no maps, prior to those which were formed in order to illustrate the geography of Ptolemy, have reached our times. ROB, India, ii, p. 192.

26. τῆς ἀπίξις] und. περι, ‘with respect to.’ MA, 320, 1.

27. τὰ κατήκοντα] ‘the circumstances of the case,’ i, 97, 10.

28. τοιαῦτα] ὥστε ταχέας δεῖσθαι βοηθείας. STG.

30. ὅσῳ] ‘in as much as.’ MA, 1.5

“Ἑλλάδος. νῦν ὧν, πρὸς Θεῶν³² τῶν Ἑλληνίων, ῥύσασθε³³ Ἴωνα
 “ἐκ δουλосύνης, ἀνδρας ὁμαίμονας. εὐπετέως³⁴ δὲ ὑμῖν ταῦτα οἶα
 “τε³⁵ χωρεῖν ἐστί· οὐ τε³⁶ γὰρ οἱ βάρεθοι ἀλκιμοὶ εἰσι, ὑμεῖς τε,
 “τὰ ἐς τὸν πόλεμον³⁷, ἐς τὰ μέγιστα ἀνήκετε ἀρετῆς πέρι. ἢ τε
 “μάχη αὐτῶν ἐστὶ τοιῆδε· τόξα, καὶ αἰχμηὶ βραχέα³⁸, ἀναξυρί-
 “δας³⁹ δὲ ἔχοντες, ἔρχονται ἐς τὰς μάχας, καὶ κυρθασίας⁴⁰ ἐπὶ
 “τῇσι κεφαλῇσι· οὕτω εὐπετέες χειρωθῆναι εἰσι. ἔστι δὲ καὶ ἀγαθὰ
 “τοῖσι τὴν ἡπειρον ἐκείνην νεμομένοισι, ὅσα οὐδὲ τοῖσι συνάπασι
 “ἄλλοισι, ἀπὸ χρυσοῦ ἄρξαμένοισι⁴¹, ἄργυρος, καὶ χαλκός, καὶ
 “ἐσθὴς ποικίλη, καὶ ὑποζυγία τε, καὶ ἀνδράποδα· τὰ, θυμῷ βου-
 “λόμενοι⁴², αὐτοὶ ἂν ἔχοιτε. κατοίκηται δὲ ἀλλήλων ἐχόμενοι, ὥς
 “ἐγὼ φράσω. Ἴωνων μὲν τῶνδε οἶδε⁴³ Λυδοὶ, οἰκέοντες τε χώραν
 “ἀγαθὴν, καὶ πολυαργυρώτατοι ἐόντες.” δεικνὺς δὲ, ἔλεγε ταῦτα, ἐς
 “τῆς γῆς τὴν περίοδον, τὴν ἐφέρετο ἐν τῷ πίνακι ἐντετμημένην.
 “Λυδῶν δέ,” ἔφη λέγων ὁ Ἀρισταγόρης, “οἶδε ἔχονται Φρύγες
 “οἱ πρὸς τὴν ἡῶ, πολυπροβατώτατοί τε ἐόντες ἀπάντων, τῶν ἐγὼ
 “οἶδα, καὶ πολυκαρπώτατοι. Φρυγῶν δὲ ἔχονται Καππαδόκαι⁴⁴,
 “τοὺς ἡμεῖς Συρίους καλέομεν· τοῦτοισι δὲ πρόσσυροι Κίλικες, κατή-
 “κοντες ἐπὶ θάλασσαν τήνδε, ἐν ᾗ ἦδε Κύπρος νῆσος κέεται· οἱ

405, 7; 455, obs. 3. It is sometimes put for *ὅτι*, obs. 4. and after *τοσοῦτο*, viii, 13. *MA*, 480, obs. 2.

31. *προσετέατε*] *MA*, 205, 3.

32. *πρὸς θεῶν*] ‘by the gods;’ *per deos*, *Hor.* i O. viii, 1. *MA*, 590, β.

33. *ῥύσασθε*] Compare a similar passage, ix, 90, 59: *SW.* s. ix, 76, 82.

34. *εὐπετέως*] is to be connected with *χωρεῖν*. *LAU*.

37. *τὰ ἐς τὸν π.*] *κατὰ τὰ ἐς τὸν π.* *πρήγματα*. *MA*, 270, b.

38. *βραχέα*] for *βραχέη*, *WE.* refers only to *αἰχμη*: *GR.* *αἰχμᾶς βραχέας εἶχον*, τόξα δὲ μεγάλα, vii, 61; *HU.* ib. 211, 72.

39. *ἀναξυρίδας*] ‘loose trowsers.’ They were of skin, i, 71; *pellibus et laxis arcant male frigora braccis*, *Ov.* v T. vii, 49; by the figure *hendiadys*; *hos Persica bracca tegit*, ib. x, 34. *Tacitus* calls it *tegmen barbarum*, H. ii, 20; *οἱ Γαλάται χρώνται ἀναξυρίσιν*, *As* ἐκείνοι βράκας προσαγορεύουσι, *Diod.* v, 30. *LR.* From this Gallic name, the English word *BRACCHES* is derived.

40. *κυρθασίας*] *τιάρας*. The word

also signifies ‘a cock’s-comb’: *LR.* *Περσικὸς ὄρνις ἔχων, ὥσπερ βασιλεὺς ὁ μέγας, διαβάσκει ἐπὶ τῆς κεφαλῆς τὴν κυρθασίαν τῶν ὀρνίθων μόνος ὄρθην*, *Arist.* Av. 485; *cidarim Persae regium capitis vocabant insigne*, *Curt.* iii, 3, 19. *Xenophon* describes *Cyrus* as ὁ. ξ. *τὴν τιάραν καὶ περὶ τοῖς σκέλεσιν ἀναξυρίδας ὀσχυνοβαφεῖς*, C. viii, 3, 13. That this mode of wearing the tiara was peculiar to the king is mentioned by the same author, A. ii, 5, 3. *BNS.* also by *Photius*, *Suidas*, *BL.* *Lucian*, and *Dio Chrys.* From their use of the tiara instead of a helmet the Persians are said *ψιλαῖς ταῖς κεφαλαῖς ἐν τῷ πολέμῳ διακινδυνεύειν*, A. i, 8, 6: on other occasions we read of their brazen head-pieces, vii, 84. *HU.*

41. *ἀ. χ. ἀρξαμένοισι*] ‘primarily’ or ‘especially, gold;’ *MA*, 557. ‘gold to begin with.’ *LAU.* s. v, 51, 72.

42. *θυμῷ βουλόμενοι*] *τὰ, εἰ τῶνδε ὑμῖν ἂν ᾔν θυμὸς, αὐτοὶ ἂν ἔχοιτε*, *VK.* ‘if you really wish it,’ ‘if you wish it in your hearts.’

43. *οἶδε*] *und. ἔχονται*. *LAU.* *οἶδε*, ‘these;’ *οἶδε*, ‘he has known.’

“ πεντακόσια τάλαντα βασιλεῖ τὸν ἐπέτειον φόρον ἐπιτελεῦσι. Κιλικῶν δὲ τῶνδε ἔχονται Ἀρμένιοι ⁴⁵ οἷδε, καὶ οὗτοι ἐόντες πολυ-
 “ πρόβατοι Ἀρμενίων δὲ Ματιηνοὶ ⁴⁶, χώρην τήνδε ἔχοντες. ἔχεται
 “ δὲ τούτων γῇ ἡδε Κισσίη ⁴⁷ ἐν τῇ δὴ παρὰ ποταμὸν τόνδε Χοά-
 “ σπην ⁴⁸ κείμενά ἐστι τὰ Σοῦσα ⁴⁹ ταῦτα, ἔνθα βασιλεῖς τε μέγας
 “ δαίταν ποιέεται, καὶ τῶν χρημάτων οἱ θησαυροὶ ἐνθαυτὰ εἰσι·
 “ ἐλόντες δὲ ταύτην τὴν πόλιν, θαρσέοντες ἤδη τῷ Διὶ πλούτουν
 “ πέρι ἐρίζετε. ⁵⁰ ἀλλὰ περὶ μὲν χώρας ἄρα οὐ πολλῆς, οὐδὲ οὕτω
 “ χρηστῆς, καὶ οὕρων σμικρῶν, χρεῶν ἐστι ὑμέας μάχας *ἀναλα-
 “ βέσθαι ⁵¹ πρὸς τε Μεσσηνίους, ἐόντας ἰσοπάλεας, καὶ Ἀρκάδας ⁵²
 “ τε, καὶ Ἀργεῖους· τοῖσι οὔτε χρυσοῦ ἐχόμενόν ⁵³ ἐστι οὐδὲν, οὔτε
 “ ἀργύρου, τῶν πέρι καὶ τινα ἐνάγει ⁵⁴ προθυμίη μαχόμενον ἀπο-
 “ θνήσκειν. παρέχον ⁵⁵ δὲ τῆς Ἀσίας πάσης ἄρχειν εὐπετέως, ἄλλο
 “ τί ⁵⁶ αἰρήσεσθε;” Ἀρισταγόρης μὲν ταῦτα ἔλεξε· Κλεομένης δὲ
 “ ἀμείβετο τοῖσδε· “ ὦ ξεῖνε Μιλήσιε, ἀναβάλλομαί τοι ἐς τρίτην
 “ ἡμέρην ἀποκρινέσθαι.” ⁵⁷ (50) Τότε μὲν ἐς τοσοῦτον ἤλασαν ⁵⁸
 ἐπεὶ τε δὲ ἡ κηρὴν ἡμέρην ἐγένετο τῆς ἀποκρίσιος, καὶ ἦλθον ἐς τὸ
 συγκείμενον ⁵⁹, εἶρετο ὁ Κλεομένης τὸν Ἀρισταγόρην, “ ὅκοσέων
 “ ἡμερέων ἀπὸ θαλάσσης τῆς Ἰώνων ⁶⁰ ὁδὸς εἴη παρὰ βασιλέα;”

45. Ἀρμένιοι] Armenia was divided into Greater and Lesser, now Turcomania and Genech. A.

48. Χοάσπην] or Eulæus. The Persian kings drank no other water than that of this river. LR. A. τοῦ μόνου πίνει βασιλεῖς, καὶ ἄλλου οὐδενὸς ποταμοῦ, i, 188; Ath. ii, 23; tam puro fluore inclutum est, ut omnes inde reges non alias quam ejus aquas bibant, Sol. 33, ε; reges non ex alio bibunt, et ob id in longinqua portant, Pli. N. H. vi, 27; regia lymphæ Choaspes, Tib. iv, 1, 140; HILL. “Choaspes, amber stream, The drink of none but kings.” Milton, P. R. iii, 288. GAI.

50. ἐρίζετε] ‘vie.’ This verb is often used poetically in making comparisons, iv, 152; Dio. P. 757; Theoc. iv, 63; Lync. in Ath. iii, 8; Callist. p. 894; certantem uvam purpureæ, Hor. E. ii, 20; viridi certat bacca Venafro, II O. vi, 15. VK.

51. ἀναλαβέσθαι] iii, 69; ‘to undertake.’ This conjectural reading of SW is approved by MA.

52. Ἀρκάδας] Arcadia was anciently

called Drymotis, from δρῦς, ‘an oak.’ A.

54. ἐνάγει] ‘induces;’ similar in sense to ἐξάγει, ‘excites’ (παροξύνει, Hes.), which occurs, Eur. S. 90; Al. 1099; I. 364. MR.

55. παρέχον] i. e. ἐξδόν, παρόν; so παρέξει ἀνασώσασθαι τὴν ἀρχὴν, iii, 73; μοι παρέχει νῦν ὑμέων ἄρχειν, iii, 142; ν. π. κάλλιστον ὑμέας ἔργον ἐξεργάσασθαι, viii, 75; i, 9; iv, 140; v, 98; vii, 120; viii, 8, 40; 30; 100; ix, 122; παρὸν is more common. VK. WE. SW. s. i, 129, 61.

57. ἀποκρινέσθαι] i. e. τὴν ἀπόκρισιν. MA, 541, obs. I.

58. ἐς τοσοῦτον ἤλασαν] ‘they got thus far.’

59. τὸ συγκείμενον] und, χωρίον. FI. BO, 328. This place was either the public assembly of the Lacedæmonians, or at least the chamber of the Ephors. SW.

60. τῆς Ἰώνων] When a genitive follows the noun which governs it, the article of the former noun is prefixed to the latter. MA, 277. This ‘sea of

ὁ δὲ Ἀρισταγόρης, τᾶλλα ἔων σοφὸς καὶ διαβάλλων⁶¹ ἐκείνον εὖ, ἐν τούτῳ ἐσφάλῃ⁶² χρεῶν γάρ μιν⁶³ μὴ λέγειν τὸ ἐόν, βουλούμενόν γε Σπαρτιάτης ἐξαγαγεῖν ἐς τὴν Ἀσίην, λέγει δ' ὦν 'τριῶν μηνῶν' φᾶς⁶⁴ 'εἶναι τὴν ἄνοδον.'⁶⁵ ὁ δὲ, ὑπαρπάσας⁶⁶ τὸν ἐπίλοιπον λόγον, τὸν ὁ Ἀρισταγόρης ὥρμητο λέγειν περὶ τῆς ὁδοῦ, εἶπε· "ὦ "ξεῖνε Μιλήσιε, ἀπαλλάσσεο ἐκ Σπάρτης πρὸ δύντος ἡλίου· οὐδένα "γὰρ λόγον εὐεπεία⁶⁷ λέγεις Λακεδαιμονίοισι, ἐθέλων σφέας ἀπὸ "θαλάσσης τριῶν μηνῶν ὁδὸν ἀγαγεῖν." ὁ μὲν δὴ Κλεομένης, ταῦτα εἶπας, ἦιε ἐς τὰ οἰκία. (51) Ὁ δὲ Ἀρισταγόρης, λαβὼν ἱκετηρίην⁶⁸, ἦιε ἐς τοῦ⁶⁹ Κλεομένεος· ἐσελθὼν δὲ εἶσω⁷⁰, ἄτε ἱκετεύων, 'ἐπακοῦσαι' ἐκέλευε τὸν Κλεομένεα, 'ἀποπέμψαντα τὸ παιδῖον' προσεστέκει γὰρ δὴ τῷ Κλεομένει ἡ θυγάτηρ, τῇ ο νομα ἦν Γοργώ· τοῦτο δὲ οἱ καὶ μῦνον τέκνον ἐτύγγχανε εὖν ἐτέρων ὀκτῶ ἢ ἐννέα ἡλικίην. Κλεομένης δὲ 'λέγειν' μιν ἐκέλευε, 'τὰ βούλεται,

the Ionians' was the Ægean and not the Ἰόνιον πέλαγος or Adriatic; LR. s. ix, 92, 64.

61. διαβάλλων] 'deceiving, beguiling, imposing upon;' v, 97, 43; 107, 4; viii, 110; ix, 116; iii, 1, 11. WE. SW. STG.

62. ἐσφάλῃ] He also acted injudiciously in the style and fashion which he assumed, ἐσθῆτα ἔχων πολυτελεῖ καὶ τὴν ἄλλην τρυφὴν τὴν Ἰωνικὴν, Zen. C. v, 57. WE.

63. χρεῶν γάρ μιν] 'for whereas he ought,' s. i, 129, 61.

66. ὑπαρπάσας] 'catching up;' ix, 91, 60; where the whole construction of the passage is similar. SW.

67. εὐεπεία] Though Aristagoras was plausible in the speech which he addressed to those authorities before whom he now appeared, Cleomenes intimates that such words might have a very good effect upon other auditors, but that 'they would not tell well' with the Lacedæmonians. One of the Ephors is said to have exclaimed, 'οἴκοι τὰ Μιλήσια!' Suid. SW.

68. ἱκετηρίην] Eur. I. A. 1216; Arist. Pl. 383. und. κλάδον, which is feminine as well as masculine, SH. SBL, on BO, 133, or ῥάδον, LAU. or εἰρεσιώνην. Suppliants held in their hand a branch of bay or olive, round which were twined fillets of white wool, which fell over the hand so as partly to conceal it: τί δεῦρ' ἀφικεσθ'

ἱκετοῖσι σὺν κλάδοις; ξῆτε χθονὸς, Eur. Hr. 518; S. 113; ἱκτηρί θαλάτῃ, 10; 269; ἱερὰ στέμματα, 36; σεμνὰ στέφη, 369; HE. δεσμὸν ἄδεσμον φυλλάδος, 32; PC, ii, 5. TR, on H. II. A, 12. δαφνηφόρους λαβούσα κλῶνας, Eur. I. 425; ἱκτηρίοις κλάδοισιν ἐξεστυμμένοι, Soph. Œ. R. 3; HF. ἔχων ἐλάας ὄψιγγένητον κλάδον, λήνει ἔσπευμένον, ἀργῇτι μαλλῷ, Æsch. Eu. 43; σὺν τοιάδ', ἱκετῶν ἐγχειρίδιοις, ἐριόστέπτοις κλάδοις, S. 22; MR. (May not ἐγχειρίδιοις here be a substantive, and the metaphor similar to that by which a shield is called the 'cup of Mars'?) The indirect allusion to the sword in the myrtle bough' [s. v, 55, 80;] would be readily caught by an Athenian audience. ED.) λευκοστέφεις ἱκτηρίας ἔχουσαι διὰ χερῶν, 206; 256; 356; 497; SN. Those who went to consult the Pythian oracle on account of any misfortune used to bear these boughs; s. vii, 141, 90; Æsch. Ch. 1021; BL. ramis velati Palladis, Vir. Æ. vii, 154; præferre manibus vitæ, 237; MV. pacifera manu ramum prætere olive, viii, 116; vitæ comptos pr. ramos, 128; velati ramis oleæ, xi, 101; pacis m. pr. ramos, 332; HY. orant Cecropiæ prælatæ fronde Minervæ, Luc. iii, 306; vitatæ laurus et supplicis arbor olive, Sta. Th. xii, 491. BNS. FI. Liv. xxiv, 30, 7.

70. εἶσω] 'within, (and going up to the hearth.)' WE.

μηδ' ἐπισχεῖν τοῦ παιδίου εἵνεκα. ἐνθαῦτα δὴ ὁ Ἀρισταγόρης ἀρχετο ἐκ δέκα ταλάντων⁷¹ ὑπισχνόμενος⁷², ἦν οἱ ἐπιτελέσῃ, τῶν ἔδετο. ἀνανεύοντος δὲ τοῦ Κλεομένους, προέβαινε τοῖσι χρήμασι ὑπερβάλλων ὁ Ἀρισταγόρης, ἐς δ'⁷³ πεντήκοντά τε τάλαντα ὑποδέδεκτο, κατὰ τὸ παιδίον ἠυδάξατο.⁷⁴ “πάτερ⁷⁵, διαφθερέει σε ὁ ξείνος, ἦν μὴ “ἀποστὰς ἴης.”⁷⁶ ὃ τε δὴ Κλεομένης, ἥσθεις τοῦ παιδίου τῇ παραινέσει, ἦιε ἐς ἕτερον οἶκημα⁷⁷, καὶ ὁ Ἀρισταγόρης ἀπαλλάσσεται τὸ παράπαν ἐκ τῆς Σπάρτης, οὐδέ οἱ ἐξεγένετο *ἐπὶ *πλέον⁷⁸ ἔτι σημῆναι περὶ τῆς ἀνόδου τῆς παρὰ βασιλεία.

(55) Ἀπελαινόμενος δὲ ὁ Ἀρισταγόρης ἐκ τῆς Σπάρτης, ἦιε ἐς τὰς Ἀθήνας, γενομένης τυράννων ὧδε ἐλευθέρας. Ἐπεὶ Ἴππαρχον⁷⁹ τὸν Πεισιστράτου, Ἰππίεω δὲ τοῦ τυράννου ἀδελφεόν, κτείνουσιν⁸⁰ Ἀριστογείτων καὶ Ἀρμόδιος, γένος ἔόντες τὰ ἀνέκαθεν⁸¹ Γεφυραῖοι⁸², μετὰ ταῦτα⁸³ ἐτυραννεύοντο Ἀθηναῖοι ἐπ' ἔτεα τέσσαρα⁸⁴ οὐδὲν ἥσσον, ἀλλὰ καὶ μάλλον, ἢ πρὸ τοῦ. (62) Ἰππίεω τυραννεύοντος, καὶ ἐμπικραινομένου Ἀθηναίοισι διὰ τὸν Ἰππάρχου θάνατον Ἀλκμαιωνίδαι, γένος ἔόντες Ἀθηναῖοι, καὶ φεύγοντες Πεισιστρατίδας, ἐπεὶ τέ σφι, ἅμα τοῖσι ἄλλοισι Ἀθηναίων φυγάσι,

71. ταλάντων] In round numbers a talent may be reckoned as £200.

72. ἀρχετο ἐκ δ. τ. ὑπισχνόμενος] ‘began by offering ten talents;’ *M.A.*, 557. τελευτῶν ἔλεγε, ‘he concluded by saying,’ iii, 75, 99: s. v, 49, 41.

74. ἠυδάξατο] ii, 55; 57; an Ionic and poetic verb. *Æ.*

75. πάτερ] “καταφθαρεῖ σε, ὦ π. τὸ ξερόλλιον, ἐὰν μὴ τάχιον αὐτὸν τῆς οἰκίας ἐκβάλῃς,” *Plu. t. ii*, p. 240, v. *V.K.*

77. ἕτερον οἶκημα] ‘another room.’

78. ἐπὶ πλέον] iii, 104; *B.Æ.* ἐπὶ πλεῖον, v, 120. *WS.* The *Mss* give ἐπιπλέον, but this was corrected in the index to my former edition.

79. Ἰππαρχον] Ἰππίας μὲν πρεσβύτατος ὢν ἤρχε τῶν Πεισιστράτου υἱῶν, Ἰππαρχος δὲ καὶ Θεσσαλὸς ἀδελφοὶ ἦσαν αὐτοῦ, *Thu. i*, 20; *Π. γηραιοῦ τελευτήσαντος ἐν τῇ τυραννίδι, οὐχ* “*ὡς περ οἱ πολλοὶ οἰοῦνται*”) ἀλλ’ *Ἰ. πρ. ὢν ἔσχε τὴν ἀρχήν*, *Th. vi*, 54. *Plato* agrees with those who consider Hipparchus the eldest son, and differs from *Thucydides* in other points, in *Hch. 4. LR.*

80. κτείνουσιν] ἐν μύθῳ κλαδὶ τὸ ἐξίφος φορήσω, ὥς περ Ἀρμόδιος κ’ Ἀρι-

στογείτων, ὅτε τὸν τύραννον κτανέτην, ἰσονόμους τ’ Ἀθήνας ἐποίησάντην . . . δτ’ Ἀθηναίης ἐν δυσταῖς ἑνδρά τυράννον Ἰππαρχον ἐκαινέτην, *Callis. in Ath. xv*, 50. *LR.*

82. Γεφυραῖοι] Γεφυρεῖς δῆμος Ἀττικὸς ἀπὸ τοῦ ἔχειν γέφυραν, δι’ ἧς ἐπὶ Ἐλευσίνα κατέεισιν οἱ μύσται, *Elym.* This bridge was over the Cephissus. *BT*, Ch. i, 21. *LR* thinks that bridges were called γέφυραι, from this people, who were named Gephyræans long before they came into Attica. Gephyra was a town about twenty miles from Antioch.

83. μετὰ ταῦτα] The Athenians notwithstanding paid the highest honours to Harmodius and Aristogiton; who were deemed the destroyers of tyranny, as having struck the first blow in favour of liberty, and having infused by their example a spirit into their countrymen, which ultimately triumphed. *V.K.* Consult *MT*, i, 5, 5; and ii, 7, 5.

84. τέσσαρα] From a comparison of *Thu. vi*, 59; and *Pla. Hch. l. c.* it appears that Hippias was ejected from Athens in the course of the fourth year. *WE.*

πειρωμένοισι κατὰ τὸ ἰσχυρὸν οὐ προεχώρει κάτοδος, ἀλλὰ προσέπταιον⁸⁵ μεγάλως, πειρώμενοι κατιέναι τε καὶ ἐλευθεροῦν τὰς Ἀθήνας, Λειψύδριον⁸⁶ τὸ ὑπὲρ Παιωνίης⁸⁷ τειχίσαντες. ἐνθαῦτα οἱ Ἀλκμαιωνίδαι, πᾶν ἐπὶ τοῖσι Πεισιστρατίδῃσι μηχανώμενοι, παρ' Ἀμφικτυόνων⁸⁸ τὸν νηὸν⁸⁹ μισθοῦνται τὸν ἐν Δελφοῖσι, τὸν νῦν

85. προσέπταιον] The Pisistratidæ besieged and took Lipsydrium; αἱ, αἱ, Λειψύδριον προδωσέταιρον, οἷους ἄνδρας ἀπώλεσας, μάχεσθαι ἀγαθοῦς τε καὶ εὐπατρίδας, οἱ τότε ἔδειξαν, οἷων πατέρων ἔσαν, Callis. in Ath. xv, 50. L.R.

86. Λειψύδριον] on mount Parnes, near the frontiers of Bœotia, was so named from 'the failure of water.' L.R. s. nn, on Arist. L. 665.

87. Παιωνίης] There are reasons for believing this to have been the name of an Attic town at the foot of mount Parnes. L.R. s. v, 33, 73.

88. Ἀμφικτυόνων] The Amphictyons are generally considered a federative diet; but this is disproved, vii, 145, 36. The object of the meeting was to guard the temple of Delphi with its treasures, and to administer justice to the multitudes resorting thither for the purpose of consulting the oracle: i, 54, 82 f. If it had the right, it seems scarcely to have had the power, of interference in political disputes. It assembled twice a year, in spring and in autumn, and the place of meeting originally was Thermopylæ. In later times the spring meeting was at Delphi, and the autumnal one in the temple of Ceres Amphictyonis near Anthela, s. vii, 176, 27; 200, 24. Δελφοί, πολεμοῦντες πρὸς τοὺς ὁμόρους, τὸν Ἀκρίσιον μετεπέμψαντο ἐξ Ἀργούς, ὅς, κατὰ ζήλον τοῦ Ἀμφικτυωνικοῦ συνεδρίου, ὃ κατεστήσατο Ἀμφικτύων δ Δευκαλίωνος ἐν Θερμοπύλαις τῆς Θεσσαλίας, ἕτερον ἐν Δελφοῖς κατεστήσατο, καὶ τὸ ἐν Θερμοπύλαις ἀναλαβὼν, τὰς συνόδους ἀντὶ μιᾶς δύο πεποίηκε, καὶ νόμους ἔθετο, καθ' οὓς ἐμελλον ἕκαστα διοικεῖν, Schol. on Eur. O. 1093; τὸν ἱερομνημόνα φησι τῶν Ἀθηναίων καὶ τοὺς Πυλαγῶρας (vii, 213, 81;) τοὺς αἰεὶ πυλαγοροῦντας πορεύεσθαι εἰς Πύλας καὶ εἰς Δελφοὺς ἐν τοῖς τεταγμένοις χρόνοις ὅπῃ τῶν προγόνων, Æsch. in Ct. 40. The Py-

lagoræ were οἱ προεστῶτες Πυλαίας· ἡ οἱ πεμπόμενοι ἀπὸ τῶν πόλεων εἰς Ἀμφικτυονίαν ῥήτορες, ὥστε ἐκεῖ ἀγορεύσαι, Etym. M. Ἑλλάνων ἀγοραὶ Πυλάτιδες, Soph. T. 648. Besides these members of the council, there were the ἱερομνημονες· οἱ πεμπόμενοι εἰς Πυλαίαν ἱερογραμματεῖς, Hes. οἱ π. εἰς τὸ τῶν Ἀμφικτυόνων συνεδρίον ἐξ ἐκάστης πόλεως τῶν τοῦ συνεδρίου μετεχουσῶν οἱ εἰς Π. ἐκπεμπόμενοι γραμματεῖς, Suid. οἱ π. σύνεδροι εἰς τοὺς Ἀμφικτυόνας ὑπὲρ τῆς πόλεως, Liban. Æschines, when elected Πυλαγῶρας, ἀφίκετο εἰς τοὺς Ἀμφικτυόνας, καὶ τοὺς ἱερομνημόνας πείθει ψηφίσασθαι &c.; Dem. Co. 49. The latter officers appear to have acted as registrars or notaries. The etymology corresponds with those of the titles REMEMBRANCER and RECORDER. The Amphictyonic decrees run thus: ἔδοξε τοῖς Πυλαγῶραις καὶ τοῖς συνέδροις τῶν Ἀμφικτυόνων καὶ τῷ κοινῷ τῶν Ἀμφικτυόνων &c.; Dem. Co. 51 twice. From Æschines we gather the following additional particulars: ἐκκλησίαν τῶν Ἀμφικτυόνων ὀνομάζουσιν, ὅταν μὴ μόνον τοὺς Πυλαγῶρας καὶ τοὺς ἱερομνημόνας συγκαλέσωσιν, ἀλλὰ καὶ τοὺς συνθύοντας καὶ χρωμένους τῷ θεῷ, 39; and that the deputation from Athens consisted of three Pylagoræ and one Hieromnemon. Originally each town of the union sent two deputies, a counsellor and a notary; and the states were twelve in number; viz. Ænians, (vii, 132, 50;) Dolopes, Dorians, Ionians, Locrians, Magnesians, Melienses, Perrhæbians, Phocians, Achæan Phthiotæ, Thebans, and Thessalians. Æschines omits one, the Dolopes; and, instead of the Ænians, names the Etæans, probably the same people, F. L. 36. Harpocration makes the Achæans and Phthiotæ distinct; and substitutes the Delphians for the Thessalians and Locrians. A. BRT, V.

έόντα, τότε δὲ οὐ κω, τοῦτον ἐξοικοδομῆσαι. οἷα δὲ χρημάτων εὖ ἦκοντες⁹⁰, καὶ έόντες ἄνδρες δόκιμοι ἀνέκαθεν ἔτι, τόν τε νηὸν ἐξεργάσαντο τοῦ παραδείγματος κάλλιον, τὰ τε ἄλλα, καὶ, συγκειμένον σφι πωρίνου⁹¹ λίθου ποιέειν τὸν νηὸν, Παρίου⁹² τὰ ἔμπροσθεν αὐτοῦ ἐξεποίησαν. (63) 'Ὡς ὦν δὴ οἱ Ἀθηναῖοι⁹³ λέγουσι, οὗτοι οἱ ἄνδρες, ἐν Δελφοῖσι κατήμενοι, ἀνέπειθον⁹⁴ τὴν Πυθίην χρήμασι, ὅπως ἔλθοιεν Σπαρτιηγέων ἄνδρες, εἴτε ἰδίῳ στόλῳ⁹⁵ εἴτε δημοσίῳ, χρησόμενοι, προσφέρειν σφι τὰς Ἀθήνας ἐλευθεροῦν. Λακεδαιμόνιοι δὲ, ὥς σφι αἰεὶ τωὐτὸ πρόφαντον ἐγένετο, πέμπονσι Ἀγχιμόλιον τὸν Ἀστέρος, έόντα τῶν ἀστῶν ἄνδρα δόκιμον, σὺν στρατῷ ἐξελῶντα Πεισιστρατίδας ἐξ Ἀθηνέων, ὅμως καὶ ξεινίους⁹⁶ σφι έόντας τὰ μάλιστα· τὰ γὰρ τοῦ θεοῦ⁹⁷ πρεσβύτερα⁹⁸ ἐποιεῦντο ἢ τὰ τῶν ἀνδρῶν. πέμ-

du J. A. 35. LR. LEL, Pr. Dis. to L. of Ph. MT, i, 3, 3. ML, D. i, 7, 13; ii, 3, 5. PC, i, 16. TY. VK. WE. WO. ED.

89. τὸν νηὸν] The temple, having been accidentally burnt, was rebuilt by subscription, ii, 180. WE. The Amphictyons contracted to erect it, for 300 talents. LR.

91. πωρίνου] *Pario similis candore et duritie, minus tamen ponderosus, qui Porus vocatur*, Pli. H. N. xxxvi, 17. It was brought from Elis, Pau. v, 10: and differed from *tophus* which was friable. LR.

92. Παρίου] Pin. N. iv, 131; Παπας λίθου, Theoc. vi, 38. BNS. This marble was held in the highest estimation; Phidias, Praxiteles, and the first-rate sculptors used it for their best works. *quem lapidem capere lychniten appellare, quoniam ad lucernas in cuniculis caderetur, ut auctor est Varro*, Pli. H. N. *lychnicus*, Hyg. F. 223, p. 342. The Greeks often call it *lychnias*, or *lychneds*, Callix. in Ath. v, 39. STE, Th. L. G. 5861. It was also called *λύχνιος*, Anac. xxviii, 27; *candida Lygdos*, Mart. vi, 13, 3; 42, 21: LR. a. v, 31, 65.

93. Ἀθηναῖοι] more probably Λακεδαιμόνιοι, as appears on a comparison of v, 90 and 91. SW.

94. ἀνέπειθον] Ἰππίας ὡμῶς ἐκράτει τῶν Ἀθηναίων μὴ φέροντες τοῦτον τὴν βίαν οἱ Ἀλκμαιωνίδαι ἐξῆλθον ἐκ τῆς Ἀττικῆς, ὦν εἰς τὴν καὶ ὁ Κλεισθένης,

ὃς τὴν Πυθίαν (τοῦτ' ἐστὶ τὴν ἐν Δελφοῖς ἱερίαν) παρεκάλει ἐπὶ τὸ χρῆσαι τοῖς Λακεδαιμονίοις βοηθῆσαι ταῖς Ἀθηναῖς, Schol. on Aristid. Pan. The priestess Perialla was deprived of her office for a similar want of integrity, vi, 66; Pau. iii, 4. When Lycurgus submitted any of his new laws to the approval of the oracle, ἢ προφήτης, χρήμασι πεπεισμένη, ἀεὶ συμφέρειν ἔχρα, Poly. i, 16, 1. In later times instances of corruption occurred more frequently. VK. Themistocles induced the prophetess to give the sanction of the oracle to his political measures. WE.

95. ἰδίῳ στόλῳ] 'on a private footing, in a private capacity.'

96. ξεινίους] elsewhere ξεινους, as in v, 90 and 91. WE.

97. τὰ τοῦ θεοῦ] ἐγὼ ὁμᾶς, ὃ ἄνδρες Ἀθηναῖοι, ἀσπάζομαι μὲν καὶ φιλῶ, πείσομαι δὲ δεῖν μᾶλλον ἢ ὑμῶν, Pla. A. S. 17; πειθαρχεῖν δεῖ θεῷ μᾶλλον ἢ ἀνθρώποις, Acts v, 29. The entire controversy of Antigone with Creon hinges on this point, Soph. An. 460 &c. VK.

98. πρεσβύτερα] 'more entitled to their regard, possessing a prior and stronger claim upon them'; *longe antiquissimum ratus sacra publica facere*, Liv. i, 32. Compare the signification of this word with the senses of νεώτερον, iii, 62, 6. ED. From this idiom the philologist may derive a wholesome moral lesson. LAU.

πουσι δὲ τούτους κατὰ θάλασσαν πλοίοισι. ὁ μὲν δὴ, προσχὼν ἐς Φάληρον⁹⁹, τὴν στρατιὴν ἀπέβησε.¹⁰⁰ οἱ δὲ Πεισιστρατίδαι, προπυθνάνομενοι ταῦτα, ἐπεκαλέοντο ἐκ Θεσσαλίας¹ ἐπικουρίην· ἐπεποίητο γάρ σφι συμμαχίη πρὸς αὐτούς. Θεσσαλοὶ δὲ σφι δεομένοισι ἀπέπεμψαν, κοινῇ γνῶμῃ χρεώμενοι, χιλίην τε ἵππων καὶ τὸν βασιλέα τὸν σφέτερον Κινέην, ἄνδρα Κονιαῖον.² τοὺς ἐπεὶ τε ἔσχον συμμάχους, οἱ Πεισιστρατίδαι ἐμηχανέατο³ τοιάδε· κείραντες⁴ τῶν Φαληρέων τὸ πεδίον, καὶ ἱππάσιμον⁵ ποιήσαντες τοῦτον τὸν χώρον, ἐπῆκαν τῷ στρατοπέδῳ τὴν ἵππον· ἐμπεσοῦσα δὲ, διέφθειρε ἄλλους τε πολλοὺς τῶν Λακεδαιμονίων, καὶ δὴ καὶ τὸν Ἀγχιμόλιον· τοὺς δὲ περιγενομένους αὐτῶν ἐς τὰς νέας κατέρξαν.⁶ ὁ μὲν δὴ πρῶτος στόλος ἐκ Λακεδαιμονος οὗτω⁷ ἀπῆλλαξε. (64) Μετὰ δὲ, Λακεδαιμόνιοι μέζω στόλον στείλαντες ἀπέπεμψαν ἐπὶ τὰς Ἀθήνας, στρατηγὸν τῆς στρατιῆς ἀποδέξαντες βασιλέα Κλεομένεα τὸν Ἀναξανδριδεω, οὐκ ἐτι κατὰ θάλασσαν στείλαντες, ἀλλὰ κατ' ἡπειρον. τοῖσι δὲ ἐσβαλοῦσι ἐς τὴν Ἀττικὴν χώραν ἢ τῶν Θεσσαλῶν ἵππος πρώτη προσέμιξε, καὶ οὐ μετὰ πολὺ ἐτράπετο⁸, καὶ σφειων ἔπεισον

99. Φάληρον] The ancient harbour of Athens, before Themistocles fortified the Piræus. It is now called Tripyrgi 'Three Towers' or Porto. *L.R. A.*

100. ἀπέβησε] 'disembarked:' in a transitive sense, as in vi, 107, 68; viii, 95; *SH. STE*, Th. L. G. 2534. ἀνέβησε, 'mounted,' i, 80.

1. Θεσσαλίας] Thessaly had many names in ancient times; it now bears that of Janna. It was celebrated for its breed of horses, (*Theoc.* xviii, 30; Oracle in *Sch.* on xiv, 48;) of which Bucephalus was one; and for its cavalry. *L.R. A.* The fable of the Centaurs originated in the circumstance of the Thessalians having first employed horses in war.

2. Κονιαῖον] There is a town in Phrygia called Conium; and the Bryges, a colony of Phrygian origin, settled near Mount Bermion in Macedonia, to the north of Thessaly. *L.R.* It is however very possible that there was a town of this name in Thessaly itself, or in the neighbourhood. *BHK.* s. v, 33, 73.

3. ἐμηχανέατο] Analogy would require ἐμηχανώατο, as ἐπειρώατο, i, 76; s. also 68; or ἐμεμηχανέατο, *M.A.*, 505, iii, 2. but ἐμηχανέοντο occurs viii,

7; ἀντεμηχανέοντο, 52; *M.A.* i, 2, 75. Our author however frequently employs syncope, i, 6, 47; and consequently he may adopt the above form, instead of ἐμηχανέατο, for the sake of euphony.

4. κείραντες] 'after clearing' from trees and hedges. *L.R.*

5. ἱππάσιμον] ἦν ὁ Μαραθῶν ἐπιτηδεώτατον χωρίον τῆς Ἀττικῆς ἐνιππεύσαι, vi, 102, 34.

6. κατέρξαν] vi, 102; ἀπεργμένους, v, 64. *SW.* Pausanias says of bees, οὐδὲ σφᾶς ἐς σίμβλους κατείρξαντες ἔχουσιν, i, 32. καταράσσειν would be a stronger expression: ἐκείνους εἰς τὸ τεῖχος κατήρασαν, *D. Cas.* xlvii, p. 396; τοὺς περὶ εἰς τὸ τ. κ. xlviii, p. 416; ἐσαράξαντες σφεας ἐς τὰς νέας, v, 116; *WE.* iv, 128.

8. ἐτράπετο] Cleomenes Lacedæmonius adversus Hippium Atheniensem, qui equitatu gravavebat, planitiem, in qua dimicaturus erat, arboribus prostratis impediuit, et inviam equiti fecit, *Fro. S.* ii, 2, 9; *L.R.* of Ἀδωνες ἐλθόντες διὰ πολλοὺς μὲν ἄνδρας Θετταλῶν ἀπώλεσαν, πολλοὺς δ' ἐταίρους ἵππιον καὶ ξυμμάχους, ξυνεκμαχοῦντες τῇ τῶν ἡμέρᾳ μόνοι, κάλευνθέρωσαν, *Arist. L.* 1150. *WE.*

ὑπὲρ⁹ τεσσεράκοντα ἀνδρας· οἱ δὲ περιγεγόνενοι ἀπαλλάσσοντο, ὥς εἶχον¹⁰, ἰθὺς¹¹ ἐπὶ Θεσσαλίας. Κλεομένης δὲ, ἀπικόμενος ἐς τὸ ἄστυ, ἅμα Ἀθηναίων τοῖσι βουλομένοισι εἶναι ἐλευθέροις, ἐπολιόρκει τοὺς τυράννους ἀπεργμένους ἐν τῷ Πελασγικῷ¹² τείχει. (65) Καὶ οὐδέν τι πάντως¹³ ἂν ἐξεῖλον τοὺς Πεισιστρατίδας οἱ Λακεδαιμόνιοι· οὐ τε γὰρ ἐπέδρην ἐπενόεον ποιήσασθαι, οἷ τε Πεισιστρατίδαι σίτοις καὶ ποτοῖσι εὖ παρεσκευάδατο· πολιορκήσαν- τές τε ἂν ἡμέρας ὀλίγας, ἀπαλλάσσοντο ἐς τὴν Σπάρτην. νῦν δὲ συν- τυχή τοῖσι μὲν κακὴ ἐπεγένετο, τοῖσι δὲ ἡ αὕτη αὕτη¹⁴ σύμμαχος¹⁵ ὑπεκτιθέμενοι¹⁶ γὰρ ἔξω τῆς χώρας, οἱ παῖδες τῶν Πεισιστρατιδῶν ἦλωσαν.¹⁷ τοῦτο δὲ ὥς ἐγένετο, πάντα αὐτῶν τὰ πρήγματα συν- ετετάρακτο· παρέστησαν¹⁸ δὲ, ἐπὶ μισθῷ¹⁹ τοῖσι τέκνοις, ἐπ' οἷσι ἐξούλοντο οἱ Ἀθηναῖοι, ὥστε ἐν πέντε ἡμέρῃσι ἐκχωρήσαι ἐκ τῆς Ἀττικῆς. μετὰ δὲ, ἐξεχώρησαν²⁰ ἐς Σίγειον²¹ τὸ ἐπὶ τῷ Σκα- μάνδρῳ²², ἄρξαντες μὲν Ἀθηναίων ἐπ' ἔτεα ἕξ τε καὶ τριήκοντα.²³ οὕτω μὲν Ἀθηναῖοι τυράννων ἀπαλλάχθησαν. ὅσα δὲ, ἐλευθερω-

9. ὑπὲρ] 'above,' i.e. more than. *MA*, 582, b.

10. ὥς εἶχον] 'as they were,' i.e. instantly; *Ach. T.* ii; *Soph. An.* 1120. *BGS*, on *DW*, p. 355. *LR*.

12. Πελασγικῷ] The Pelasgi built the wall surrounding the Acropolis, vi, 137; *LR. Thu.* ii, 17. *WE*. The latter author is speaking of a space of ground below the Pelasgic wall, at the foot of the rocks on the northern side of the Acropolis; where the dwellings of the Pelasgi might have been situated, while they were building the fortifications of the citadel. A skill in building appears to have characterized the Pelasgian race. *AO*.

13. οὐδέν τι πάντως] vi, 3; οὐδέν π. v, 34; *WE*. οὐδέν τι μᾶλλον, iv, 118.

14. ἡ αὕτη αὕτη] 'the very same.'

16. ὑπεκτιθέμενοι] 'while being clandestinely removed, in the act of being privately removed;' *Thu.* i, 89; *Dem. de F. L.* p. 73; *Æn. T.* 10; *VK. Soph. E.* 299; ὑπεκπέμπεω, *Eur. M.* 6; 14; hunc Priamus furtilm mandarat alendum Threicio regi; cum jam diffideret armis, cingique urbem obsidione videret, *Vir. Æ.* iii, 49. *CS*.

17. ἦλωσαν] Andocides, de *M.* speaks of a victory at Pallenum,

which restored liberty to Athens: if he alludes to this capture, the children must have had a large escort, which seems incompatible with the design of sending them away privately. *LR*.

20. ἐξεχώρησαν] τυραννέσας ἔτη τρία Ἰππίας ἐπὶ Ἀθηναίων, καὶ πανθεῖς ἐν τῷ τετάρατῳ ὑπὸ Λακεδαιμονίων καὶ Ἀλκμαιωνιδῶν τῶν φευγόντων, ἐχώρει ὑπόσπονδος ἐς Σίγειον, *Thu.* vi, 59. *WE*.

21. Σίγειον] v, 94. *WE*. Sigeum, now Gaurkioi, was situated on a promontory of the same name, now Cape Jenisari. *LR. A*.

22. Σκαμάνδρῳ] ὃν Ἐάνθον καλέουσι θεοί, ἄνδρες δὲ Σκάμανδρον, *Hom. Il. T.* 74. *TR*. It is still called Scamandro, or Palescamandria 'old Scamander,' *LR*. or Menderes. *REN*. Its waters have still the 'yellow' colour, which obtained it the name of Xanthus. *A*.

23. ἔπ' ἕ. ἕξ τε καὶ τρ.] ἡ τῶν Πεισιστρατιδῶν τυραννὶς Ἀθήνησιν οὐκ ἐγένετο συνεχῆς, δις γὰρ ἔφυγε Πεισιστρατος τυραννῶν ὥστε ἐν ἔτεσι λγ', ἱς ἔτη τούτων ἐτυράννευσεν ἡ δὲ οἱ παῖδες ὥστε τὰ πάντα ἐγένετο ἔτη λϛ', *Arist. P.* v, 12. *WE*. The thirty-sixth year had probably commenced: *LR. Schol. on Arist. V.* 502. *SW*.

θέντες, ἔρξαν ἢ ἔπαθον ἀξιόχρεα ἀπηγήσιοι, πρὶν ἢ Ἰωνίην γε ἀποστῆναι ἀπὸ Δαρείου, καὶ Ἀρισταγόρεα τὸν Μιλήσιον, ἀπικόμενον ἐς Ἀθήνας, χρῆσαι σφέων βοηθείην, ταῦτα πρῶτα φράσω. (66) Ἀθῆναι, εὐῶσαι καὶ πρὶν μεγάλαι, τότε, ἀπαλλαχθεῖσαι τυράννων, ἐγίνοντο μέζονες. ἐν δὲ αὐτῇσι δύο ἄνδρες ἐδυνάστευον, Κλεισθένης τε, ἀνὴρ Ἀλκμαιωνίδης, ὅσπερ δὴ λόγον ἔχει²⁴ τὴν Πυθίην ἀναπεῖσαι, καὶ Ἰσαγόρης ὁ²⁵ Τισάνδρου, οἰκίης μὲν ἑὼν δοκίμου, ἀτὰρ τὰ ἀνέκαθεν οὐκ ἔχω φράσαι· θύουσι δὲ οἱ συγγενέες αὐτοῦ Διὶ Καρίῳ.²⁶ οὗτοι οἱ ἄνδρες ἐστασίασαν περὶ δυνάμιος· ἐσσοῦμενος δὲ, ὁ Κλεισθένης τὸν δῆμον προσεταιρίζεται· μετὰ δὲ, τετραφύλους²⁷ ἰόντας Ἀθηναίους δεκαφύλους²⁸ ἐποίησε, τῶν Ἰωνος²⁹ παίδων, Γελέοντος³⁰ καὶ Αἰγικόρεος³¹ καὶ Ἀργάδεω³² καὶ

24. ὅσπερ λόγον ἔ.] the same as ὅσπερ λόγος ἔ. vii, 5. So ἔ. φάτιν Διονυσιοφάνης, ix, 84; and ἡ φάτις μὲν ἔ. vii, 3; οὐκέτι δυσκέλαδος φάμα γυναῖκας ἔξει, Eur. M. 419. WE.

25. δ] BO, 289.

26. Διὶ Καρίῳ] ἀποδεικνύσι ἐν Μυλάσοις Διὸς Καρίου ἱδρὸν ἀρχαῖον, τοῦ Μυσοῖσι καὶ Λυδοῖσι μέτεστι, ὡς κασιγνήτοισι εὐοῖσι τοῖσι Καρίῳ, i, 171; WE. Stra. xiv, p. 659, v. The same community of religious rites naturally belonged to men of the same blood. AO. The Carians were proverbially a servile mercenary race, Aristid. t. iii, p. 256; Cic. p. L. F. 27; Eur. C. 647. VK. Plutarch censures Herodotus for casting this stigma on Isagoras, but he does not attempt to disprove it: LR. and, after all, it is not evident that the Carians stood so low in the estimation of Herodotus, as they appear to have sunk subsequently. In i, 171; he says, that in the time of Μίνος τὸ Καρικὸν ἦν ἔθνος λογιμώτατον τῶν ἐθνῶν ἀπάντων μακρῷ μάλιστα: and here he is alluding to the 'remote' ancestors of Isagoras. Cicero, in speaking of Phrygia, Mysia, and Lydia, represents the people of these three nations as being proverbially servile, and despicable, in no less a degree than the Carians.

28. δεκαφύλους] The object of Cleisthenes was to throw impediments in the way of a coalition between any two of the tribes; Scholiast on Aristid. Pan. t. i, p. 336. VK. When Anti-

gonus and Demetrius freed the Athenians from the Macedonian yoke, they increased the number of the tribes to twelve. PC, i, 9.

29. Ἰωνος] Eur. I. 1575.

30. Γελέοντος] The Cyzicene marble, described by Count CAYLUS, names from the four tribes of Cyzicus, Geleontes, Argades, Aegicores, and Hopletes; these denominations they derived, through Miletus their parent state, from Athens. The first name may be derived from γελῶν, i. e. λαμπρῶν, ἀνθεῖν, αἰθεῖν, Hes. DAM refers the etymology of γελῶν to ἔλη, 'the warmth and splendour of the sun,' or to σέλας. LE supposes it to have been properly said of what was 'brilliant and splendid.' [Compare "*Le cresse chiome d'or puro lucente, E'l lampeggiar dell' angelico riso, Che solean far in terra un paradiso, Poco polvere son, che nulla sente!*" Petrarca, pt. ii, son. 24.] The Geleontes therefore would be the 'illustrious' families, the λαμπροὶ or εὐπατρίδαι. WE. Plutarch writes the name Teleontes, and explains it as meaning 'husbandmen.' MV. This tribe, according to WACHSMUTH, corresponded to Cecropis or Cranais. Its name appears to indicate a sacred order, the priests of Athens and Eleusis, including also the cultivators of their lands, and their dependants employed in trades and mechanical arts. Strabo calls the four tribes 'agriculturists, artificers, priests, and soldiers.' AO.

"Οπλητος³³, ἀπαλλάξας³⁴ τὰς ἐπωνυμίας, ἐπιχωρίων δ' ἐτέρων ἡρώων ἐπωνυμίας³⁵ ἐξευρών, πάρεξ Αἰαντος³⁶ τοῦτον δὲ, αἶτε ἀστυγεῖτονα καὶ σύμμαχον, ξεῖνον ἐόντα, προσέθετο.

(67) Ταῦτα δὲ, δοκέειν³⁷ ἐμοί, ἐμμέετο ὁ Κλεισθένης οὗτος τὸν ἐωντοῦ μητροπάτορα, Κλεισθέnea τὸν Σικυνῶνος τύραννον. (69) Ὡς γὰρ δὴ τὸν Ἀθηναίων δῆμον, πρότερον ἀπωσμένον, τότε πάντα πρὸς τὴν ἐωντοῦ μοῖραν προσεθήκατο, τὰς φυλὰς μετωνόμασε καὶ ἐποίησε πλεῦνας ἐξ ἐλασσόνων, δέκα τε δὴ φυλάρχους³⁸ ἀντὶ τεσσέρων ἐποίησε, δέκα δὲ καὶ τοὺς δῆμους³⁹ κατένεμε ἐς τὰς φυλὰς· ἦν τε, τὸν δῆμον προσθέμενος, πολλῶ κατύπερθε τῶν ἀντιστασιωτέων. (70) Ἐν τῷ μέρει⁴⁰ δὲ ἐσσούμενος, ὁ Ἰσαγόρης ἀντιτεχνῶνται τάδε· ἐπικαλέσεται Κλεομένηε τὸν Λακεδαιμόνιον, γενόμενον ἐωντῷ ξεῖνον ἀπὸ τῆς Πεισιστρατιδῶν πολιορκίης. τὰ μὲν δὴ πρῶτα πέμπων ὁ Κλεομένης ἐς τὰς Ἀθήνας κήρυκα, ἐξέβαλλε⁴¹ Κλεισθέnea καὶ μετ' αὐτοῦ ἄλλους πολλοὺς Ἀθηναίων, τοὺς ἐναγέας ἐπιλέγων.⁴² ταῦτα δὲ πέμπων ἔλεγε ἐκ διδαχῆς τοῦ Ἰσαγόρεω· οἱ μὲν γὰρ Ἀλκμαιωνίδαι καὶ οἱ συστασιῶται αὐτῶν εἶχον αἰτίην⁴³ τοῦ

31. *Αἰγικόρες*] *MF* and *LR* think the *Ægicores* were the 'priests.' *Euripides* derives the name from the *Ægis* of *Minerva*, I. 1580. According to *Plutarch*, they were 'goat-herds'; *WE.* the herdsmen or shepherd people of the highlands. *Wachsmuth* identifies them with the tribe *Discria* or *Autochthon*. *AO.*

32. *Ἀργάδων*] The *Argades* were 'artificers,' *LR.* or 'agriculturists.' *WE.* *Wachsmuth* considers them to have been the land-owners of the lowlands; the same with *Actæa*, or *Atthis*. It may be a question whether they were not rather the race of *Pelægian* artificers naturalized and swelled by the accession of natives. *AO.*

33. *Ὀπλητος*] The *Hoplites*, or *Hoplitæ*, were the military caste. *LR.*

34. *ἀπαλλάξας*] 'discarding.'

35. *ἐπωνυμίας*] *λαδῶν ῥ' ἡρώων ὀνόματα* ἦλθεν εἰς Πυθῶνα, μαθεῖν βουλόμενος ἐκ ποίων ὀνομάτων καλέσει τὰς φυλὰς, ἅς μέλλει κτίσειν *λαδῶν τὴν χρησμὸν καὶ ἐλθὼν Ἀθήνησι, ἐποίησε ἰ' φυλὰς*, *Schol. on Ar. Pan. t. i, p. 336.* *VK.* The ten chosen by the *Pythian* were *Κεκροπῆς*, *Ἐρεχθίδης*, *Πανδιονίς*, *Αἰγυίς*, from *Cecrops*, *Erechtheus*,

Pandion, and *Ægeus*, kings of *Athens*; *Λεοντίς*, from *Leon* an *Athenian*; *Ἀκαμαντίς*, *Ἱπποθωντίς*, *Ἀντιوخίς*, *Οἰνής*, from *Acamas* son of *Theseus*, *Hippothoon* son of *Neptune*, *Antiochus* son of *Hercules*, and *Ceneus* son of *Pandion*; and *Αἰαντίς*, *Poll. vii, 9.*

36. *Αἶαντος*] This *Ajax* was son of *Telamon* king of *Salamis*, and consequently first cousin to *Achilles*. *A.*

38. *φυλάρχους*] 'tribunes'; who, in war, commanded the infantry, as the *Ἱππαρχος* did the cavalry. *SD. LAU.*

39. *δῆμους*] s. i, 60, 33. The order of the words is *κατένεμε δὲ καὶ τοὺς δ. ἐς τὰς ἰ' φυλὰς*. *WE.* Besides which, πολλοὺς ἐφυλέτευσε ξένους καὶ δούλους μετοίκους, *Arist. P. iii, 1 or 2: s. v, 97, 45.*

41. *ἐξέβαλλε*] i, 123, 10. τοὺς ἐναγείς ἤλασε *Κλεομένης ὁ Λακεδαιμόνιος μετὰ Ἀθηναίων στασιαζόντων*, *Thu. i, 126. VK.*

42. *τοὺς ἐ. ἐπιλέγων*] After verbs signifying 'to call,' the predicate substantive is accompanied by the article. *MA, 266.*

43. *αἰτίην*] τὴν κατηγορίαν, *Phav. SS. v, 73.*

φόνου τούτου· αὐτὸς δὲ οὐ μετεῖχε, οὐδ' οἱ φίλοι αὐτοῦ. (72) Κλεομένης δὲ ὡς πέμπων ἐξέβαλλε Κλεισθέnea καὶ τοὺς ἐναγίας, Κλεισθένης μὲν αὐτὸς ὑπεξέσχε· μετὰ δὲ, οὐδὲν ἦσσαν παρῆν ἐς τὰς Ἀθηνας ὁ Κλεομένης, οὐ σὺν μεγάλῃ χειρὶ. ἀπικόμενος δὲ, ἀγῆλατεί⁴⁴ ἐπτακόσια ἐπίστια Ἀθηναίων⁴⁵, τὰ οἱ ὑπέθετο ὁ Ἰσαγόρης. ταῦτα δὲ ποιήσας, δεύτερα τὴν βουλὴν⁴⁶ καταλύειν ἐπειράτο, τριηκοσίοισι δὲ τοῖσι Ἰσαγόρῳ στασιώτησι τὰς ἀρχὰς ἐνεχειρίζε. ἀντισταθείσης δὲ τῆς βουλῆς καὶ οὐ βουλομένης πείθεσθαι, ὃ τε Κλεομένης καὶ ὁ Ἰσαγόρης καὶ οἱ στασιῶται αὐτοῦ καταλαμβάνουσι τὴν ἀκρόπολιν.⁴⁷ Ἀθηναίων δὲ οἱ λοιποὶ, τὰ αὐτὰ φρονήσαντες, ἐπολιόρκειον αὐτοὺς ἡμέρας δύο· τῇ δὲ τρίτῃ ὑπόσπονδοι ἐξέρχονται ἐκ τῆς χώρας, ὅσοι ἦσαν αὐτῶν Λακεδαιμόνιοι. τοὺς δὲ ἄλλους Ἀθηναῖοι κατέδωσαν τὴν ἐπὶ θανάτῳ· οὗτοι μὲν νυν δεδεμένοι ἐτελεύτησαν. (73) Ἀθηναῖοι δὲ μετὰ ταῦτα Κλεισθέnea καὶ τὰ ἐπτακόσια ἐπίστια, τὰ διωχθέντα ὑπὸ Κλεομένεος, μεταπεμφάμενοι, πέμπονσι ἀγγέλους ἐς Σάρδεις, συμμαχίην βουλόμενοι ποιήσασθαι πρὸς Πέρσας· ἡπιστάετο γάρ σφι Λακεδαιμονίους τε καὶ Κλεομένηa ἐκπεπολεμῶσθαι.⁴⁸ ἀπικομένων δὲ τῶν ἀγγέλων ἐς τὰς Σάρδεις καὶ λεγόντων τὰ ἐντεταλμένα, Ἀρταφέρνης ὁ Ὑστάσπεος, Σαρδίων ὑπαρχος, ἐπειρώτα, ‘τίνες ἐόντες ἄνθρωποι, καὶ πῇ γῆς οἰκῆμενοι, δεοίετο Περσέων σύμμαχοι γενέσθαι;’ πυθόμενος δὲ πρὸς τῶν ἀγγέλων, ἀπεκυρόφου⁴⁹ σφι τάδε· εἰ μὲν διδοῦσι βασιλεῖ Δαρεῖν Ἀθηναῖοι γῆν τε καὶ ὕδωρ, ὁ δὲ συμμαχίην σφι συνετίθετο· εἰ δὲ μὴ διδοῦσι, ἀπαλλάσσεσθαι αὐτοὺς ἐκέλευε. οἱ δὲ ἄγγελοι, ἐπὶ σφῶν αὐτῶν βαλλόμενοι, ‘διδόναι’ ἔφασαν, βουλόμενοι τὴν συμμαχίην ποιήσασθαι. οὗτοι μὲν δὴ, ἀπελθόντες ἐς τὴν ἑωυτῶν, αἰτίας μεγάλας εἶχον.

(74) Κλεομένης δὲ, ἐπιστάμενος περιϋερίσθαι ἔπεισι καὶ ἔργοισι ὑπ' Ἀθηναίων, συνέλεγε ἐκ πάσης Πελοποννήσου στρατὸν, οὐ φράζων ἐς τὸ συλλέγει· τίσασθαι τε ἐθέλων τὸν δῆμον τῶν Ἀθηναίων, καὶ Ἰσαγόρεα βουλόμενος τύραννον καταστήσαι· συνεξῆλθε γάρ οἱ οὗτος ἐκ τῆς ἀκροπόλιος. Κλεομένης τε δὴ στόλῳ μεγάλῳ ἐσέβαλε

44. ἀγῆλατεί] διώκει, φυγαδεύει, ΓΑ. ὡς ἔργος ἐλαίνει, Hes. Soph. (E. R. 402. EE.

45. Ἀθηναίων] i. e. οὐ τῶν μετοίκων. LR.

46. τὴν βουλὴν] There were two councils at Athens, viz. that of the Areopagus, and that of the Five Hundred. Wherever the word βουλὴ occurs simply, the latter is meant.

47. ἀκρόπολιν] οὐδὲ Κλεομένης, δs αὐτὴν κατέσχε πρῶτος, ἀπῆλθεν ἀπάλακτος· ἀλλ', ὅμως Λακωνικὸν πνένων, φχετο, δῶπλα παραδοὺς ἐμοί, Arist. L. 273. VK. s. i, 160, 59.

49. ἀπεκυρόφου] προφανῶς ἔλεγε, ‘told them plainly,’ Suid. εἰς κορυφὴν τὸ τέλος ἦγεν, ‘brought the matter to a close,’ Hes. ‘told them summarily.’ WE.

ἐς τὴν Ἑλευσίνα⁵⁰ καὶ οἱ Βοιωτοὶ⁵¹ ἀπὸ συνθήματος⁵² Οἰνόν⁵³ αἰρέουσι καὶ Ὑσιᾶς⁵⁴, δῆμους τοὺς ἐσχάτους τῆς Ἀττικῆς· Χαλκιδέες⁵⁵ τε ἐπὶ τὰ ἕτερα ἐρίνοντο ἐπιόντες χώρους τῆς Ἀττικῆς. Ἀθηναῖοι δὲ, καίπερ ἀμφιβολίῃ ἐχόμενοι, Βοιωτῶν μὲν καὶ Χαλκιδέων ἐς ὕστερον ἔμελλον μνήμην ποιήσεσθαι⁵⁶, Πελοποννησίοις δὲ, ἐοῦσι ἐν Ἑλευσίνι, ἀντία ἔθεντο τὰ δπλα.⁵⁷ (75) Μελλόντων δὲ συνάψειν τὰ στρατόπεδα ἐς μάχην, Κορίνθιοι μὲν πρῶτοι σφίσι αὐτοῖσι δόντες λόγον, ὥς οὐ ποιοῖεν τὰ δίκαια, μετεβάλλοντό⁵⁸ τε καὶ ἀπαλλάσσοντο· μετὰ δὲ, Δημήρητος ὁ Ἀρίστωνος, ἔων καὶ οὗτος βασιλεὺς Σπαρτιητέων, καὶ συνεξαγαγὼν τε τὴν στρατιὴν ἐκ Λακεδαιμόνος, καὶ οὐκ ἔων διάφορος ἐν τῷ πρόσθεν χρόνῳ Κλεομένει. ἀπὸ δὲ ταύτης τῆς διχοστασίας ἐτέθη νόμος⁵⁹ ἐν Σπάρτῃ, ‘μὴ ἐξεῖναι ἔσθαι ἀμφοτέρους τοὺς βασιλέας, ἐξιούσης τῆς στρατιῆς’· τῶς⁶⁰ γὰρ ἀμφότεροι εἶποντο· ‘παρλυομένου⁶¹ δὲ τούτων τοῦ ἑτέρου, καταλείπεσθαι καὶ τῶν Τυνδαριδέων⁶² τὸν ἕτερον’· πρὸ τοῦ γὰρ δὴ

50. Ἑλευσίνα] The seat of the Eleusinian mysteries; now [Leusina, pronounced] Lefsinia. *A. LR.*

51. Βοιωτοὶ] Boeotia had anciently many names; it is now called Livadia. Its inhabitants were generally looked upon as a rude and heavy race; though Hesiod, Pindar, and Plutarch, form bright exceptions. *A. LR.*

52. ἀπὸ συνθήματος] ‘in concert.’ *LR.*

53. Οἰνόν] This Cnoe was about half way between Thebes and Eleusis. *BRT*, V. du J. *A. LR.* It was situated somewhere or other in the pass now called Saranda Potamoi, ‘Forty Rivers,’ on the main road from Thebes to Athens. The precise spot is doubtful, some authorities placing it at Gyphto Castro, others at Blachi; perhaps it stood between the two. *AO.*

54. Ὑσιᾶς] From this passage one might be tempted to suppose Hysiae was once within the Athenian territory; though there are many objections to such a supposition. *LR.* As there were at least two villages of the name of Cnoe, might there not be two of this name, viz. one, which is often mentioned, on the north of Cithæron; and the other, here spoken

of, near the site of Blachi? s. v, 33, 73.

55. Χαλκιδέες] Chalcis of Euboea is now Egripo; *LR*, s. v, 31, 67; vii, 182, 44. Pliny derives the name from χαλκός ‘brass,’ which was first used there. *A.*

56. μνήμην ποιήσεσθαι] μ. ξέω, ii, 43; *STG.* ‘to bear in mind.’

58. μετεβάλλοντο] οἱ Κ. ἀτε δὴ εὐσεβεῖς, ἤρξαντο ἀναβαλεῖσθαι τὴν συμμαχίαν, φάσκοντες μηδὲν ἀδικῆσθαι ὑπ’ Ἀθηναίων, Schol. on *Ar. Pan. VK.* s. viii, 109, 74.

59. νόμος] Still upon extraordinary emergencies, the kings were wise enough to adhere to the spirit, rather than the letter, of the law; *Thu. v*, 75. *PC*, iii, 5. s. vii, 149, 63.

60. τῶς] ‘up to that time.’

61. παρλυομένου] ‘being exempted from serving;’ und. τῆς στρατιῆς, vii, 38.

62. Τυνδαριδέων] Castor and Pollux, ix, 73. When the Epizephyrian Locrians applied for aid to the Spartans, the latter answered that they would send τοὺς Διοσκούρους, *Zen. C.* ii, 17; s. v, 80. τὰ παλαιὰ τῶν Διοσκούρων ἀφιδρώματα οἱ Σπαρτιάται δόκανα καλοῦσι· they were δύο ξύλα παρόλληλα δυοὶ πλαγίως ἐπέξευγμένα,

καὶ οὗτοι ἀμφοτέροι, ἐπὶ κλητοὶ ⁶³ σφι ἐόντες, εἶποντο. τότε δὲ ἐν τῇ Ἐλενσίῳ ὀρέωντες οἱ λοιποὶ τῶν συμμάχων τοὺς τε βασιλέας τῶν Λακεδαιμονίων οὐκ ὁμολογέοντας, καὶ Κορινθίους ἐκλιπόντας τὴν τάξιν, οἷχοντο καὶ αὐτοὶ ἀπαλλασσόμενοι.

(77) Διαλυθέντος ὧν τοῦ στόλου τούτου ἀκλεῶς, ἐνθαῦτα Ἀθηναῖοι, τίνυσθαι ⁶⁴ βουλόμενοι, πρῶτα στρατηγὴν ποιεῦνται ἐπὶ Χαλκιδέας. Βοιωτοὶ δὲ τοῖσι Χαλκιδεῦσι βοηθέουσι ἐπὶ τὸν Εὐριπον. ⁶⁵ Ἀθηναίοισι δὲ ἰδοῦσι τοὺς βοηθοὺς ἔδοξε ⁶⁶ πρότερον τοῖσι Βοιωτοῖσι ἢ τοῖσι Χαλκιδεῦσι ἐπιχειρεῖν. συμβάλλουσί τε δὲ τοῖσι Βοιωτοῖσι οἱ Ἀθηναῖοι, καὶ πολλῶ ἐκράτησαν· κάρτα δὲ πολλοὺς φονεύσαντες, ἐπακοσίους αὐτῶν ἐζώγρησαν. τῆς δὲ αὐτῆς ταύτης ἡμέρης οἱ Ἀθηναῖοι, διαβάντες ἐς τὴν Εὐβοίαν, συμβάλλουσι καὶ τοῖσι Χαλκιδεῦσι· νικήσαντες δὲ καὶ τούτους, τετρακισχιλίους κληρούχους ⁶⁷ ἐπὶ τῶν ἱπποβοτείων ⁶⁸ τῇ χώρῃ λείπουσι· οἱ δὲ ἱπποβοτὰ ἐκαλέοντο οἱ

Plu. M. xxv, p. 478, A. WE. The Spartans termed the twin heroes, in common discourse, τῶ Ξιῶ; and, from the harmony which subsisted between the brothers, they used not only to invoke them to attend their two kings to war, but to send the *docana* as emblematical and representative of them, for the sake of good omen; σωτήρες ὄντες κἀγαθοὶ παραστάται, a Tragic poet in Ael. V. H. i, 30. *adfuturos praeliantibus persuasit Archidamus*, Fro. i, 11, 9; ὥς οἱ Διόσκουροι συμμαχήσοντες ἦκουεν, Poly. i, 41, 1; ii, 31, 4. VK. It became necessary of course to separate the *docana*, when one of the Tyndaridæ was to be left behind in Sparta. LR.

63. ἐπὶ κλητοὶ] σύμμαχοι, Hes. LR. s. v, 80.

64. τίνυσθαι] und. τοὺς ἐχθρούς.

65. Εὐριπον] from εἶδ and βλέπω. *ex patenti utrimque coactum in angustias mare, speciem intuenti primo gemini portus in ora duo versi præbuerit: sed haud facile alia infestior classi statio est: nam et venti ab utriusque terræ præaltis montibus subiti ac procellosi se dejiciunt; et fretum ipsum Euripi non septies die, sicut fama fert, temporibus statim reciprocant; sed temere, in modum venti, nunc huc nunc illuc verso mari, velut monte præcipiti devolutus torrens rapitur: ita nec nocte*

nec die quies navibus datur, Liv. xxviii, 6. A. s. v, 31, 67.

66. ἔδοξε] The position of the Boeotians rendered this determination necessary. LAU.

67. κληρούχους] The word κληρούχος denotes one who takes possession, as a colonist, of a portion of land, conquered from the enemy, that has been allotted to him. SD. LAU. γεωργούς, ΓΑ. κληρουχέοντας, vi, 100.

68. ἱπποβοτείων] compounded of ἵππος 'a horse' and βόσκειν 'to nourish'; ἵππους τρεφόντων, Schol. on Eur. O. 996; Χαλκιδέων τοὺς ἱπποβότας λεγομένους, πλοῦτη καὶ δόξη διαφέροντας, Plu. V. viii, p. 164, v. WE. Very opulent families are called οἰκίαι τεθριπποτρόφοι, vi, 35, 92; 125; τῶν πρώτων εἶναι πολιτῶν καὶ ἀρματοτροφεῖν, Diog. L. iv, 17; VK. ἱπποτρόφοι ἐγένοντο... δαπάνη χαίρον ἵππων, Pin. I. iv, 23; 49; BF. ἵππους ἄγαλμα τῆς ὑπερπλοῦτου χλιδῆς, Æsch. P. V. 475; τὸ γὰρ ἐποχεῖσθαι τοῖς ἵπποις πλουσιῶν ἐστὶ, Schol. The Athenians were in the habit of estimating the nobility of a family by the number of horses they kept for the Olympic games: ὅπως δαυμασθῇ μὲν ἀπὸ τῆς ἱπποτροφίας, διὰ δὲ πολυτέλειαν καὶ ὠφελήθῃ τι ἐκ τῆς ἀρχῆς, Thu. vi, 12; to which Alcibiades answers, ὦν περί ἐπιδοτήτός εἰμι, τοῖς μὲν

παχές⁶⁹ τῶν Χαλκιδέων. ὄσους δὲ καὶ τούτων ἐζώγρησαν, ἅμα τοῖσι Βοιωτῶν ἐζώγρημένοισι εἶχον ἐν φυλακῇ, ἐς πέδας⁷⁰ δῆσαντες· χρόνῳ δὲ ἔλυσάν σφεας, διμνέως⁷¹ ἀποτιμησάμενοι. τὰς δὲ πέδας αὐτῶν, ἐν τῇσι ἐδεδέατο, ἀνεκρέμασαν ἐς τὴν ἀκρόπολιν· αἶπερ ἔτι καὶ ἐς ἐμὲ ἦσαν περιεοῦσαι⁷², κρεμάμεναι ἐκ τειχεῶν περιπεφλευσμένων⁷³ πυρὶ ὑπὸ τοῦ Μήδου, ἀντίον δὲ τοῦ μεγάρου⁷⁴ τοῦ πρὸς ἐσπέρην τετραμμένου. καὶ τῶν λύτρων τὴν δεκάτην ἀνέθηκαν, ποιησάμενοι τέθριππον χάλκεον⁷⁵ τὸ δὲ ἀριστερῆς χειρὸς⁷⁶ ἔστηκε πρῶτον ἐσιόντι⁷⁷ ἐς τὰ προπύλαια τὰ ἐν τῇ ἀκροπόλει· ἐπιγέγραπται δὲ οἱ τάδε·

“ ἔθνεα Βοιωτῶν καὶ Χαλκιδέων δαμάσαντες

“ παῖδες Ἀθηναίων ἔργμασιν ἐν πολέμῳ,

“ δεσμῷ ἐν ἀχλύνοντι σιδηρῶ ἔσβεσαν ὕβριν·⁷⁸

“ τῶν ἵππους δεκάτην Παλλάδι τάσδ’ ἔθεσαν.”⁷⁹

προγόνους μου καὶ ἐμοὶ δόξαν φέρει ταῦτα, τῇ δὲ πατρίδι καὶ ὠφέλειαν, 16. *BL.* As the pasturage of Eubœa was not abundant, none but very rich persons could maintain horses. Good pasturage was still more scarce in Attica; and the keeping of horses was there ruinous. *LR.* Even at the present day the keeping of horses in those countries is regarded as a mark of wealth. *LAU.*

70. ἐς πέδας] ἐν πέδαις, i, 66; ἐν πέδῃσι, i, 86; *SW.* ἐς is sometimes put for ἐν; *MA*, 578, 3. where motion is implied: so ἐς τὴν ἀκρόπολιν, just below.

71. διμνέως] ἀποινα ἐστὶ Πελοποννησίοις δύο μνᾶι τεταγμένοι κατ’ ἄνδρα αἰχμαλώτων ἐκτίνειν, vi, 79: s. vi, 89, 70; ἐπταδράχμους κυνάδας, Theoc. xv, 19. *WE.* During the Peloponnesian war the Lacedæmonians and Athenians settled the ransom for prisoners at one mina a head. *WI.* s. *ML*, D. i, 7, 7. Two minæ were very nearly £6 10s.

72. ἦσαν περιεοῦσαι] The Athenians, having conquered the Boeotians and Chalcideans τῆς αὐτῆς ἡμέρας, ἀνέθισαν τὰς πέδας ἐν ἀκροπόλει, αἷς τοὺς αἰχμαλώτους ἔδισαν, καὶ χαλκοῦν τέθριππον ἀπόσιον τῶν λύτρων, Schol. on Ar. Pan. αἱ πέδαι, ἐν τῇσι ἐδεδέατο, ἔτι καὶ ἐς ἐμὲ ἦσαν σῶσαι ἐν Τε-

γῇ, περὶ τὸν νῆον τῆς Ἀθηναίης κρεμάμεναι, i, 66; ii, 181; iv, 124; viii, 39. *VK.*

73. περιπεφλευσμένων] i. e. περιπεφλεγμένων, ἐπιπολαῶς περικεκαυμένων, καὶ τὴν ἐπιφάνειαν διεφθαρμένων, from φλέω or φλοῖν ‘to strip off the bark, to flay;’ [s. v, 25, 39;] hence ‘to blister, to scorch.’ *Æ.*

74. τοῦ μεγάρου] s. i, 34, 82. There were two temples on the west of the citadel, one of Agrauios, daughter of Cecrops, and the other of Wingless Victory. What temple Herodotus means is uncertain. *LR.*

75. τέθριππον χάλκεον] ‘A car of bronze with four horses.’ The propylæa of the citadel were rebuilt by Pericles, in the most magnificent style, with white marble, and equestrian figures were erected on pedestals at each extremity. This car of bronze formed one of the ornaments; *Pau.* i, 28. *LR.*

76. ἀ. χειρὸς] und. ἔξ.

77. ἐσιόντι] ‘as you enter;’ ἐσπλέοντι, vi, 33, 72. *MA*, 390, b and v. (*BL.*)

78. ἔσβεσαν ὕβριν] ὅ. χρή σθενύνειν μᾶλλον ἢ πυρκαϊήν, *Diog. L.* ix, 2. *WE.*

79. ἔθεσαν] “perhaps ἀνέθεν; see *BL.* on *Æ.* P. 994.” *Classical Journal*, xl, 79, p. 97.

(78) 'Αθηναῖοι μὲν νυν ἠΰξηντο· δηλοῖ δὲ οὐ κατ' ἐν μούνον, ἀλλὰ πανταχῇ⁸⁰, ἢ ἰσηγορίῃ⁸¹ ὥς ἔστι χρῆμα σπουδαῖον, εἰ καὶ⁸² 'Αθηναῖοι, τυραννεύμενοι μὲν, οὐδαμῶν τῶν σφέας περιουκούντων ἦσαν τὰ πολέμια ἀμείνους, ἀπαλλαχθέντες δὲ τυράννων, μακρῷ πρῶτοι ἐγένοντο· δηλοῖ ὧν ταῦτα, ὅτι κατεχόμενοι μὲν, ἐθελοκάκεον, ὥς δεσπότη ἐργαζόμενοι, ἐλευθερωθέντων δὲ, αὐτὸς ἕκαστος ἐωντῷ προθυμέετο κατεργάζεσθαι. (79) Οὗτοι μὲν νυν ταῦτα ἔπρησσαν· Θηβαῖοι δὲ μετὰ ταῦτα ἐς θεὸν ἔπεμπον, βουλόμενοι τίσασθαι 'Αθηναίους. ἢ δὲ Πυθίῃ 'ἀπὸ σφέν μὲν αὐτῶν οὐκ' ἔφη 'αὐτοῖσι εἶναι τίσιν, ἐς πολύφημον⁸³ δὲ ἐξενέικαντας' ἐκέλενε 'τῶν ἀγχιστα⁸⁴ δέεσθαι.' ἀπελθόντων ὧν θεοπρόπων⁸⁵, ἐξέφερον⁸⁶ τὸ χρηστήριον, ἀλίην ποιησάμενοι· ὥς ἐπυνθάνοντο δὲ λεγόντων αὐτῶν 'τῶν ἀγχιστα δέεσθαι' εἶπαν οἱ Θηβαῖοι, ἀκούσαντες τούτων· "οὐκ ὧν ἀγχιστα ἡμέων οἰκέουσι Ταναγραῖοι⁸⁷ τε καὶ Κορωναῖοι⁸⁸ καὶ Θεσπιέες⁸⁹; καὶ οὗτοι γε, ἅμα ἡμῖν αἰεὶ μαχόμενοι, προθύμως συνδιαφέρουσι τὸν πόλεμον· τί δεῖ τούτων γε δέεσθαι; ἀλλὰ μᾶλλον μὴ οὐ⁹⁰ τοῦτο ἢ τὸ χρηστήριον." (80) Τοιαῦτα δὲ ἐπιλεγόμενων, εἶπε δὴ κοτε μαθὼν τις· "ἐγὼ μοι δοκῶ συνιέναι, τὸ ἐθέλει λέγειν ἡμῖν τὸ μαντήιον. 'Ἀσωποῦ⁹¹ λέγονται γενέσθαι "Θυγατέρες Θήβης⁹² τε καὶ Αἰγίνας⁹³ τουτέων ἀδελφεῶν ἐοσύνων,

80. πανταχῇ] 'in every respect;' πάντα τρόπον, Suid. SW.

81. ἢ ἰσηγορίῃ] 'the right to speak one's sentiments, the privilege of being heard, liberty of speech.' LR. SW. s. vii, 149, 63.

82. εἰ καὶ] 'if even,' denotes the proposition, to which it is prefixed, to be actually true: καὶ εἰ, 'even if,' v, 86; would merely imply an assumption of its truth. HE, on VG, viii, 6, 6. s. ix, 68, 45.

83. πολύφημον] πολύφωνον, ἥγουν ἐκκλησίαν· ἐν ᾗ πολλὰ φῆμαι καὶ κληδόνες εἰσιν, Hes. ἀγορὴν πολύφημον, Hom. O. B, 150. WE. There would be no obscurity in this expression. (τὰ χρηστήρια) οἱ θεοπρόποι ἀπήγγελλον ἐς τὸν δῆμον, vii, 142. VK.

84. τῶν ἀγχιστα] 'those nearest them;' whether as 'neighbours' or as 'kinsmen,' is left in uncertainty: ἀγχιστευνόντων, συγγενῶν, ἐγγύς ὄντων πρὸς τὸ γένος, Hes. BLG. MA, 270, a.

85. θεοπρόπων] θεωρῶν, 'persons

sent to consult the oracle;' LR. i, 158; 174.

86. ἐξέφερον] ἀνήνεγκαν ἐς τὸν δῆμον, Thu. v, 28.

87. Ταναγραῖοι] Tanagra, now Tenagra or Scamino, was the birth-place of Corinna. LR.

88. Κορωναῖοι] The ruins of Corinna now bear the name of Comari. LR.

89. Θεσπιέες] Thespia is now Neochori, or Cacosì. LR.

90. μὴ οὐ] Before these words und. φοβέομαι or δέδοικα, STG. s. iii, 62, 5.

91. 'Ἀσωποῦ] son of Oceanus and Tethys. The river is still called Asopo. LR.

92. Θήβης] Θήβαις ἐν ἐπταπόλει Καδμείῳ νιν οὐκ ἀέκοντες ἔνθεσι μίγνυν Αἰγίνας ἔκατι φίλοισι γὰρ φίλος ἐλθὼν, ξένιον ἔστυ κατέδραμεν, Pin. N. iv, 13; χρὴ δ' ἐν ἐ. Θ. τραφέντα Αἰγίνα χαρίτων ἄωτον προνέμειν πατρὸς οὐνεκα δίδυμαι γένοντο Θύγατρες, 'Ἀσωπίδων δ' ὀπλόταται, I. viii, 34;

“δοκέω ἡμῖν ‘Αἰγινητέων δέεσθαι’ τὸν Θεὸν χρῆσαι ‘τιμωρητῆρυν
 “‘γενέσθαι.’” καὶ, οὐ γάρ τις ταύτης ἀμείνων γνώμη ἐδόκεε φαίνε-
 σθαι, αὐτίκα πέμψαντες ἐδέοντο Αἰγινητέων, ἐπικαλέοντο κατὰ τὸ
 χρηστήριόν σφι βοηθεῖν, ὡς ἰόντων ἀγχιστέων. οἱ δὲ σφι αἰτέουσι
 ἐπικουρίην τοὺς Αἰακίδας⁹⁴ συμπέμπειν’ ἔφασαν. (81) Πειρησαμέ-
 νων⁹⁵ δὲ τῶν Θηβαίων κατὰ τὴν συμμαχίην τῶν Αἰακιδέων, καὶ
 τρηχέως περιεφθέντων⁹⁶ ὑπὸ τῶν Ἀθηναίων, αὐτίς οἱ Θηβαῖοι
 πέμψαντες, τοὺς μὲν Αἰακίδας σφι ἀπεδίδοσαν, τῶν δὲ ἀνδρῶν
 ἐδέοντο. Αἰγινῆται δὲ, εὐδαιμονίῃ τε μεγάλῃ ἐπαρθέντες⁹⁷, καὶ
 ἔχθρης παλαιῆς ἀναμνησθέντες ἐχούσης ἐς⁹⁸ Ἀθηναίους, τότε,
 Θηβαίων δεηθέντων, πόλεμον ἀκήρυκτον⁹⁹ Ἀθηναίοισι ἐπέφερον.
 ἐπικειμένων γὰρ αὐτῶν Βοιωτοῖσι, ἐπιπλώσαντες μακρῇσι νηυσὶ
 ἐς τὴν Ἀττικὴν, κατὰ μὲν ἔσυραν Φάληρον, κατὰ δὲ τῆς ἄλλης παρα-
 λῆς πολλοὺς δῆμους· ποιεῦντες δὲ ταῦτα, μεγάλως Ἀθηναίους ἐσινέ-
 οντο.¹⁰⁰ (89) Τῆς δὲ ἔχθρης τῆς πρὸς Αἰγινήτας Ἀθηναίοισι γενο-
 μένης ἀρχὴ κατὰ τὰ εἴρηται ἐγένετο. Τότε δὴ, Θηβαίων ἐπικαλεο-
 μένων, προθύμως τῶν περὶ τὰ ἀγάλματα γενομένων ἀναμνηνησκό-
 μοι, οἱ Αἰγινῆται ἐβοήθηον τοῖσι Βοιωτοῖσι. Αἰγινῆται τε δὴ
 ἐδήεν τῆς Ἀττικῆς τὰ παραθαλάσσια¹ καὶ Ἀθηναίοισι, ὀρμεω-

συγγενεῖς ἦσαν Θηβαῖοι Αἰγινητῶν
 Θῆβη γὰρ καὶ Αἴγινα Ἀσσιπίδες, καὶ
 φασί, Θηβαῖοις πολεμοῦσιν Ἀθηναίους
 ἐκπεσεῖν λόγιον, ‘τοὺς συγγενεῖς ἐλέ-
 σθαι συμμάχους,’ δι’ οὗ τοὺς Αἰγινῆτας
 ἐλέσθαι, τοῦτο γὰρ ἐδήλου τὸ ῥῆμα,
 Schol. WE. HY.

93. Αἴγινα] The island was for-
 merly called Cēnone and Cēnopia, now
 Engia. A. LR.

94. τοὺς Αἰακίδας] ναὺς ἐς Σαλα-
 μῖνα ἐξ Αἰγίνης ἐκλευσεν, ἔγρουσα ἐπὶ
 συμμαχίᾳ τοῦ Ἑλληνικοῦ τὸν τῶν Αἰα-
 κιδῶν οἶκον, Philos. Her. xix, p. 743.
 Compare viii, 64; 84. The Locrians
 of Italy in like manner requested the aid
 of Ajax, the son of Oileus, from their
 kinsmen in Opus; Pau. iii, 19. WE.
 Αἴγινα φίλα μήτηρ, Διὶ, καὶ κρῖοντι
 σὺν Αἰακῷ, Πηλεΐ τε, κάριστ’ ὦ Τελαμῶνι,
 σὺν τ’ Ἀχιλλεΐ, Pin. P. viii, 140.

95. πειρησαμένων] for ὥς δὲ οἱ Θη-
 βαῖοι, τῇ τῶν Αἰ. συμμαχίᾳ πεποιθότες,
 ἐπειράσαντο τοῖς Ἀθηναίοις συμβαλεῖν,
 STG. καὶ περιέφθησαν τρηχέως ὑπ’
 αὐτῶν.

96. περιεφθέντων] from περιέπειν,
 v, 1; viii, 27 &c. SW.

Herod. Vol. I.

97. ἐπαρθέντες] ‘elated;’ ‘incited,’
 Thu. i, 42.

98. ἐχούσης ἐς] ‘directed’ or ‘ex-
 isting towards,’ ‘relative to;’ vi, 2;
 19; viii, 144. WE. The preposition
 ἐς often follows ἔχθη, v, 82; vi, 65;
 Thu. ii, 68; VK. where πρὸς has pre-
 ceded in the same sense.

99. π. ἀκήρυκτον] Xen. A. iii, 3, 5;
 (SD.) ‘a war in which heralds were not
 allowed to go to and fro,’ ἀνεπηκη-
 ρύκευτον, ἀνευ κηρυκείου, ἐν ᾧ ἐπὶ συμ-
 μάσει καὶ σπονδαῖς κήρυκες οὐ διαπέμπον-
 ται μέγαν τινα, ἀδιόλλακτον, Hes.
 Phav. HU. WEI. In this sense it
 is often joined with ἄσπονδον. STE,
 Th. L. G. 4971. It may also signify
 ‘without being formally proclaimed.’
 SW.

100. ἐσινέοντο] iv, 123; ix, 48;
 85. WE. The antiquity of -έω as a
 general form is shown by the futures
 which still end in -ήσω, as μελλήσω,
 βουλήσω. SW.

1. τὰ παραθαλάσσια] Palæphatus
 supplies the ellipsis τὰ π. χωρία, F.
 xxix, 4. FI. BO, 328.

μένοισι ἐπ' Αἰγινήτας στρατεύεσθαι, ἦλθε μαντήιον ἐκ Δελφῶν; 'ἐπισχόντας ἀπὸ τοῦ Αἰγινήτων ἀδικίου τριήκοντα ἔτεα², τῷ ἐνὶ 'καὶ τριηκοστῷ³, Διάκῳ τέμενος⁴ ἀποδέξαντας, ἀρχεσθαι τοῦ πρὸς 'Αἰγινήτας πολέμου' καὶ σφι χωρήσειν τὰ βούλονται. ἦν δὲ αὐτίκα 'ἐπιστρατεύωνται, πολλὰ μὲν σφεας ἐν τῷ μεταξὺ τοῦ χρόνου πεί- 'σεσθαι, πολλὰ δὲ καὶ ποιήσειν' τέλος μέντοι καταστρέψεσθαι.'⁵ ταῦτα ὡς ἀπενειχθέντα ἤκουσαν οἱ Ἀθηναῖοι, τῷ μὲν Διάκῳ τέμενος ἀπέδεξαν τοῦτο, τὸ νῦν ἐπὶ τῆς ἀγορῆς ἴδρυται τριήκοντα δὲ ἔτεα οὐκ ἀνέσχοντο ἀκούσαντες ὅπως χρεὼν εἶη ἐπισχεῖν, πεπον- θότας πρὸς⁶ Αἰγινήτων ἀνάρσια.⁷

(90) Ἐς τιμωρίην δὲ παρασκευαζομένοισι αὐτοῖσι, ἐκ Λακεδαι- μονίων πρῆγμα ἐγειρόμενον, ἐμπόδιον ἐγένετο. πυθόμενοι γὰρ οἱ Λακεδαιμόνιοι τὰ ἐκ τῶν Ἀλκμαίωνιδέων ἐς τὴν Πυθίην μεμηχα- νημένα, καὶ τὰ ἐκ τῆς Πυθίης ἐπὶ σφέας τε καὶ τοὺς Πεισιστρατίδας, συμφορὴν ἐποיעύντο διπλῆν, ὅτι τε ἄνδρας ξείνους σφίσι ὄντας ἐξεληλάκεσαν ἐκ τῆς ἐκείνων, καὶ ὅτι ταῦτα ποιήσασι χάρις οὐδεμία ἐφαίνεται πρὸς τῶν Ἀθηναίων. ἔτι τε πρὸς τούτοις, ἐνῆγόν σφεας οἱ χρησμοὶ⁸, λέγοντες πολλὰ τε καὶ ἀνάρσια ἔσεσθαι αὐτοῖσι ἐξ Ἀθηναίων, τῶν πρότερον μὲν ἦσαν ἀδαέες, τότε δὲ, Κλεομένεος

2. ἐπισχόντας... ἔτεα] that, 'after restraining' themselves for 'thirty years,' reckoning 'from the wrong' done 'by the Æginetæ,' &c. *W.E. volnus Ulixii*, 'the wound inflicted by Ulysses,' *Vir. Æ.* ii, 436.

3. τῷ ἐνὶ καὶ τριηκοστῷ] 'in the one-and-thirtieth' year; not τῷ πρώτῳ καὶ τ. 'in the first-and-thirtieth.' *HGV*, on *VG*, iii, 2, 13.

4. τέμενος] from τέμνειν 'to cut.' The sacred precincts consisted of three parts: (1) τ. 'the consecrated close,' (surrounded by a high and massy wall with a portico frequently at the entrance) consisting of the plot of ground in which the temple was situated, and in this resembling our church-yards; it was generally laid out as a grove: (2) ἱερόν, 'the temple:' and (3) ναός, 'the shrine' where the deity more immediately 'dwelt.' *BF. SS.* Besides which there was in some temples (4) τὸ χρηστήριον, 'the inmost sanctuary,' from which the oracles were delivered: vi, 19, 10. *SW. VK*, in his note, gives numerous instances, where ἱερόν and ναός are distinguished from

each other. *Liv.* xxvii, 11, 2. s. vi, 134, 65 f.

5. καταστρέψεσθαι] In this passage many prefer the first aorist: compare *HE*, on *VG*, vi, 1, 18; with *MA*, 506, 2. s. i, 53, 75.

6. πρὸς] for ἐπὶ, iii, 74; *GAI.* vii, 209; *MA*, 590, 6, a. πεποιήται πρὸς Τρώων, *Hom.* ii, 57.

7. ἀνάρσια] The order of the words is οὐκ ἀνέσχοντο ἀκ. δ. χ. εἴη (αὐτοὺς), π. ἀν. πρὸς Αἰ., ἐπ. λ' ἔτεα. *LAU.* i, 114, 35.

8. οἱ χρησμοὶ] These oracles were analogous to the Sibylline books at Rome, which were kept in the Capitol; and among them in all probability were the verses of Musæus, mutilated and interpolated by Onomacritus: vii, 6. *WE.* Besides which there were perhaps some of Bacis [viii, 20, 73; *ED.*] and of Amphilytus. It appears that certain sacred books, in which the safety of the state was supposed to consist, were entrusted to the custody of the Areopagus: *Dinar. Dem.* p. 91. *LR.* χρησμῶν ἀοιδὸς πάντας εἰς ἐν ἁλίστας, ἡλεγάει καὶ βέβηλα καὶ κεκρυμ-

κομίσαντος ἐς Σπάρτην, ἐξέμαθον. ἐκθήσατο δὲ ὁ Κλεομένης ἐκ τῆς Ἀθηναίων ἀκροπόλιος τοὺς χρησμούς, τοὺς ἐκτῆντο μὲν πρότερον οἱ Πεισιστρατίδαι, ἐξελαυνόμενοι δὲ ἔλιπον ἐν τῷ ἱρῷ.⁹ καταλειφθέντας δὲ ὁ Κλεομένης ἀνέλαβε. (91) Τότε δὲ, ὡς ἀνέλαβον οἱ Λακεδαιμόνιοι τοὺς χρησμούς, καὶ τοὺς Ἀθηναίους ἔωρεον¹⁰ αὐξομένους, καὶ οὐδαμῶς ἐτοίμους ἔοντας πείθεσθαι σφίσι, νόψ λαβόντες, ὡς, ἐλευθερον μὲν ἔδν, τὸ γένος τὸ Ἀττικὸν ἰσόβροπον¹¹ τῷ ἔωντων ἂν γίνοιτο, κατεχόμενον δὲ ὑπὸ τυραννίδος, ἀσθενὲς καὶ πειθαρχέεσθαι ἐτοίμον· μαθόντες δὲ¹² τούτων ἕκαστα, μετεπέμποντο Ἰπκίην τὸν Πεισιστράτου ἀπὸ Σιγείου τοῦ ἐν Ἑλλησπόντῃ, ἐς δὲ καταφύγουσι¹³ οἱ Πεισιστρατίδαι. ἐπεὶ τε δὲ σφὶ Ἰπκίης καλεόμενος ἦκε, μεταπεμψάμενοι καὶ τῶν ἄλλων συμμάχων ἀγγέλους, ἔλεγόν σφὶ Σπαρτιῆται τάδε· “ Ἄνδρες σύμμαχοι, συγγινώσκομεν αὐτοῖσι ἡμῖν οὐ ποιήσασι¹⁴ ὀρθῶς· ἐπαρθέντες γὰρ κίεθῆλοισι¹⁵ μαντήτοισι, ἀνδρας ξείνους ἔοντας ἡμῖν τὰ μάλιστα, καὶ ἀναδεκομένους¹⁶ ὑποχερίας παρέξειν τὰς Ἀθήνας, τούτους ἐκ τῆς πατρίδος ἐξηλάσαμεν· καὶ ἔπειτα, ποιήσαντες ταῦτα, δῆμψ ἀχαρίστῃ παρεδώκαμεν τὴν πόλιν· ὅς, ἐπεὶ τε δι’ ἡμέας ἐλευθερωθεῖς ἀνέκνυε, ἡμέας μὲν καὶ τὸν βασιλεῖα ἡμῶν περιϋβρίσας ἐξέβαλε, δόξαν δὲ φύσας αὐξάνεται·¹⁷ ὥστε

μένα λόγια παλαιά, τῆδε γῇ σωτήρια, Eur. Hr. 404. MV.

9. ἐν τῷ ἱρῷ] of Minerva. LR.

10. ἔωρεον] Our author having stated the pretext for the war, now proceeds to develop its true cause. The Lacedæmonians, actuated by an ambitious jealousy which could brook no rival, were ever endeavouring to impose on others the yoke which they disdained themselves. They were haughty and imperious to their subjects; vexatious and oppressive to their neighbours; and, in forming alliances, more influenced by expediency than by a sense of honour. VK.

11. ἰσόβροπον] ‘of equal weight’ in the balance of power. The Spartans aided Thebes by way of making it a counterpoise to Athens; νομίζοντες τὰς Θήβας, ἔδν αὐξήσωσιν, ἔσεσθαι τῇ τῶν Ἀθηναίων ὥσπερ ἀντίπολιν τινα, Diod. xi, 81. VK. By the same metaphor Cimon speaks of Athens as ἐτερόνυχτα, Plu. V. xxv, 16. SD.

12. δέ] here is not adversative, but

is equivalent to the enclitic conjunction νυν, ‘then.’ SW.

13. καταφύγουσι] It is not unusual with our author to recall to the recollection of his readers facts which he has already mentioned. SW.

14. ποιήσασι] The participle after verbs of ‘consciousness’ may agree either with the nominative to the verb, or with the dative of the reflexive pronoun. MA, 547, 2. BL, on Æ. Ch. 210. s. ix, 60, 17.

15. κίεθῆλοισι] ‘counterfeit.’ In a war with the Chians, the Athenians stamped the base coin of the former people with χ; hence it was called χίεθλον, ‘manifest by the letter chi.’ In process of time the word was softened down to κίεθλον; Schol. on Ar. Av. 158. LR. ix, 7.

16. ἀναδεκομένους] ‘taking it upon themselves, undertaking;’ ὑποσχενομένων, ὑποδεχομένων. s. Thu. viii, 81; Theoph. Ch. xii; DU. ὑποσχομένους, Plu. t. ii, p. 860, r. VK.

17. δόξαν φύσας αὐξάνεται] ‘after

“ἐκμεμαθήκασι μάλιστα μὲν οἱ περίοικοι αὐτῶν Βοιωτοὶ καὶ Χαλκι-
 “δέες, τάχα δὲ τις καὶ ἄλλος ἐκμαθήσεται ἁμαρτῶν.¹⁸ ἐπεὶ τε δὲ¹⁹
 “ἐκεῖνα ποιήσαντες ἡμάρτομεν, νῦν πειρησόμεθα σφεας ἅμα ὑμῖν,
 “ἀκερόμενοι²⁰, τίσασθαι αὐτοῦ γὰρ τούτου εἵνεκεν τόνδε τε τὸν
 “Ἰππῆην μετεπεμψάμεθα καὶ ὑμέας ἀπὸ τῶν πολιῶν, ἵνα, κοινῶς τε
 “λόγῳ καὶ κοινῶς στόλῳ ἑσαγαγόντες αὐτὸν εἰς τὰς Ἀθήνας, ἀποδῶ-
 “μεν τὰ καὶ ἀπελόμεθα.” (92) Οἱ μὲν ταῦτα ἔλεγον· τῶν δὲ
 συμμάχων τὸ πλῆθος οὐκ ἐνεδέκετο τοὺς λόγους. οἱ μὲν νῦν ἄλλοι
 ἡσυχίην ἤγον· Κορίνθιος δὲ Σωσικλῆς ἔλεξε τάδε· 1. “Ἦ δὴ²¹
 “ὃ τε οὐρανὸς²² ἔσται ἔνερθε τῆς γῆς, καὶ ἡ γῆ μετέωρος ὑπὲρ τοῦ
 “οὐρανοῦ, καὶ οἱ ἄνθρωποι νομὸν ἐν θαλάσῃ ἔξουσιν, καὶ οἱ ἰχθύες
 “τὸν πρότερον ἄνθρωποι, ὅτε γε ὑμεῖς, ὦ Λακεδαιμόνιοι, ἰσκρατίας²³
 “καταλύοντες, τυραννίδας εἰς τὰς πόλεις κατὰγειν παρασκευάζεσθε·
 “τοῦ οὔτε ἀδίκωτερον οὐδὲν ἐστὶ κατ’ ἀνθρώπους, οὔτε μαιφονώτε-

begetting self-conceit, is growing great;’ i.e. ‘having grown conceited, is aggrandizing itself;’ SW. Soph. CE. C. 804; E. 1492. WE. δόξα ‘vain-glory’ is opposed to ἐκκλησία and ἀρετή, Eur. An. 319. VK. φέειν seems to be put for ἔχειν, ii, 68. STG. s. Soph. CE. R. 411.

18. ἐκμαθήσεται ἁμαρτῶν] ‘will learn that he has done wrong,’ MA, *548, 3. s. iii, 158, 21; ‘if he gives offence;’ LR. ‘unless he adopts wise measures.’ SW. The first interpretation is the most simple, if the words are taken by themselves: had the speech concluded with them, that of LR would have been preferable; but the use of ἡμάρτομεν immediately afterwards corroborates SW’s version, qui recta non inierint consilia, and in this case ἄ. will be much the same as οὐ ποιήσας ὁρθῶς at the beginning of the speech.

19. ἐπεὶ τε δὲ] v, 18; ‘but since.’

20. ἀκερόμενοι] iii, 40; βουλόμενοι ἀκρίσασθαι τὴν ἁμαρτίαν, i, 167. Either this substantive or τὰ ἡμάρτομεν may be understood here. WE. SW.

21. ἦ δὴ] ‘surely now;’ expressive of surprise and indignation: ἦ δὴ λοῖ-για ἔργα τάδ’ ἔσονται, οὐδ’ ἔτ’ ἀνεκτὰ, εἰ δὴ σφὼ ἔνεκα θνητῶν ἐριδαίνετο οὐδε, Hom. Il. A, 573. HGV, i.

22. ὃ τε οὐρανὸς] In caput alta suum latentur ab aquore retro flumina;

conversis solique recurret equis: terra feret stellas; caelum findetur aratro; unda dabit flammam; et dabit ignis aquas: omnia naturae praepostera legibus ibunt; parsque suum mundi nulla tenebit iter: omnia jam fient, fieri quae posse negabam; et nihil est, de quo non sit habenda fides, Ov. i T. viii, l. WE. ἄνω ποταμῶν ἱερῶν χωροῦσι παγαί, καὶ δίκαι καὶ πάντα πάλιν στρέφεται, Eur. M. 411; S. 530; πρόσθε γὰρ κάτω γῆς εἰσὶν ἄστροι, γῆ τ’ ἔνειω’ εἰς αἰθέρα, Phi. J. p. 537 &c. VK. Theocritus has given a pastoral turn to the hyperbole in the following beautiful lines: νῦν ἴα μὲν φορέοιτε βάτοιοι, φορέοιτε δ’ ἄκαυτοι, ἃ δὲ καλὰ νάρκισσοι ἐπ’ ἀρκέουσι κομᾶσαι πάντα δ’ ἑναλλα γένοιτο, καὶ ἃ πίτυς ὄχρας ἐνέλκαι, Δάφνις ἐπεὶ θνᾶσκει· καὶ τὰς κύνας ὄλαφος ἔλκοι, κῆξ ὀρέων τοὶ σκύπες ἀηδόσι γαρύσσοντο, i, 132. BNS.

23. ἰσκρατίας] Aeschines opposes τὴν ἴσπην καὶ τὴν ἐννομιον πολιτείαν of Athens to τὴν ἄνιστον πολιτείαν, c. Ti. p. 21; τῶν ἴσων καὶ τῶν δικαίων ἕκαστος ἡγεῖται ἑαυτῷ μετέπειτα ἐν δημοκρατίᾳ, Dem. c. Mi. p. 336; οἷα Λακεδαιμονίους διὰ τοῦτο κάλλιστα πολιτευομένους, ὅτι μάλιστα δημοκρατούμενοι τυγχάνουσι· ἴδοιμεν γὰρ ἂν παρ’ αὐτοῖς τὰς ἰσότητος καὶ τὰς ὁμοιότητος μάλλον ἢ παρὰ τοῖς ἄλλοις ἰσχυρούσας, Iso. Ar. p. 261. VK.

“ρον. εἰ γὰρ δὴ τοῦτο γε δοκείη ὑμῖν εἶναι χρηστὸν, ὥστε τυραννεύ-
 “εσθαι τὰς πόλεις, αὐτοὶ πρῶτοι τύραννον καταστησάμενοι παρὰ
 “σφίσι αὐτοῖσι, οὕτω καὶ τοῖσι ἄλλοις διζήσθε κατιστάναι· νῦν δέ,
 “αὐτοὶ ἄπειροι ἔδντες τυράννων, καὶ φυλάσσοντες δεινότατα τοῦτο ἐν
 “τῇ Σπάρτῃ μὴ γενέσθαι, παραχρᾶσθε ἐς τοὺς συμμάχους.”²⁴ εἰ δέ
 “αὐτοὶ ἔμπειροι ἔατε, κατὰπερ ἡμεῖς, εἴχετε²⁵ ἂν περὶ αὐτοῦ γνώμας
 “ἀμείνονας συμβάλλεσθαι ἥπερ νῦν. 7. Ἡμέας δὲ τοὺς Κοριν-
 “θίους τότε αὐτίκα θῶμα μέγα εἶχε, ὅτε ὑμέας εἰδομεν μεταπεμπο-
 “μένους Ἰππίην· νῦν τε δὴ καὶ μεζόνως θωμάζομεν λέγοντας ταῦτα·
 “ἐπιμαρτυρόμεθά τε ἐπικαλέμενοι ὑμῖν θεοὺς τοὺς Ἑλληνίους²⁶,
 “μὴ κατιστάναι τυραννίδας ἐς τὰς πόλεις. οὐκ ὦν²⁷ παύσεσθε, ἀλλὰ
 “πειρήσεσθε παρὰ τὸ δίκαιον κατὰγοντες Ἰππίην, ἵστε ὑμῖν Κοριν-
 “θίους γε²⁸ οὐ συναινέοντας.” (93) Σωσικλῆς μὲν ἀπὸ Κορίνθου
 πρεσβεύων ἔλεξε τάδε. Ἰππίης δὲ αὐτὸν ἀμείβετο²⁹, τοὺς αὐτοὺς
 ἐπικαλέσας θεοὺς κέινω, ‘ἥ μὲν Κορινθίους μάλιστα πάντων ἐπιπο-
 ‘θήσειν Πεισιστρατίδας, ὅταν σφί ἤκωσι ἡμέραι αἱ κύρια ἀνιᾶσθαι
 ‘ὑπ’ Ἀθηναίων.’ Ἰππίης μὲν τοῦτοισι ἀμείψατο, οἳ δὲ τοὺς
 χρησμούς ἀτρεκέστατα ἀνδρῶν ἐξεπιστάμενος. οἱ δὲ λοιποὶ τῶν
 συμμάχων τῶς μὲν εἶχον ἐν ἡσυχίᾳ σφέας αὐτούς· ἐπεὶ τε δὲ
 Σωσικλῆος ἤκουσαν εἰπαντος, ἐλευθέρως ἅπας τις αὐτῶν, φωνὴν
 ῥήξας, αἰρέετο τοῦ Κορινθίου τὴν γνώμην, Λακεδαιμονίοισι τε ἐπε-
 μαρτυρόντο, ‘μὴ ποιέειν μηδὲν νῶτερον περὶ πόλιν Ἑλλάδα.’³⁰
 οὕτω μὲν ταῦτα ἐπαύσθη. (94) Ἰππὶν δὲ, ἐνθευτεν ἀπελανιομένη,
 ἐδίδου³¹ μὲν Ἀμύντης ὁ Μακεδὼν³² Ἀνθεμοῦντα³³, ἐδίδοσαν δὲ
 Θεσσαλοὶ Ἰωλκόν. ὁ δὲ τούτων μὲν οὐδέτερος αἰρέετο, ἀνεχώρει δὲ
 ὀπίσω ἐς Σίγειον· τὸ εἶλε Πεισίστρατος αἰχμῇ παρὰ Μυτιληναίων,
 κρατήσας δὲ αὐτοῦ, κατέστησε τύραννον εἶναι παῖδα τὸν ἐωυτοῦ
 νόθον Ἠγησίστρατον, γεγονότα ἐξ Ἀργείης γυναικὸς· δρσὸς ἀμαχητὶ

24. παραχρᾶσθε ἐς τ. σ.] ‘you think nothing of it in the case of your allies,’ i. e. where others only are concerned. *MA*, 578. und. τοῦτο γενέσθαι. *SW*.

26. Ἑλληνίους] for Ἑλληνικοῦς: the same form occurs, *Eur. Hi.* 1120; *VK. ix.* 7, 34.

28. Κορινθίους γε] The Corinthians did not always retain these generous sentiments; at the close of the Peloponnesian war, they were most clamorous for the destruction of Athens: *Xen. H. ii.* 2, 19; *LR.* but we must recollect the ingratitude with which all their former services to this city

were requited, and the provocation given by the Athenians in the commencement of that war; *Thu. i.* 40 &c; 103.

29. ἀμείβετο] This verb signifying ‘to answer’ has an accusative of the person, *MA*, 406, 5. and a dative of the matter, as τούτοις ‘in these words’: ἀμείβετο μιν ταῦδε, vii, 161, 21; i, 35. *WE*.

30. Ἑλλάδα] s. iii, 26, 31; vii, 22; 115 twice; *GR. Soph. Ph.* 226. *WE*.

32. Μακεδὼν] viii, 142; βασιλεὺς Μακεδόνων, ix, 44. *WE*.

33. Ἀνθεμοῦντα] *Thu. ii.* 99.

εἶχε τὰ περ ἔλαβε παρὰ Πεισιστράτου. (96) Ἰππίης δὲ ἐπεὶ τε ἀπῖκετο ἐκ τῆς Λακεδαιμόνος ἐς τὴν Ἀσίην, πᾶν χρῆμα ἐκίνεε³⁴, διαβάλλων τε τοὺς Ἀθηναίους πρὸς τὸν Ἀρταφέρνηα, καὶ ποιεῖν ἅπαντα, ὅπως αἱ Ἀθῆναι γενοίαιτο ὑπ' ἐνωτῷ τε καὶ Δαρείῳ. Ἰππίης τε δὴ ταῦτα ἔκρησσε, καὶ οἱ Ἀθηναῖοι, πυθόμενοι ταῦτα, πέμπουσι ἐς Σάρδεις ἀγγέλους, οὐκ ἐῶντες³⁵ τοὺς Πέρσας πείθεσθαι Ἀθηναίων τοῖσι φυγάσι. ὁ δὲ Ἀρταφέρνης ἐκέλευε σφεας, 'εἰ βουλοίαιτο σοὶ εἶναι, καταδέκεσθαι ὀπίσω Ἰππίην.' οὐκ ὦν δὴ ἐνεδέκοντο τοὺς λόγους ἀποφερομένους Ἀθηναῖοι· οὐκ ἐνδεκομένοισι δὲ σφὶ δέδοκτο ἐκ τοῦ φανεροῦ τοῖσι Πέρσῃσι πολεμίους εἶναι.

(97) Νομίζουσι³⁶ δὴ ταῦτα³⁷, καὶ διαβεβλημένοισι ἐς τοὺς Πέρσας, ἐν τούτῳ δὴ τῷ καιρῷ ὁ Μιλήσιος Ἀρισταγόρης, ὑπὸ Κλεομένεος τοῦ Λακεδαιμονίου ἐξελασθεὶς ἐκ τῆς Σπάρτης, ἀπῖκετο ἐς Ἀθῆνας· αὕτη γὰρ ἡ πόλις τῶν λοιπέων ἐδυνάστευε μέγιστα. ἐπελθὼν δὲ ἐπὶ τὸν δῆμον, ὁ Ἀρισταγόρης ταυτὰ ἔλεγε, τὰ καὶ ἐν τῇ Σπάρτῃ, περὶ τῶν ἀγαθῶν τῶν ἐν τῇ Ἀσίῃ καὶ τοῦ πολέμου τοῦ Περσικοῦ, ὥς οὔτε ἀσπίδα οὔτε δόρυ³⁸ νομίζουσι³⁹, εὐπετέες τε χειρωθῆναι εἶσαν. ταυτὰ τε δὴ ἔλεγε καὶ πρὸς τοῖσι τάδε, ὥς οἱ Μιλήσιοι⁴⁰ τῶν Ἀθηναίων εἰσὶ ἄποικοι, καὶ οἰκὸς σφεας εἴη ῥύεσθαι δυνάμενους μέγα· καὶ οὐδὲν⁴¹ ὃ τι οὐκ ὑπῴσχετο, οἷα κάρτα δεόμενος⁴² ἐς ὃ ἀνέπεισέ σφεας. πολλοὺς γὰρ οἶκε εἶναι εὐπετέστερον

34. πᾶν χρῆμα ἐκίνεε] 'left no stone unturned.'

35. ἐῶντες] does not refer to ἀγγέλους, but to the nominative before the verb πέμπουσι: iii, 13; iv, 145; GR. v, 108. WE.

36. νομίζουσι] The dative absolute is used because the action of the verb ἀπῖκετο has a reference to the subject of the participle. MA, 562. 2. s. vii, 13, 47.

37. ταῦτα] v, 49.

38. οὔτε ἀσπίδα οὔτε δόρυ] The Greeks had three sorts of troops, (1) Ὀπλῖται, (2) Ψιλοὶ, (3) Πελτασται. The Ὀπλῖται or 'heavy [s. ix, 30, 80;] troops' had a cuirass, a long buckler (ἀσπίς), a sword, and a pike (δόρυ). The Ψιλοὶ [ix, 30, 77; ἀνοπλοὶ, ix, 62, 29; γυμνήτες, ix, 63, 35;] were the opposite of these; they had neither cuirass, nor long buckler, nor helmet: they used only missile weapons. The Πελτασται were of an interme-

diate description: the πέλτα was smaller than the ἀσπίς, their javelin heavier than that of the Ψιλοὶ but smaller than the δόρυ: Arr. Tac. p. 11. LR. PC, iii, 3 and 4.

39. νομίζουσι] und. φορέειν. When νομίζειν is followed by a dative or accusative, this case is dependent upon an infinitive understood, which may be easily supplied from the context: φωνὴν νομίζοντες, i. e. ἰέναι, ii, 42. STG.

40. Μιλήσιοι] Neleus, the son of Codrus, led a colony to Miletus; which city anciently had many names: it is now called Palatsa. Among its natives were the early historians Cadmus and Hecataeus, and the philosophers Thales and Anaximander. LR. A.

42. οἷα κάρτα δ.] 'as being very urgent;' or 'as very much in want,' viz. of their aid: viii, 3; 59; SW. iii, 46. STG.

διαβάλλειν⁴⁵ ἢ ἓνα, εἰ⁴⁴ Κλεομένεια μὲν τὸν Λακεδαιμόνιον μόνον οὐκ οἶός τε ἐγένετο διαβάλλειν, τρεῖς δὲ μυριάδας⁴⁶ Ἀθηναίων ἐποίησε τοῦτο.⁴⁶ Ἀθηναῖοι μὲν δὴ, ἀναπεισθέντες, ἐψηφίσαντο εἴκοσι νέας ἀποστεῖλαι βοηθοὺς Ἴωσι, στρατηγὸν ἀποδέξαντες αὐτῶν εἶναι⁴⁷ Μελάνθιον, ἄνδρα τῶν ἀστῶν ἐόντα τὰ πάντα δόκιμον. αὐταὶ δὲ αἱ νέες ἀρχὴ κακῶν⁴⁸ ἐγένοντο "Ἐλλήσι τε καὶ βαρβάροισι. (98) Ἀρισταγόρης δὲ, προπλῶσας, καὶ ἀπικόμενος ἐς τὴν Μίλητον, ἐξευρὼν βούλευμα, ἀπ' οὗ Ἴωσι μὲν οὐδεμία ἔμελλε ὠφελείῃ ἔσεσθαι· οὐδ' ὧν οὐδὲ τούτου εἵνεκα ἐποίεε, ἀλλ' ὅπως βασιλέα Δαρεῖον λυπήσειε· ἔπεμψε ἐς τὴν Φρυγίην ἄνδρα ἐπὶ τοὺς Παίονας, τοὺς ἀπὸ Στυρμόνος ποταμοῦ αἰχμαλώτους γενομένους ὑπὸ Μεγαβάζον, οἰκούντας δὲ τῆς Φρυγίης χώρον τε καὶ κώμην ἐπ' ἐωντῶν⁴⁹ ὅς, ἐπεὶ τε ἀπῖκετο ἐς τοὺς Παίονας, ἔλεγε τάδε· "Ἄνδρες Παῖονες, ἔπεμψέ με Ἀρισταγόρης ὁ Μιλήτου τύραννος "σωτηρίην ὑμῖν ὑποθήσόμενος, ἡνπερ βούλησθε πείθεσθαι, νῦν γάρ "Ἰωνίη πᾶσα ἀπέστηκε ἀπὸ βασιλέος, καὶ ὑμῖν παρέχει σῶζεσθαι "ἐπὶ τὴν ὑμετέραν αὐτῶν. μέχρι μὲν θαλάσσης αὐτοῖσι ἡμῖν, τὸ δὲ "ἀπὸ τούτου ἡμῖν ἤδη μελήσει." ταῦτα δὲ ἀκούσαντες, οἱ Παῖονες κάρτα τε ἀσπαστὸν⁵⁰ ἐποίησαντο, καὶ ἀναλαβόντες παῖδας τε καὶ γυναῖκας, ἀπεδίδρηνσκον ἐπὶ θάλασσαν· οἱ δὲ τινες αὐτῶν καὶ κατέμειναν, ἀρρώδησαντες, αὐτοῦ. ἐπεὶ τε δὲ οἱ Παῖονες ἀπῖκαστο ἐπὶ θάλασσαν, ἐνθεῦτεν ἐς Χίον διέβησαν. ἐόντων δὲ ἤδη ἐν Χίῳ, κατὰ πόδας⁵¹ ἐληλύθει Περσέων ἵππος πολλή, διώκουσα τοὺς Παίονας·

45. *treis myriadas*] The Athenian citizens were but about 20,000, according to Demosthenes, Plato, Aristophanes, V. 709; and Xenophon. Most probably their numbers were greatly thinned by the Persian and Peloponnesian wars. *WE. SD. πολιτῶν πλείων ἢ τρισμυρίων ὄντων τὸ πλῆθος*, Arist. C. 1132. *VK.* It must be recollected, that the number of citizens as well as of the tribes had just been considerably augmented by Clisthenes: s. v, 69, 39.

46. *ἐποίησε τ.*] The Lacedæmonians had no other motive to engage in a war with Persia than that of restoring the Ionians to liberty: whereas the Athenians were not only offended by the protection which the Persians had granted to Hippias, but apprehensive of an attack from them. *LR.*

47. *εἶναι*] *MA*, 531.

48. *ἀρχὴ κακῶν*] κ' *τριήρεσιν* ἐπλευσαν ἐπικουρήσαντες τοῖς Ἴ. Charon of L. in *Plu. ἦτας* ἔβας ἀρχεκάκους, αὐτοῖς κακὸν τῷ ἑαυτοῦ γένει, Hom. II. E. 62; Iso. in *Ar. Rh.* iii, 2, 3; *WE. Arist. P.* v, 4; *ille dies primus lethi, primusque malorum causa fuit*, Vir. *Æ.* iv, 169; vii, 481; "ἥδε ἡ ἡμέρα τοῖς "Ε. μεγάλων κακῶν ἤρξει," Thu. ii, 12; αἰτία δὲ αὕτη πρώτη ἐγένετο τοῦ πολέμου τοῖς Κορινθίοις ἐς τοὺς Ἀθηναίους, Thu. i, 55; *VK. TR. πρωτοπῆμυν*, *Æsch. A.* 217; "To Greece the direful spring Of woes unnumber'd," Pope, *H. I.* i, 1. s. vi, 67, 22 f.

49. *ἐπ' ἐωντῶν*] 'all to themselves,' *MA*, 584. s. *BF*, on Thu. ii, 63.

50. *ἀσπαστὸν*] i, 62; und. *πῆγμα. SW.*

51. *κατὰ πόδας*] ix, 89; *SW.* 'in close pursuit, almost at their heels.'

ὥς δὲ οὐ κατέλαβον, ἐπηγγέλλοντο ἐς τὴν Χίον τοῖσι Παίοσι, ὅκως ἂν ὀπίσω ἀπέλθοιεν. οἱ δὲ Παῖονες τοὺς λόγους οὐκ ἐνεδέκοντο· ἀλλ' ἐκ Χίου μὲν Χίοι σφεας ἐς Λέσβον ἤγαγον, Λέσβιοι δὲ ἐς Δορίσκον ἐκόμισαν· ἐνθεῦτεν δὲ, πεζῇ κομιζόμενοι, ἀπικέατο ἐς Παιονίην. (99) Ἀρισταγόρης δὲ, ἐπειδὴ οἱ τε Ἀθηναῖοι ἀπικέατο εἴκοσι νηυσὶ⁵², ἅμα ὑγόμενοι Ἑρετριέων πέντε τριήρεας, οἱ οὐ τὴν Ἀθηναίων χάριν⁵³ ἐστρατεύοντο, ἀλλὰ τὴν αὐτῶν Μιλησίων, ὀφειλόμενά σφι ἀποδιδόντες· οἱ γὰρ δὴ Μιλήσιοι πρότερον τοῖσι Ἑρετριεῦσι τὸν πρὸς Χαλκιδέας πόλεμον⁵⁴ συνδίνεικαν⁵⁵, ὅτε περ καὶ Χαλκιδεῦσι ἀντὶα Ἑρετριέων καὶ Μιλησίων Σάμιοι ἐξοθήτεον· οὗτοι ὦν ἐπεὶ τέ σφι ἀπικέατο, καὶ οἱ ἄλλοι σύμμαχοι παρήσαν, ἐποιέετο στρατηγὴν ὁ Ἀρισταγόρης ἐς Σάρδεις. αὐτὸς μὲν δὴ οὐκ ἐστρατεύετο, ἀλλ' ἔμενε ἐν Μιλήτῳ· στρατηγούς δὲ ἄλλους ἀπέδεξε Μιλησίων εἶναι, τὸν ἐνωτοῦ τε ἀδελφεὸν Χαροπῖνον, καὶ τῶν ἄλλων ἀστῶν⁵⁶ Ἑρμόφαντον. (100) Ἀκικόμενοι δὲ τῷ στόλῳ τούτῳ Ἴωνες ἐς Ἐφεσον, πλοῖα μὲν κατέλιπον ἐν Κορήσσῳ τῆς Ἐφεσίης⁵⁷, αὐτοὶ δὲ ἀνέβαινον⁵⁸ χειρὶ πολλῇ, ποιούμενοι Ἐφεσίους ἡγεμόνας.⁵⁹ πορεύομενοι δὲ παρὰ ποταμὸν Καῦστριον⁶⁰, ἐνθεῦτεν ἐπεὶ τε, ὑπερβάντες

Xen. H. ii, 1, 20; κατὰ στίβον, v, 102.

52. εἴκοσι νηυσὶ] The words στρατὸς, 'an army,' στόλος, 'a fleet,' v, 100; χεῖρ, ib. στρατιῶται, and the various classes of soldiers, νῆες &c; are generally put in the dative simply, without ὧν, when they signify an accompaniment. MA, 400, c. Liv. xxii, 9, d.

53. τὴν Ἀ. χάριν] HE, on VG, i, 11.

54. πόλεμον] This is the war alluded to in Thu. i, 15. The object of contention was the campaign of Lelantus. VK.

55. συνδίνεικαν] i, 18; v, 79; στρατείας, ἅς κατ' Αἴγυπτον αὐτοῦ τῷ πατρὶ συνδίνεγκε, Jos. B. J. i, 14, 4; σ. τὰ τοῦ πολέμου, Phi. J. de Ag. p. 209, c. Proc. B. G. i, 5. WE.

56. τῶν ἄλλων ἀ.] und. ἐνὰ, as ἐνὸς in ὁ καὶ τοῦ τῆς Τροίας πύργους ἐλθόντος τῶν Ἀτρεΐδων τῶν κλεινῶν, Eur. I. T. 139. SEI, s. v. 105.

57. ἐν Κ. τῆς Ἐ.] When the town is the principal subject, and the name of the country is added to describe its

situation more exactly, the name of the town comes first, as here; Thu. i, 108; ii, 2; 25 &c. [And this is the rule in Hellenistic Greek. BF.] The reverse is the common order of the words in Greek, when a particular place is mentioned together with the country in which it is situated, and when the name of the place is added for the fuller information of the reader, but is subordinate in the writer's mind to the mention of the country. In these cases the name of the country always comes first, in the genitive case, dependent in grammatical construction on the name of the particular place or town that follows it; where in English we should keep the same order, and use the same preposition with both names; iv, 110; vi, 47; 101, 27; Thu. i, 111; 114; ii, 18; 21; iii, 105 &c; Xen. H. ii, 1, 20. The fuller expression occurs, iv, 151; ἀπικέσθαι ἐς Λιθύην, καὶ Λιθύης ἐς Πλατείαν νῆσον. AO. MA, 354, 6, a.

58. ἀνέβαινον] 'marched up the country.'

59. Καῦστριον] This river was cele-

τὸν Τμῶλον, ἀπίκοντο, αἰρέουσι Σάρδεις⁶¹, οὐδενός σφι ἀντιωθέντος· αἰρέουσι⁶² δὲ χωρὶς τῆς ἀκροπόλιος τὰλλα πάντα· τὴν δὲ ἀκροπόλιν ἐρύβυτο αὐτὸς Ἀρταφέρνης, ἔχων δύναμιν ἀνδρῶν οὐκ ὀλίγην. (101) Τὸ δὲ μὴ⁶³ λεηλατῆσαι ἐλόντας σφέας τὴν πόλιν ἔσχε τόδε. ἦσαν ἐν τῇσι Σάρδισι οἰκίαι αἱ μὲν πλεῦνες καλάμιναι, ὅσαι δ' αὐτέων καὶ πλίνθιναι ἦσαν, καλάμου εἶχον τὰς ὀροφάς. τούτων δὴ μίαν τῶν τις⁶⁴ στρατιωτέων ὡς ἐνέπρησε, αὐτίκα ἀπ' οἰκίης ἐς οἰκίην ἰδὼν, τὸ πῦρ ἐπενέμετο⁶⁵ τὸ ἄστυ ἅπαν. καιόμενου δὲ τοῦ ἄστεος, οἱ Λυδοὶ τε καὶ ὅσοι Περσέων ἐνῆσαν ἐν τῇ πόλει, ἀπολαμφθέντες πάντοθεν, ὥστε⁶⁶ τὰ περιέσχατα⁶⁷ νεμομένου τοῦ πυρός, καὶ οὐκ ἔχοντος⁶⁸ ἐξήλυσιν ἐκ τοῦ ἄστεος, συνέρρεον ἐς τε τὴν ἀγορὴν καὶ ἐπὶ τὸν Πακτωλὸν ποταμόν· ὃς σφι ψῆγμα χρυσοῦ⁶⁹ καταφορέων ἐκ τοῦ Τμῶλον διὰ μέσης τῆς ἀγορῆς⁷⁰ ῥέει, καὶ ἔπειτα ἐς τὸν Ἑρμον ποταμὸν ἐκδιδῶι, ὃ δὲ ἐς θάλασσαν· ἐπὶ τοῦτον δὴ τὸν Πακτωλὸν καὶ ἐς τὴν ἀγορὴν ἀθροίζόμενοι, οἱ τε Λυδοὶ καὶ οἱ Πέρσαι ἠναγκάζοντο ἀμύνεσθαι. οἱ δὲ Ἴωνες, ὁρέοντες τοὺς μὲν ἀμυνομένους τῶν πολεμίων, τοὺς δὲ σὺν πληθείᾳ πολλῶν προσφερομένους, ἐξανεχώρησαν, δείσαντες, πρὸς τὸ οὖρος τὸν Τμῶλον καλεόμενον· ἐνθεῦτεν δὲ ὑπὸ νύκτα⁷¹ ἀπαλλάσσοντο ἐπὶ τὰς νέας. (102) Καὶ Σάρδεις μὲν ἐνε-

brated in poetry for the number of its swans, and was serpentine in course like the Mæander. The Turks call it *Kitchik-Minder*, 'the Little Mæander,' [*Küchik* being a corruption of the pure Persian word *Kuchic*, 'small'; s. i, 161, 67;] or *Kara Sou*, 'Black River,' or *Kiaf*. LR.

61. *ἐπεὶ τε ἀπίκοντο*, al. *Σ*.] the same as *ἐ. τε Σ. ἀπ. αἱ. αὐτὰς* or *τὴν πόλιν*. SW.

62. *αἰρέουσι*] *ἀναβάντες εἰς Σάρδεις στρατιᾷ κοινῇ πορθήσαντες ἔχοντο*, Aristid. de Ath. t. i, p. 209. Some give the credit of this exploit to the Athenians solely; 'Ἀθηναῖοι εἶλον τὰ περὶ Σ. ἅπαντα, χωρὶς τοῦ τείχους τοῦ βασιλείου, Charon in Plu. t. ii, p. 861, n; (τοῦ Σαρδιαῶν ἐρύματος, Xen. C. vii, 2, 3; s. iii, 74, 95;) ὃ δὲ Ἡροδοτὸς φησιν, ὡς ὅτι Ἀρισταγόρου τὰς Σ. ἐξεπύρρησαν πεισθέντες Ἀθ. Tzet. Ch. i, 853. VK.

63. *τὸ δὲ μὴ*] The *μὴ* is used because *ἔχειν*, here and i, 158; synonymous with *κατέχειν*, is one of those verbs which include a denial. MA, 533, 3. BF. The following is a similar passage, *ὅπερ ἔσχε μὴ κατὰ πό-*

λεῖς αὐτὸν ἐπιπλέοντα τὴν Πελοπόννησον πορθεῖν, Thu. i, 73. After *ἔχειν* in this sense, the infinitive is put with the accusative of the article, for the genitive, MA, 542, obs. 3. which is the more natural construction, *σχίσω σ' ἐγὼ τῆς νῦν βοῆς*, Arist. L. 180; *τούτους ἔσχε τοῦ μὴ ἐκπεπληχθαι*, Xen. H. iv, 8, 5. VK.

65. *ἐπενέμετο*] *ἐπῆλθεν*, Hes. 'invaded, preyed upon, devastated'; ὁ λοιμὸς ἐπενέματο Ἀθήνας, ii, 54; *κόμην ἐπ. ἀλώπηξ*, Cal. H. D. 79; BL. BF. Liv. xxvii, 3, *mar*.

68. *ἔχοντος*] 'admitting of, permitting, allowing, affording'; *παρέχοντος*. Schol. on Th. ii, 61. VG, v, 7, 12. SS.

69. *ψῆγμα χρυσοῦ*] This 'gold dust' was no longer found in the time of Augustus. LR.

70. *διὰ μέσης τῆς ἀγορῆς*] *διὰ μέσων ἀφικνούμενος Σαρδεῶν ἔτομα χρήματα κομίζει*, Dio Ch. O. lxxxiii, p. 659, s. WE. Ovid only says *magnis vicinis Sardibus amnem*, M. xi, 137. SD. s. vii, 26, 31.

71. *ὅπδ νύκτα*] 'under cover of the night:' but s. MA, 593, c.

πρήσθησαν, ἐν δὲ αὐτῇσι καὶ ἱρὸν ἐπιχωρίως Θεοῦ Κυβέλης⁷² τὸ σκηπτόμενοι⁷³, οἱ Πέρσαι ὕστερον ἀντενεπίμπρασαν τὰ ἐν Ἑλλήσι ἱρά.⁷⁴ τότε δὲ οἱ Πέρσαι οἱ ἐντὸς Ἄλνυος ποταμοῦ νομοὺς ἔχοντες, προπυνηθάνοντες ταῦτα, συνηλίζοντο καὶ ἐβόηθησαν τοῖσι Λυδοῖσι· καὶ κως ἐν μὲν Σάρδισι οὐκέτι ἰόντας τοὺς Ἴωνας εὐρίσκουσι· ἐπόμενοι δὲ κατὰ στίβον, αἰρέουσι⁷⁵ αὐτοὺς ἐν Ἑφέσῳ. καὶ ἀντετάχθησαν μὲν οἱ Ἴωνες, συμβαλόντες δὲ, πολλὸν ἐσώθησαν. καὶ πολλοὺς αὐτῶν οἱ Πέρσαι φονεύουσι, ἄλλους τε ὀνομαστοὺς, ἐν δὲ δὴ καὶ Εὐαλκίδεα στρατηγέοντα Ἑρετριῶν, στεφανηφόρους τε ἀγῶνας ἀναραιρηκότα, καὶ ὑπὸ Σιμωνίδειω τοῦ Κητιῶ⁷⁶ πολλὰ αἰνεθέντα. οἱ δὲ αὐτῶν ἀπέφυγον τὴν μάχην, ἐσκεδάσθησαν ἀνὰ τὰς πόλεις. (103) Τότε μὲν δὴ οὕτω ἡγωνίσαντο· μετὰ δὲ Ἀθηναῖοι μὲν τὸ παράπαν ἀπολιπόντες τοὺς Ἴωνας, ἐπικαλομένου⁷⁷ σφέας πολλὰ δι' ἀγγέλων Ἀρισταγόρεω, οὐκ ἔφασαν τιμωρῆσιν σφίσι. Ἴωνες δὲ, τῆς Ἀθηναίων συμμαχίης στερηθέντες, οὕτω γάρ σφι ὑπῆρχε πεκοιημένα ἔς Δαρεῖον⁷⁸, οὐδὲν δὴ ἦσσαν τὸν πρὸς βασιλεία πόλεμον ἐσκευάζοντο. πλώσαντες δὲ ἐς τὸν Ἑλλάσποντον, Βυζάντιόν τε καὶ τὰς ἄλλας πόλεις ἀπάσας τὰς ταύτῃ ὑπ' ἑωυτοῖσι ἐποιήσαντο· ἐκπλώσαντές τε ἔξω τὸν Ἑλλάσποντον⁷⁹, Καρίης τὴν πολλὴν προσεκτήσαντο σφίσι σύμμαχον εἶναι· καὶ γὰρ τὴν Καῦνον⁸⁰ πρότερον οὐ βουλομένην συμμαχεῖν,

72. Κυβέλης] *Cybeles*, Phaed. iii, 20, 4; ὁρεστέρα παμῶδι Γᾶ, μήτηρ αὐτοῦ Διὸς ἃ τὸν μέγαν Πакτωλὸν εὐχρυσον νέμεις, Soph. Ph. 395; *ades huc, ades Cybebe fera montium dea*, Mæcen. Ep. WE. *alma Cybebe*, Vir. Æ. x, 220. s. A. The more common name is *Cybele*. STG.

73. σκηπτόμενοι] The fact was, that the Persians were glad of this plausible excuse for demolishing these edifices; as they condemned the use of temples, considering it impious to attempt confining deities within walls; WE. for Cambyzes ἐνέπρησε τὰ κατ' Ἀγυπτον ἱερά, Diod. i, 46; where this pretext of retaliation had no existence: VK. ἀγάλματα καὶ νηοὺς καὶ βωμοὺς τοῖσι ποιεῖσι μωρὴν ἐπιφέρουσι, i, 131.

74. τὰ ἱρά] Among these were that of Abæ in Phocis, ταῦτο τὸ ἱρὸν συλήσαντες ἐνέπρησαν, viii, 33; those in the Acropolis of Athens, ib. 53 &c; τοὺς ἐν τῇ Ἀλιαρτίᾳ ναοὺς, Pau. x, p. 887; τὸν τε ἐν Σάμῳ τῆς Ἥρας, καὶ ἐν Φωκαίᾳ τῆς Ἀθηνᾶς· δαῦμα δὲ ὅμως

ἦσαν καὶ ὑπὸ τοῦ πυρὸς λελυμασμένοι, id. viii, p. 533. VK.

75. αἰρέουσι] κατέλαβον, v, 98.

76. Κητιῶ] Ceos, now Zia, was the birth-place also of Prodicus. LR. A.

77. ἐπικαλομένου] v, 108.

78. οὕτω... Δαρεῖον] 'since their conduct towards Darius had been such,' i. e. 'since they had committed themselves thus far.'

79. τὸν Ἑλλάσποντον] The genitive would be a more natural construction; but sometimes in compound verbs no regard is paid to the prepositions, and the accusative is put: ἐξεληθόντα τὸ ἔστυ, v, 104; ἐξῆλθον τὴν χώραν, vii, 29. WE. MA, 337, obs. 1.

80. τὴν Καῦνον] The use of the accusative for the nominative is a frequent anacoluthia, ii, 106; ἀπικομένους, ii, 141; περιεσομένους ἡμέας, ix, 42; Ἑλλήνας, ix, 2, 9; Soph. Tr. 287; *deus verisimile est ut alios indulgentius tractent*, Sen. de B. iv, 32; Liv. ii, 57, 3; *illum ut vivat optant*, Ter. Ad. v, 2, 20. WE. SW. MA, 426, obs. 3.

ὡς ἐνέπρησαν τὰς Σάρδις, τότε σφί καὶ αὕτη προσεγένετο. (104) Κύπριοι δὲ ἐβελονταί σφί πάντες προσεγένοντο πλὴν Ἀμαθουσίων.⁸¹

(105) Βασιλεῖ δὲ Δαρεῖω ὡς ἐξαγγέλη Σάρδις ἀλούσας ἐμπεπρῆσθαι ὑπὸ τε Ἀθηναίων καὶ Ἴωνων, τὸν δὲ ἡγεμόνα γενέσθαι τῆς συλλογῆς, ὥστε ταῦτα συνυφανθῆναι⁸², τὸν Μιλήσιον Ἀρισταγόρην· πρῶτα μὲν λέγεται αὐτὸν, ὡς ἐπύθετο ταῦτα, Ἴωνων οὐδένα λόγον ποιησάμενον, εὖ εἰδότα, ὡς οὗτοί γε οὐ καταπροιζονται⁸³ ἀποστάντες⁸⁴, εἶρεσθαι, ‘οἵτινες εἶεν οἱ Ἀθηναῖοι;’ μετὰ δὲ, πυθόμενον αἰτῆσαι τὸ τόξον· λαβόντα δὲ, καὶ ἐπιθέντα οἰστὸν ἄνω ἐς τὸν οὐρανὸν ἀπέεινα⁸⁵, καὶ μιν ἐς τὸν ἥερα βάλλοντα εἰπεῖν· “ὦ Ζεῦ⁸⁶, ἐγγενέσθαι⁸⁷ μοι Ἀθηναίους τίσασθαι·”⁸⁸ εἰπαντα δὲ ταῦτα, προστάζει ἐνὶ⁸⁹ τῶν Σεραπόντων, δέκνουν προκειμένου αὐτῷ, ἐς τρίς ἐκάστοτε εἰπεῖν· “Δέσποτα, μέμνεο τῶν Ἀθηναίων.” (106) Προστάξας δὲ ταῦτα, εἶπε, καλέσας ἐς ὕψιν Ἰστιαίων τὸν

81. Ἀμαθουσίων] Amathus was afterwards called Limmesol: its site still bears the name of Limmesol Antica. A.

82. ὥστε τ. συνυφανθῆναι] M.A., 543.

84. ἀποστάντες] The participle expresses the action with reference to which the finite verb is asserted. M.A., 554.

85. ἄνω... ἀπέεινα] The Kalmucks, a people of Tartary, bordering on Persia, “being offended, came, towards the end of the campaign, to the frontier which separates the two countries, and solemnly shot an arrow into the Persian dominions, which is their mode of declaring war;” Chardin, Voy. t. iv, p. 302. L.R. A similar custom prevailed among the Romans: *feri solitum, ut fecialis hastam ferratam aut sanguineam præustam ad fines eorum ferret*, and then, after using a set form of words, *hastam in fines eorum emittebat*, Liv. i, 32.

86. Ζεῦ] τὸν κύκλον πάντα τοῦ οὐρανοῦ διὰ καλόντας, i, 131. V.K.

87. ἐγγενέσθαι] und. ποιῆσον, or rather ὁδς, Eust. Ζεῦ, μὴ πρὶν ἐπ’ ἡλίον δύναι, Hom. Il. B, 412; Z. πάτερ, ἦ Ἀλῆατα λαχρεῖ, H, 179; Π, 99; Æsch. Th. 76; 239; Ch. 301; P.O.R. Eur. S.

3; E. 805; Arist. A. 782; Th. 288; R. 885; Theoc. xiv, 1. S.B.L. on B.O, 349; 354; 366. Instances, where ὁδς is expressed, are frequent, Il. Z, 307; Z. ἄλλοι τε θεοὶ, ὅτε τόνδε γενέσθαι &c; 476; compare 526...528; A, 18; H, 203; δ Ζ. ὁδς με τίσασθαι μόνον πατρός, Æ. Ch. 16; Eur. Hc. 538; M. 1399; Xen. C. vi, 4, 9; but in vi, 3, 12; γένοιτο is supplied. In the Attic poets εἶχουμαι is generally to be understood. G.R. V.K. B.L. T.R. V.G, v, 3, 9. M.A., 545. *pulchra Laverna, da mihi fallere, da justo sanctoque videri*, Hor. i E. xvi, 60. SH and HE would rather consider the use of the infinitive for the imperative or optative as a relic of the ancient simplicity of style, than account for it by ellipsis.

88. τίσασθαι] ‘to cause to be paid to one’s self,’ hence ‘to exact satisfaction, to punish, to be revenged on.’ K.U, ii, 12. Between the two infinitives ἐγγενέσθαι and τίσασθαι, ἐξουσιαν or δύναμιν may be understood; B.O, 90. οὐκ ἐξεγένετο οἱ τιμωρῆσασθαι, vii, 4; 8, 2. Pausanias has often imitated the expression, iii, 15; 17; ix, 25; Arist. E. 848. SH.

89. ἐνὶ] is here used for τῷ, as εἰς τῶν νεωρίσκων, Herod. vii, 11; unus paterfamilias, Cic. de Or. i, 29. SS.

Μιλήσιον, τὸν ὁ Δαρεῖος κατέιχε χρόνον ἥδη πολλόν· “Πυν-
 “ θάνομαι, Ἰστιαῖε, ἐπίτροπον τὸν σὸν, τῷ σὺ Μίλητον ἐτέρεψας,
 “ νέωτερα ἐς ἐμὲ πεποιηκέναι πρήγματα· ἄνδρας γὰρ μοι ἐκ τῆς
 “ ἐτέρης ἠπείρου ἐπαγαγὼν, καὶ Ἴωνας σὺν αὐτοῖσι, τοὺς δώσοντας
 “ ἐμοὶ δίκην τῶν ἐποίησαν· τούτους ἀναγνώσας ἅμα ἐκείνοισι ἔπε-
 “ σθαι, Σαρδίῳ με ἀπεστέρηκε. νῦν ὦν κῶς τοι φαίνεται ταῦτα ἔχειν
 “ καλῶς⁹⁰; κῶς δ’ ἂνεν τῶν σῶν βουλευμάτων τοιοῦτόν τι ἐπρήχθη;
 “ ὅρα⁹¹, μὴ ἐξ⁹² ὑστέρης σεωυτὸν ἐν αἰτίῃ σχῆς.”⁹³ Εἶπε πρὸς
 ταῦτα ὁ Ἰστιαῖος· “Βασιλεῦ, κοῖον ἐφθέγγασο ἔπος, ἐμὲ βουλευσάι
 “ πρήγμα, ἐκ τοῦ σοί τι ἢ μέγα⁹⁴ ἢ σμικρὸν ἐμελλε λυπηρὸν ἀνα-
 “ σχήσειν; τί δ’ ἂν⁹⁵ ἐπιδιζήμενος ποίειμι ταῦτα; τεῦ δὲ ἐνδεῆς
 “ ἔών; τῷ πάρα⁹⁶ μὲν πάντα⁹⁷ ὅσα περ σοί, πάντων δὲ πρὸς σέο
 “ βουλευμάτων ἐπακούειν ἀξιεῦμαι. ἀλλ’ εἴ περ τι τοιοῦτον, οἷον σὺ
 “ εἶρηκας, πρήσσει ὁ ἐμὸς ἐπίτροπος, ἴσθι αὐτὸν ἐπ’ ἐωυτοῦ βαλλό-
 “ μενον πεπρήχεναι. ἀρχὴν δὲ ἔγωγε οὐδὲ ἐνδέκομαι τὸν λόγον,
 “ ὅκως τι Μιλήσιοι καὶ ὁ ἐμὸς ἐπίτροπος νέωτερον πρήσσουσι περὶ
 “ πρήγματα τὰ σά· εἰ δ’ ἄρα τι τοιοῦτο ποιεῖσι, καὶ σὺ τὸ ἐὼν ἀκή-
 “ κοας, ὦ βασιλεῦ, μάθε, οἷον πρήγμα ἐργάσαιο, ἐμὲ ἀπὸ θαλάσσης
 “ ἀνάσπαστον ποιήσας. Ἴωνες γὰρ οἴκασι, ἐμεῦ ἐξ ὀφθαλμῶν σφί
 “ γενομένον, ποιῆσαι, τῶν πάλαι ἴμερον εἶχον· ἐμέο δ’ ἂν⁹⁸ ἰόντος
 “ ἐν Ἰωνίῃ, οὐδεμία πόλις ὑπεκίνησε. νῦν ὦν ὡς τάχος με ἄφες πο-
 “ ρευθῆναι ἐς Ἰωνίην, ἵνα τοι κείνά τε πάντα καταρτίσω ἐς τωτὸ⁹⁹,
 “ καὶ κατὰ τὸν Μιλήσιον ἐπίτροπον τοῦτον, τὸν ταῦτα μηχανησάμενον,
 “ ἐγχειρίθεται παραδῶ. ταῦτα δὲ κατὰ νόον τὸν σὸν ποιήσας, θεοὺς
 “ ἐπόμενυμι¹⁰⁰ τοὺς βασιλῆτας, μὴ μὲν¹ πρότερον ἐκδύσασθαι, τὸν
 “ ἔχων κιθῶνα² καταβῆσομαι ἐς Ἰωνίην, πρὶν ἂν τοι Σαρδῶ³, νῆσον

91. ὅρα] is often suppressed, as in Hom. II. Θ, 95. LS, in BO, 380.

93. σ. ἐν αἰτίῃ σχῆς] ‘thou implicate thyself in blame.’

95. τί δ’ ἂν] Compare with this passage the reply of the Magi to Astyages, ὦ βασιλεῦ, &c; i, 120; the speech of Creon to Oedipus, Soph. OE. R. 584... 615; Sen. CE. 687... 693; and that of Hippolytus to Theseus, Eur. Hi. 1016... 1024. VK.

96. τῷ πάρα] i. e. φ’ ἴμεροισι. LAU.

97. πάντα] see the conclusion of v, 24. WE.

99. καταρτίσω ἐς τωτὸ] ‘I may re-establish on the same footing, I may settle again,’ καταρτίσων occurs Soph. CE. C. 71. WE.

100. θεοὺς ἐπόμενυμι] The deity or person, by whom one swears, is put in the accusative after verbs of ‘swearing.’ MA, 419, 3.

2. τὸν ξ. κ.] Sometimes the relative has the noun, with which it agrees, in the same case after it: MA, 474. vii, 151, 79; τὴν οὐσίαν, ἣν κατέλιπε τῷ υἱεῖ, οὐ πλείονος ἀξία ἐστίν, Lys. p. 348; φ’ τὸν πέπλον ἔχριον πόκα, τοῦτ’ ἠφάνισται, Soph. Tr. 687; VK. populo ut placere, quas fecisset fabulas, Ter. An. pr. 3; malatum, quas amor curas habet, obliviscitur, Hor. E. ii, 37.

3. Σαρδῶ] i, 170, 38; vi, 2; μεγίστη Σ. δευτέρα Σικελία, τρίτη Κρήτη, Scyl. WE. Before the time of Bias, Mantichus had advised the Messenians,

“τὴν μεγίστην, δασμοφόρον ποιήσω.” (107) Ἰστιαῖος μὲν δὴ, λέγων ταῦτα, διέβαλε.⁴ Δαρείος δὲ ἐπείθετο, καὶ μιν ἀπίει· ἐντεῖλα-
μενος, ἐπεὰν, τὰ ὑπέσχετό οἱ, ἐπιτελέα ποιήσῃ, παραγίνεσθαι οἱ
ὀπίσω ἐς τὰ Σοῦσα.

(116) Κύπριοι μὲν, ἐνιαυτὸν ἐλεύθεροι γενόμενοι, αὐτῖς ἐκ νήης
κατεδεδούλωντο· Δαυρίσης δὲ, ἔχων Δαρείου θυγατέρα, καὶ Ὑμέης
τε καὶ Ὀτάνης καὶ ἄλλοι Πέρσαι στρατηγοί, ἔχοντες καὶ οὗτοι Δα-
ρείου θυγατέρας, ἐπιδιώξαντες τοὺς ἐν Σάρδισι στρατευσάμενους
Ἰώνων, καὶ ἐσάράξαντές σφεας ἐς τὰς νέας, τῇ μάχῃ ὡς ἐπεκράτησαν,
τὸ ἐνθεῦτεν ἐπιδιελόμενοι⁵ τὰς πόλεις ἐπόρθεον. (117) Δαυρίσης
μὲν, τραπόμενος πρὸς τὰς ἐν Ἑλλησπόντῃ πόλεις, εἶλε μὲν Δάρδα-
νον⁶, εἶλε δὲ Ἀβυδὸν⁷ τε καὶ Περκώτην⁸ καὶ Λάμφακον⁹ καὶ Παι-
σόν¹⁰ ταύτας¹¹ μὲν ἐπ’ ἡμέρης ἐκάστης αἶρεε. ἀπὸ δὲ Παισοῦ ἐλαύ-
νοντ’ οἱ ἐπὶ Πάριον¹² πόλιν ἦλθε ἀγγελίη, τοὺς Κῆρας, τῶντ’ Ἰωσι
φρονήσαντας, ἀπεστάναι ἀπὸ Περσέων. ἀποστρέψας ὢν ἐκ τοῦ Ἑλ-
λησπόντου, ἤλαυνε τὸν στρατὸν ἐπὶ τὴν Καρίην. (118) Καὶ κως¹³
ταῦτα τοῖσι Καρσὶ ἐξαγγέλθη πρότερον, πρὶν¹⁴ ἢ τὴν Δαυρίσην ἀπι-
κέσθαι. πυθόμενοι δὲ, οἱ Κῆρες συνελέγοντο ἐπὶ Λευκάς τε Στήλας
καλομένηας καὶ ποταμὸν Μαρσύην¹⁵, ὅς, ῥέων ἐκ τῆς Ἰδριάδος¹⁶

πλεύσαντας ἐς Σ., κτήσασθαι (κτίσα-
σθαι?) μεγίστην τε ν. καὶ εὐδαιμονίαν
πρότην, Pau. iv, 23; ἡ Σ. μέγεθος καὶ
εὐδαιμονίαν ἔστιν ὁμοία ταῖς μάλιστα
ἐπαινουμέναις, x, p. 836. VK. The
magnitude of Sardinia was much over-
rated; its population thin; its subju-
gation no very arduous task; and its
situation peculiarly favourable for the
scheme which Darius entertained of
universal monarchy. LR.

4. διέβαλε] und. Δαρείον. SW.

5. ἐπιδιελόμενοι] ‘after distributing,
or portioning out, amongst themselves.’

6. Δάρδανον] This town, which no
longer exists, gave name to the Dar-
danelles. LR. A.

7. Ἀβυδὸν] This town was not, where
the village of Aveo or Aidos now
stands, just opposite Sestos, but rather
to the south-east on the point of Na-
gara, where its ruins are visible. LR.

8. Περκώτην] or Percope, between
Arisba and Lampsacus. LR.

9. Λάμφακον] formerly Pityusa, now
Lamsaki. The chief deity of the place
was Priapus. LR. A.

10. Παισόν] also called Apesus.
LR. A.

11. ταύτας] τούτων ἐκάστας. SW.

12. Πάριον] now Camanar. LR. A.

13. καὶ κως] ‘and it so happened
that.’

14. πρότερον, πρὶν] This pleonasm is
of frequent occurrence; vii, 8, 2; viii,
8; ix, 93. GR.

15. Μαρσύην] κατενεχθεὶς ἐπὶ τὸ
προδαστειον σφοδρῶ καὶ κατωφέρει τῷ
ρεύματι συμβάλλει πρὸς τὸν Μαίαν-
δρον, Sira. εἶδον τοὺς ποταμούς· ἀφίσαν
αὐτοὺς πηγὴ μία, M. Tyr. *Marsyas*
amnis, haud procul a Mæandri fontibus
oriens, in Mæandrum cadit: famaue
ita tenet, Celenis Marsyam [s. vii, 26,
33;] *cum Apolline tibiarum cantu cer-*
tasse, Liv. xxxviii, 13, *celer erectis de-*
scendens Marsya ripis errantem Mæan-
dron adit, mixtusque refertur, Luc. iii,
207; *petens rapidum ripis declivibus*
æquor, Marsya nomen habet, Phrygiæ
liquidissimus amnis, Ov. M. vi, 399.
SM. This river was named *Καραβή-
κης*, vii, 26, 30; from its impetu-
osity: LR. *fons ejus, ex summo mon-*
tis cacumine excurrrens, in subjectam
petram magno strepitu aquarum cadit,
Cur. iii, 1, 3. WE.

χώρης, ἐς τὸν Μαίανδρον ἐκδιδοῖ. συλληχθέντων δὲ τῶν Καρῶν ἐν-
 θαῦτα, ἐγένοντο βουλαὶ ἄλλαι τε πολλαί, καὶ ἀρίστη γε δοκίονσα
 εἶναι ἐμοὶ Πιξωδάρου τοῦ Μανσώλου, ἀνδρὸς Κινδυέος¹⁷, ὃς τοῦ
 Κιλικίων βασιλέως Συεννέσιος¹⁸ εἶχε θυγατέρα. τούτου τοῦ ἀνδρὸς ἡ
 γνώμη ἔφερε, διαβάντας τὸν Μαίανδρον τοὺς Κᾶρες, καὶ κατὰ
 νότον¹⁹ ἔχοντας τὸν ποταμὸν, οὕτω συμβάλλειν ἵνα, μὴ ἔχοντες
 ὀπίσω φεύγειν οἱ Κᾶρες, αὐτοῦ τε μένειν ἀναγκαζόμενοι, γενοίετο
 ἔτι ἀμείνονες τῆς φύσιος.²⁰ αὕτη μὲν νυν οὐκ ἐνίκα ἡ γνώμη, ἀλλὰ
 τοῖσι Πέρσησι κατὰ νότον γίνεσθαι τὸν Μαίανδρον μᾶλλον ἢ σφίσι
 δῆλα δὴ, ἣν φυγὴ τῶν Περσέων γένηται, καὶ ἐσσωθῆσι τῇ συμβολῇ,
 ὥς οὐκ ἀπονοστήσουσι, ἐς τὸν ποταμὸν ἐσπίπτοντες. (119) Μετὰ δὲ,
 παρόντων καὶ διαβάντων τὸν Μαίανδρον τῶν Περσέων, ἐνθαῦτα ἐπὶ
 τῷ Μαρσὺ ποταμῷ συνέβαλόν τε τοῖσι Πέρσησι οἱ Κᾶρες, καὶ μάχην
 ἐμαχέσαντο ἰσχυρὴν καὶ ἐπὶ χρόνον πολλόν.²¹ τέλος δὲ, ἐσώθη-
 σαν διὰ πλῆθος. Περσέων μὲν δὴ ἔπεσον ἄνδρες ἐς δισχιλίους²²,
 Καρῶν δὲ ἐς μυρίους. ἐνθεῦτεν δὲ οἱ διαφυγόντες αὐτῶν κατειλήθη-
 σαν²³ ἐς Ἀδάρανδα²⁴, ἐς Διὸς Στρατίου²⁵ ἱρὸν μέγα τε καὶ ἅγιον
 ἄλλος πλατανίστων. μῦνοι δὲ, τῶν ἡμεῖς ἴδμεν, Κᾶρες εἰσι, οἱ Δαῖ

16. Ἰδριδός] A district of Phrygia with a city of the same name, on the confines of Caria, to the east of the 'White Pillars.' *LR*.

17. Κινδυέος] Cindys was a town of Caria in the vicinity of Iassus. *LR*.

18. Συεννέσιος] Syennesis was the general name of the Cilician kings; i, 74; vii, 98; Σ. Κιλικίων ἑπαρχος, *Æsch.* P. 332; *Diod.* S. xiv, 20; *WE.* *Xen.* A. i, 2, 12; 21 &c. *BL*.

19. κατὰ νότον] i, 9; 75; *BHK.* 'in the rear,' *Thu.* i, 62. *BF.* Compare the advice of Cræsus to Cyrus, i, 207.

20. τῆς φύσιος] i. e. ἡ πεφύκασι, 'than they naturally were,' iv, 50; *STG.* παρὰ τὴν ἐκωντῶν φύσιν ἀμείνονες, vii, 103, 97; μακρῶν ἂν αὐτοὶ ἐ. viii, 86, 78.

22. ἐς δισχιλίους] 'to the number of two thousand, as many as two thousand.' Such is the meaning of ἐς with numerals in the instances in *MA*, 578. and not 'about.' *AO*.

23. κατειλήθησαν] 'were driven pellmell' into the town, so as to be 'huddled one over another.' The primitive meaning of ἐλεῖν is 'to turn

over, to roll;' and the sense of 'squeezing' and 'compression' arises either from that of 'twisting or screwing,' or from the notion of things being 'rolled or turned in upon one another,' like a heap of pebbles thrown up by a river flood. *HM. AO*.

24. Ἀδάρανδα] A town of Caria to the north of Mylasa, the south of Stratonicea, and the east of Bargasa: *LR.* λαβρὸς in the Lydian tongue signified 'an axe.' *WE.*

25. Δ. Στρατίου] The statue of Labrandean Jove in Caria held in its hand an axe, πέλεκυς, *Plu.* M. xxi, 301, f; *VK.* the form of which was two-headed; as appears from its figure on an altar, found in Caria, with the following inscription,

ΔΙΟΣΛΑΒΡΑΤΥΝ

ΔΟΥ

ΚΑΙΔΙΟΞΜΕΓΙΣ [*sic*]

ΣΤΟΥ

CHANDLER. M. Ox. pt. ii, pl. 5, 12. Jupiter was afterwards worshipped elsewhere under the title of 'Warrior;' and Mars had the same epithet. *LR.*

Στρατῖφ θυσίας²⁶ ἀνάγουσι. κατειληθέντες ὦν οὔτοι ἐνθαῦτα, ἐβουλεύοντο περὶ σωτηρίας, ὁκότερα, ἢ παραδόντες σφέας αὐτοὺς Πέρσῃσι, ἢ ἐκλιπόντες τὸ παράπαν τὴν Ἀσίην, ἀμεινον πρόξενουσι. (120) Βουλευομένοισι δέ σφι ταῦτα παραγίνονται βοηθέοντες Μιλήσιοι τε καὶ οἱ σύμμαχοι αὐτῶν. ἐνθαῦτα δέ, τὰ μὲν πρότερον οἱ Κᾶρες ἐβουλεύοντο, μετῆκαν, οἱ δὲ αὐτὶς πολεμεῖν ἐξ ἀρχῆς ἀρτέοντο. καὶ ἐπιούσι τε τοῖσι Πέρσῃσι συμβάλλουσι, καὶ, μαχεσάμενοι, ἐπὶ πλεῦν ἢ πρότερον ἐσώθησαν.²⁷ πεσόντων δὲ τῶν πάντων πολλῶν, Μιλήσιοι μάλιστα ἐπλήγησαν.²⁸ (121) Μετὰ δέ, τοῦτο τὸ τρώμα²⁹ ἀνέλαβόν³⁰ τε καὶ ἀνυμαχέσαντο οἱ Κᾶρες. πυθόμενοι γάρ, ὡς στρατεῦσθαι ὀρμέεται οἱ Πέρσαι ἐπὶ τὰς πόλεις σφέων, ἐλόχησαν τὴν ἐν Πηδάσφ ὁδὸν ἐς τὴν ἐμπεσόντες οἱ Πέρσαι νυκτός, διεφθάρησαν καὶ αὐτοὶ καὶ οἱ στρατηγοὶ αὐτῶν, Δαυρίσης καὶ Ἀμόργης καὶ Σισιμάκης· σὺν δέ σφι ἀπέθανε καὶ Μύρσος ὁ Γύγεω. τοῦ δὲ λόχου τούτου ἡγεμὼν ἦν Ἡρακλείδης Ἰβανώλιος, ἀνὴρ Μυλασσεύς. οὔτοι μὲν νυν τῶν Περσέων οὕτω διεφθάρησαν. (122) Ὑμέης δέ, καὶ αὐτὸς ἐὼν τῶν ἐπιδιωξάντων τοὺς ἐς Σάρδεις στρατευσαμένους Ἰώνων, τραπόμενος ἐς τὴν Προποντίδα³¹, εἶλε Κίον³² τὴν Μυσίην. ταύτην δὲ ἐξελὼν, ὡς ἐπύθετο τὸν Ἑλλήσποντον

26. θυσίας] The mode of sacrifice is described by App. B. M. 66. LR.

27. ἐσώθησαν] τῶν Καρῶν περὶ τοῦ πολέμου πρὸς τῷ τοῦ Λαβρανδέως ἔλσει βουλευσαμένων, ἀλκιμωτάτους ὄντας τῶν ἐν πολέμῳ γειτόνων τίνας χρῆ ποιεῖσθαι συμμάχους, οἱ μὲν τοὺς Μιλήσιους ἡγοῦντο δεῦν παρακαλεῖν· οἱ δὲ διαλύσασθαι πρὸς τοὺς Πέρσας συνεβούλευον. ἔδοξεν οὖν τοῖς Καρσὶν ἐρωτῆσαι τὸν Ἀπόλλωνα· τὸν δὲ δεῦν ἀποκρίνασθαι “πάλα πότ’ ἦσαν ἄλκιμοι Μιλήσιοι.” τοῦ δὲ χρημοῦ διαδοθέντος εἰς τὰς Ἀσιάτιδας πόλεις, οἱ μὲν Μιλήσιοι, τὴν προφῆτην αἰτιασάμενοι διεφθάρθαι χρήμασιν ὑπὸ τῶν μηδισάντων, πανθήμεναι τοῖς Καρσὶ βοηθήσαντες καὶ τοῖς Πέρσαις μετ’ ἑκείνων συμβαλόντες, σχεδὸν πάντες ἀπέθανον, Damon. VK.

28. ἐπλήγησαν] μεγάλως ἐνικήθησαν· πληρὴ γὰρ κατὰ πόλεμον, καὶ τραῦμα, ἢ ἰσχυρὰ ἦττα, Schol. on Th. πληγέντες ὑπὸ τῶν Ἀντισσαίων, ἀπεθάνον τε πολλοὶ, καὶ ἀνεχώρησαν οἱ λοιποὶ κατὰ τάχος, Thu. iii, 18. It may be observed by the way, that Herodotus generally prefers the first

orists passive, but that ἐπλήχθην is an unusual word: and further that the Attics apply πατᾶναι to the agent, and πληγῆναι to the person who suffers, VK. as ictus and ferire correspond with each other in Latin: ED. ‘were beaten’; μεγάλως πληγέντες, viii, 130, Eur. Rh. 864. BF.

29. τρώμα] i, 18; vi, 132, 52; ix, 90; STG. ἦτταν, ἐλάττωμα; WE. vi, 132; quum hæc accerta clades esset, Liv. ii, 51.

30. ἀνέλαβον] ‘they repaired’; ἀνέλαβε αἰτίην, vii, 231; ἀκήκοα ἄνδρας ἐς ἀναγκαίην ἀπειληθέντας, νενικημένους ἀναμάχεσθαι τε καὶ ἀναλαμβάνειν τὴν προτέραν κακότητα, viii, 109, 80; ἀνυμαχεῖσθαι καὶ ἀναλαβεῖν τὴν ἦτταν, Diod. S. xvi, 19; WE. τὸ παρὲν τρώμα ἀνιένται, vii, 236; ἀναμ. τὴν γεγεννημένην περιπέτειαν, Pol. i, 55, 5; κἄν ποτε πταίσωσι ἀναμάχοντα τοῖς ἔλοις, Pol. vi, 52, 6. SW. s. Liv. xxiv, 42.

31. Προποντίδα] now the sea of Marmara, or the White Sea. LR. A.

32. Κίον] now Ghio or Zemlic. LR.

ἐκλειομέναι Δαυρίσῃν καὶ στρατεύεσθαι ἐπὶ Καρίης, καταλιπὼν τὴν Προποντίδα, ἐπὶ τὸν Ἑλλησποντον ἦγε τὸν στρατόν· καὶ εἶλε μὲν Αἰολέας πάντας, ὅσοι τὴν Ἰλιάδα νέμονται, εἶλε δὲ Γέργιθας³³, τοὺς ὑπολειφθέντας τῶν ἀρχαίων Τευκρῶν³⁴ αὐτός τε Ὑμέης, αἰρέων ταῦτα τὰ ἔθνεα, νούσῃ τελευτᾷ³⁵ ἐν τῇ Τρωάδι. (123) Οὗτος μὲν δὴ οὕτω ἐτελεύτησε· Ἀρταφέρνης δὲ ὁ Σαρδίῳν ὑπαρχος καὶ Ὀτάνης ὁ τρίτος στρατηγὸς ἐτάχθησαν ἐπὶ τὴν Ἰωνίην καὶ τὴν προσεχέα Αἰολίδα στρατεύεσθαι. Ἰωνίης μὲν νυν Κλαζομενᾶς αἰρέουσι, Αἰολέων δὲ Κύμην. (124) Ἀλίσκομενέων δὲ τῶν πολλῶν· ἦν γὰρ δὴ, ὥς διέδεξε³⁶, Ἀρισταγόρης ὁ Μιλήσιος ψυχὴν οὐκ ἄκρος³⁷, δς, ταραξας τὴν Ἰωνίην καὶ ἐγκερασάμενος πρήγματα μεγάλα, δρησὸν ἐβούλευε, ὁρέων ταῦτα· πρὸς δὲ οἱ καὶ ἀδύνατα ἐφάνη βασιλεία Δαρεῖον ὑπερβαλέσθαι· πρὸς ταῦτα δὴ ὦν, συγκαλέσας τοὺς συστασιώτας, ἐβουλεύετο, λέγων, ‘ὥς ἄμεινόν σφισι εἴη κρησφύγετόν³⁸ τι ὑπάρχον εἶναι, ἣν ἄρα ἐξωθῶνται ἐκ τῆς Μιλήτου· εἴτε δὴ ὦν ἐς Σαρδῶν ἐκ τοῦ τόπου τούτου ἄγοι ἐς ἀποίκειν, εἴτε ἐς Μύρκιον τὴν Ἠδωνῶν, τὴν Ἰστιαῖος ἐτείχεε³⁹, παρὰ Δαρείου δωρεὴν λα-

33. Γέργιθας] A town to the east of Rheteum and Ophrynum, and to the south of Dardanus, vii, 43. LR. s. Xen. H. iii, 1, 15.

34. Τευκρῶν] It is probable that the Teucri were only a branch of the inhabitants of Troas, and originally of Thracian descent. MNN. A.

35. νούσῃ τελευτᾷ] vi, 1; 136; Proc. 101; 26; ἐτελεύτησε νοσήσας, Isæ. Æl. V. H. xiv, 32: und. τὸν βίον, which is supplied, ii, 121, 1; νοσήσας τελευτᾷ τὸν β. Thu. i, 138, Pla. Pro. p. 210; Dem. B. ii, p. 114; (who, in the same oration, has the expression ἀβρωστήσας ἐτελεύτησεν, p. 113; and also omits the substantive, p. 110; 111; 113; 115;) Iso. Png. p. 122. Æl. V. H. vi, 2; Eur. Hc. 419; vitam finivit, Jus. x, 3. Tacitus omits the noun, sic Tiberius finivit, A. vi, 50. Diog. L. supplies ἡμέραν τοῦ βίου, x, 22; Herodotus τὸν αἰῶνα, ix, 17, 27; and i, 32; in which latter chapter τὸν βίον is three times joined to the verb, and once omitted altogether. SH. BO, 36 f. BF. SS.

36. ὥς διέδεξε] ‘as he showed very plainly,’ i, 31; 73; ii, 134; 162; iii, 82; vii, 172, 99; viii, 3; ix, 58: und. ἐκινῶν, as after δηλοῖ, ii, 117;

ix, 68; Λιβὴν γὰρ δηλοῖ ἐκινῶν ἐούσα περιβρύτος, iv, 42. These verbs, when put intransitively, may also be rendered impersonally, ‘as was very evident;’ δηλόν ἐστι, ‘it is clear.’ SW. STG.

37. ψυχὴν οὐκ ἄκρος] ‘of no very great strength of mind.’ ἦν γὰρ, ὥς διέδεξε, ὀργὴν ἄ. ‘of a very violent temper,’ i, 73; ἀρετὴν ἄκρη, ‘of very great excellence,’ vii, 5, 26; τὰ πολέμια ἄκροι, ‘of consummate skill and bravery in war,’ vii, 111. The adjective occurs also without an accusative case following, v, 112; vi, 122. WE. SW. “Aristagoras saw the gathering storm, and could see no means of withstanding it. Herodotus accuses him of pusillanimity, apparently without reason. Aristagoras knew that, however others might make their peace, there could be no pardon for him; and, when he could no longer assist his country in the unequal contest into which he had led it, his presence might only inflame the enemy’s revenge;” MT, vii, 2.

38. κρησφύγετον] καταφυγή, ὀχύρωμα. ΓΑ.

39. ἐτείχεε] ‘began fortifying;’ v, 73. WE.

‘ἑῶν;’ ταῦτα ἐπειρώτα ὁ Ἀρισταγόρης. (125) Ἐκαταίου μὲν νῦν τοῦ Ἠγησάνδρου, ἀνδρὸς λογοποιουῦ, ‘τουτέων μὲν ἐς οὐδετέραν στέλλειν’ ἔφερε ἡ γνώμη, ‘ἐν Λέρῳ⁴⁰ δὲ τῇ νήσῳ τεῖχος⁴¹ οἰκοδομησάμενον, ‘ἡσυχίην ἄγειν, ἣν ἐκπέσῃ ἐκ τῆς Μίλητον’ ἔπειτα δὲ, ἐκ ταύτης ‘ὀρμεώμενον, κατελεύσεσθαι ἐς τὴν Μίλητον.’ ταῦτα μὲν δὴ Ἐκαταῖος συνεβούλενε. (126) Αὐτῷ δὲ Ἀρισταγόρῃ ἡ πλείστη γνώμη⁴² ἦν ἐς τὴν Μύρκινον ἀπάγειν. τὴν μὲν δὴ Μίλητον ἐπιτρέπει Πυθαγόρῃ, ἀνδρὶ τῶν ἀστῶν δοκίμῳ· αὐτὸς δὲ, παραλαβὼν πάντα τὸν βουλούμενον, ἔπλεε ἐς τὴν Θρηίκην, καὶ ἔσχε τὴν χώραν, ἐπ’ ἣν ἐστάλη. ἐκ δὲ ταύτης ὀρμεώμενος, ἀπόλλυται ὑπὸ Θρηίκων, αὐτὸς τε ὁ Ἀρισταγόρης καὶ ὁ στρατὸς αὐτοῦ, πόλιν⁴³ περικατήμενος, καὶ βουλομένων τῶν Θρηίκων ὑποσπόνδων ἐξιέναι.

40. Λέρῳ] one of the Sporades, still Lero. LR. A.

43. πόλιν] ἐν Ἐννέα Ὀδοῖσι τῇσι Ἡδωνῶν, vii, 114, 58; ἢν Ἀμφίπολιν Ἀγνων ὠνόμασεν, ὅτι ἐπ’ ἀμφότερα περιέρχοντο τοῦ Στρυμόνος, διὰ τὸ περιέχειν αὐτὴν, τείχει μακρῷ ἀπολαβὼν ἐκ ποταμοῦ ἐς ποταμὸν, περιφανῇ ἐς θάλασσαν τε καὶ τὴν ἡπειρον ἔκισεν, iv, 102; LR. τὰς τότε καλουμένας

Ἐννέα Ὀδοὺς (‘Nine Ways’), νῦν δὲ Ἀμφίπολιν, Thu. i, 100; AO. now Jamboli. LR. A. τὸ δὲ χωρίον τοῦτο, ἐφ’ οὗ νῦν ἡ πόλις ἐστίν, ἐπέκρασε μὲν πρότερον καὶ Ἀρισταγόρας ὁ Μιλήσιος, φεύγων βασιλεῖα Δαρειῶν, κατοικίσαι, ἀλλὰ ὑπὸ Ἡδωνῶν ἐξεκρούσθη, Thu. iv, 102. WE. Its sea-port was Eion, vii, 25, 24. LR. s. vi, 38, 18.

EXAMINATION QUESTIONS.

BOOK V.

1. Is Myrcinus of the same quantity as Myrsinus?
2. What other force of the imperfect may be noted, besides those already observed?
3. State the difference between *κτῆμα* and *ἐγκτήμα*.
4. Does *ἐχειν*, 'to be able,' always require a negative, or no?
5. Translate into Latin *εἰ ἐποίησας ἀπικόμενος*.
6. Give the etymology of *σπαδίξας*, and the English of *πρινί-νης*. What is one of the earliest instances of a person's being flayed alive? What was the fate of Valerian?
7. Give the etymology of Pelasgi. What was the name by which this people called themselves?
8. What does the superlative denote, when accompanied by the genitive case of the reflexive pronoun?
9. After what verbs does *ὑπὸ* precede the agent?
10. By what figure is *ἀσπίς* used for *ἀσπίδες*? Give instances of expression similar to that by which *ἀσπίς* is put for *ἀσπισταί*.
11. Give the etymology of *Κυκλάδες*. How many were they?
12. Explain the nautical term *θαλαμίσκη*.
13. What is the middle future sometimes put for?
14. What were the words punctured on the slave's head by Histiaeus? What particular does Aulus Gellius add to the story?
15. Who was the earliest Greek historian? What two meanings has the word *λογιοποιός*?
16. What is the force of *οὐκ ἔαν*? and what is it opposed to?
17. When is it that Herodotus generally uses the expression *ἔφη λέγων*?
18. What were the *στρατηγοὶ* among the Ionians? What analogous use of titles in Latin can be pointed out?
19. What is the force of *ἄκρος* in composition?
20. Whom did Leonidas marry?

21. What is known with respect to the early art of constructing maps?

22. Explain the nature of ἀναξυρίδες, and give the Gallic name for them.

23. Describe the κυρβαστή.

24. What is remarkable with respect to the Choaspes?

25. To what sea did the expression θάλασσα ἡ Ἰώνων apply?

26. Describe the materials, &c. of the ἱκετηρίη. Who may the word ἐγχειριδίους, which Æschylus used, possibly refer to? n. 80.

27. Give the value of a talent, and of a mina, in round numbers. n. 71.

28. Whom do Thucydides and Plato consider as the eldest son of Pisistratus?

29. What are the two different opinions as to the derivation of the words γεφυραῖοι and γέφυρα?

30. Mention the number of the Amphictyonic council, the time and place of meeting, and the extent of its authority.

31. What was the difference between Parian and Porine marble? To what uses was the former chiefly applied? And what reason is assigned for another name which it bore?

32. Can any instances be given of the Pythian oracle being influenced by bribery?

33. What do you infer from a comparison of the significations of πρεσβύτερα and νεώτερα?

34. What was the ancient harbour of Athens? What was subsequently the principal port?

35. What was Thessaly famous for? and what circumstances are connected with this celebrity?

36. How does Frontinus account for the defeat of the Thesalian cavalry in Attica by Cleomenes?

37. What skill appears to have characterised the Pelasgian race?

38. What is the other name of the Scamander, and the etymology of it?

39. What were the Carians proverbially? Does Herodotus say any thing favourable of them? Does Cicero speak equally in dispraise of any other people?

40. What names did Erichthonius give to the Athenian tribes?

41. Who augmented the number of the tribes to twelve?

42. Explain the meaning of the terms Geleontes, Ægicores, Argades, and Hopletes; and the difference between δῆμος and δῆμοι.

43. Give the names of the ten tribes : by whom were they selected ?

44. Was there any family connexion between Achilles and Ajax ?

45. What was the office of the *φύλαρχος* ?

46. Was there more than one *βουλή* at Athens ? what does *βουλή* by itself signify ?

47. By what supposition can the difficulties respecting the site of Hysiae be obviated ?

48. Explain the phrase *ὅπλα τίθεσθαι*.

49. Who were the Tyndaridæ ? and why were they so called ? What was another name for them ? How did the Spartans designate them in common discourse ? What was used as emblematical of them ? and what was its name ?

50. Give the etymology of Euripus. What does Livy say of it ?

51. Explain the words *κληροῦχος*, *ἱπποβοτής*, *παχὺς*, *ἰσηγορίη*, *ισοκρατίη*, *πολύφημον*, *ἀκήρυκτος*, and *κίεδηλος*.

52. What was the ransom of prisoners fixed at, during the Peloponnesian war ? Had it been higher, or lower, previously ?

53. What two temples were situated on the west of the citadel ? Who rebuilt the propylæa of the acropolis ?

54. Explain the difference between *εἰ καὶ* and *καὶ εἰ*.

55. What was the connexion between Thebes and Ægina ? In what poet is this repeatedly stated ? n. 94.

56. Explain the etymologies and difference of *τέμενος*, *ιερόν*, *ναὸς*, and *χρηστήριον*. n. 10.

57. What was the nature of the *χρησμοί*, which were kept at Athens ?

58. Mention some of the unamiable traits in the Lacedæmonian character. n. 93. n. 53. n. 67. n. 81. n. 87.

59. What is the metaphor in *ισόβροπον* ?

60. How may the change in the sentiments of the Corinthians towards the Athenians be very naturally accounted for ?

61. What English phrase answers to *πᾶν χρῆμα κινέειν* ?

62. Explain the difference of *ὄπλιται*, *ψιλοί*, and *πελτασταί*.

63. How is the use of an accusative, or dative, after *νομίζειν* to be accounted for ?

64. How is the discrepancy in statements of the number of Athenian citizens to be reconciled ?

65. Had the Lacedæmonians, or the Athenians, stronger inducements to engage in the Persian war ?

66. What is to be observed with respect to the use of

στρατός, στόλος, νῆες, στρατιῶται, &c. when they are introduced in a proposition to signify that by which the agent is accompanied?

67. What is the observation of Matthiæ as to the relative position of the names of places and countries? What is Dr. Bloomfield's remark on this? and upon what philosophical principle does Dr. Arnold explain the variation of practice? n. 57.

68. Is τῶν τις στρατιωτέων an extraordinary, or ordinary, collocation in Herodotus?

69. What is the sense of ἀλώπηξ in n. 65, on γ, 101?

70. When do the Latin poets use *Cybele*? and when *Cybele*?

71. Was there more than one reason for the Persians demolishing the temples of Greece? Mention some of those which were burnt by them.

72. What customs can be mentioned illustrative of the action of Darius, when he prayed that he might be revenged on the Athenians? Who was the Jupiter, to whom his prayer was addressed?

73. What ellipsis will account for the use of the infinitive for the imperative? what different words are often supplied? what is generally to be understood in the Attic poets? What different explanation of the idiom is preferred by Schæfer and Hermann?

74. What are the literal and secondary significations of *τίσασθαι*?

75. Is there any thing remarkable in the use which Demosthenes makes of *ἔχειν* with an adverb?

76. Who were the chief deities of Ephesus, Delos, Samos, Naxos, and Lampsacus, respectively?

77. What was the general name of the kings of Cilicia? and of the kings of Babylon?

78. What are the meanings of *ὑπέρ*, and of *ἐς*, with numerals?

79. Give the etymology of *Labranda*.

80. What slight was thrown by the oracle on the character of the Milesians? How did this people act in the Carian war?

81. What is to be observed as to the uses of *πληξαι*, *πληχθῆναι*, *πληγῆναι*, *πατάξαι*, and *παταχθῆναι*? Is any thing similar to be noticed in Latin? n. 23.

82. With what verb is *ἀναλαμβάνειν* frequently coupled?

83. What is the force of *ἄκρος* out of composition?

84. How does Mitford defend Aristagoras from the imputation of pusillanimity?

ERATO.

ARGUMENT OF THE SIXTH BOOK.

Histiæus arrives at Sardis, and, not being received by the Ionians, withdraws to Byzantium : 1—5. The Persians invest Miletus by land ; defeat the Greek fleet under Dionysius, who escapes to Sicily ; and capture the city : 6—20. A body of Samians and Milesians takes Zancle in Sicily by treachery : 22—24. Caria is reduced : 25. Histiaæus, after conquering Chios, attacks Thasos ; but, landing in Mysia, is defeated and taken by Harpagus ; Artaphernes puts him to death : 26—30. The Persians subjugate the islands ; Ionia is enslaved a third time ; the Hellespontine cities are reduced : 31—33. Affairs of the Chersonese ; Miltiades I ; Stesagoras ; Miltiades II, who flies to Athens ; his son Metiochus is carried captive into Persia : 34—41. Artaphernes regulates Ionia : 42. Expedition of Mardonius ; he subdues Thasos and Macedonia ; his fleet being wrecked about Athos, he returns to Asia. Thasos still further enslaved : 43—47. Darius demands from the Greeks earth and water ; the Æginetans comply : 48—50. Affairs of Sparta ; feuds of Cleomenes and Demaratus : 51 ; 61 ; 64. Leotychides : 65. Demaratus is deposed : 66 ; 67. He crosses over to Darius, and is succeeded by Leotychides : 70 ; 71. Hostages taken from Ægina by the Spartans, and sent to Athens : 73. The intrigues of Cleomenes being detected, he flies his country ; levies forces for an invasion, and is reinstated ; he afterwards goes mad, and destroys himself : 74 ; 75. Hostilities between Athens and Ægina : 85—93. Expedition under Datis and Artaphernes takes Naxos, Carystus, and Eretria. Hippias conducts the Persians to Marathon ; where the Athenians and Plataeans meet them. The Spartans are detained at home by their law : 94—108. Miltiades persuades the Polemarch to give the casting vote for engaging the enemy. Battle of Marathon ; seven ships taken ; the rest of the fleet fails in an attempt to surprise Athens, and retreats to Asia : 109—117. Eretrian captives : 119. Lacedæmonians reach Athens : 120. Miltiades attacks Paros unsuccessfully ; meets with an accident, which ultimately proves fatal ; and is fined on his return home : 132—136.

Η Ρ Ο Δ Ο Τ Ο Υ

ΙΣΤΟΡΙΩΝ ΕΚΤΗ.

ΕΡΑΤΩ.

(1) 'ΑΡΙΣΤΑΓΟΡΗΣ μέν νυν, 'Ιωνίην ἀποστήσας, οὕτω τελευτᾷ· 'Ιστιαῖος δὲ ὁ Μιλήτου τύραννος, μεμετιμένος¹ ὑπὸ Δαρείου, παρῆν ἐς² Σάρδεις. ἀπιγμένον δὲ αὐτὸν ἐκ τῶν Σούσων εἴρετο 'Αρταφέρνης ὁ Σαρδίων ὑπαρχος, 'κατὰ κοῖον τι δοκίει 'Ιωνας ἀπεσθάναι; ' ὁ δὲ οὐ τε εἰδέναι ἔφη, ἐθώμαζέ τε τὸ γεγονὸς, ὥς οὐδὲν δῆθεν³ τῶν παρεόντων πρηγμάτων ἐπιστάμενος. ὁ δὲ 'Αρταφέρνης, ὁρέων αὐτὸν τεχνάζοντα⁴, εἶπε, εἰδὼς τὴν ἀτρεκίην τῆς ἀποστάσιος· "οὕτω τοι, " 'Ιστιαῖε, ἔχει⁵ κατὰ ταῦτα τὰ πρήγματα· τοῦτο τὸ ὑπόδημα⁶ ἔβρα- " ψας⁷ μὲν σὺ, ὑπεδήσατο δὲ 'Αρισταγόρης." (2) 'Αρταφέρνης μὲν ταῦτα ἐς τὴν ἀπόστασιν ἔχοντα εἶπε· 'Ιστιαῖος δὲ, δείσας ὡς συν-ιέντα 'Αρταφέρνηα, ὑπὸ τὴν πρώτην ἐπελθοῦσαν νύκτα ἀπέδρη ἐπὶ θάλασσαν, βασιλέα Δαρεῖον ἐξηπατηκῶς, ὃς⁸, Σαρδῶ νῆσον τὴν μεγίστην ὑποδεξάμενος κατεργάσασθαι, ὑπέδυνε τῶν 'Ιώνων τὴν ἡγεμονίην τοῦ πρὸς Δαρεῖον πολέμου.⁹ διαβὰς δὲ ἐς Χίον, ἐδέθη ὑπὸ

1. μεμετιμένος] ν, 108; vii, 229; WE. for μεμετιμένος, a very anomalous form, MA, 170; 209, 3. as if there were a simple verb μετίω of the same signification as μεθίημι. SW.

2. παρῆν ἐς] vi, 24, 30; ἦλθεν, Hes. SS. Various verbs, which of themselves do not imply motion, receive this sense by the construction with ἐς. MA, 578, 3. s. viii, 60, 3; SD, on Xen. A. i, 2, 2.

5. οὕτω ἔχει] VG, v, 7, 9. MA, 604.

6. ὑπόδημα] This metaphor is explained by Tzetzes, τὴν ὑπόθεσιν δέδωκεν 'Ιστιαῖος, ἐς τέλος δ' ἐξεπέρα-

νεν αὐτὴν 'Αρισταγόρας, iii, 324; ix, 240; οὐδ' ἐγὼ τὸ πρᾶγμα τοῦθ', ὅθεν πάλαι κατνύεται, Arist. Eq. 314; VK. σὺ γ' οἶσθα κάττυμα, ib. 315.

7. ἔβραψας] The same metaphor is used, ix, 17; Hom. O. Γ, 118; Π, 422; Eur. An. 828; 903; I. T. 682; metuo ne quid suo suat capiti, Ter. Ph. iii, 2, 6. Hence also βαφεὺς, Æsch. A. 1594; BL. BEC. and μηχανορῳδός, Soph. CE. R. 387.

9. τῶν 'Ι. τοῦ πολέμου] 'of the war of the Ionians; ' SW. 'of the Ionians in the war; ' as one substantive sometimes governs two different genitives in different relations. MA, 314, obs. 1.

Χίων, καταγνωσθεὶς πρὸς αὐτῶν νεώτερα πρήσσειν πρήγματα ἐς ἑωντούς ἐκ Δαρείου. μαθόντες μέντοι οἱ Χῖοι τὸν πάντα λόγον, ὡς πολέμιος εἴη βασιλεῖ, ἔλυσαν αὐτόν. (3) Ἐνταῦθα δὲ, εἰρωτεύμενος ¹⁰ ὑπὸ τῶν Ἴωνων ὁ Ἰστιάιος, 'κατ' ὅ,τι προθύμως οὕτω 'ἐκέστειλε τῷ Ἀρισταγόρῃ ἀπίστασθαι ἀπὸ βασιλείας, καὶ κακὸν ' τοσοῦτον εἴη Ἴωνας ἐξεργασμένος; ' τὴν μὲν γενομένην αὐτοῖσι ¹¹ αἰτίην οὐ μάλα ἐξέφαινε, ὁ δὲ ἔλεγέ σφι, ὡς ' βασιλεὺς Δαρεῖος ' ἐβουλεύσατο, Φοίνικας μὲν ἐξαναστήσας, ἐν τῇ Ἰωνίῃ κατοικίσαι ¹², ' Ἴωνας δὲ ἐν τῇ Φοινίκῃ' καὶ τούτων εἵνεκα ἐπιστελλεῖν' οὐδὲν τι πάντως ¹³ ταῦτα βασιλεὺς βουλευσαμένον, ἐδειμάτου ¹⁴ τοὺς Ἴωνας. (4) Μετὰ δὲ, ὁ Ἰστιάιος δι' ἀγγέλου ποιούμενος Ἑρμίππου ¹⁵, ἀνδρὸς Ἀταρνέϊτew, τοῖσι ἐν Σάρδισι ἐοῦσι Περσέων ἐπεμπε βυβλίαν, ὡς προλελεσχηνευμένων αὐτῷ ἀποστάσιος πέρι. ὁ δὲ Ἑρμιππος, πρὸς τοὺς μὲν ἀπεπέμφθη, οὐ διδοῖ, φέρων δὲ ἐνεχείρισε τὰ βυβλία Ἀρταφέρνηϊ. ὁ δὲ, μαθὼν ἅπαν τὸ γινόμενον, ἐκέλευε τὸν Ἑρμιππον τὰ μὲν παρὰ τοῦ Ἰστιάιου δοῦναι φέροντα τοῖσι περ ἔφερε, τὰ δὲ ἀμοιβαῖα, τὰ παρὰ τῶν Περσέων ἀντιπεμπόμενα Ἰστιάῳ, ἑωυτῷ δοῦναι' τούτων δὲ γενομένων φανερῶν, ἀπέκτεινε ἐνθαῦτα πολλοὺς Περσέων ὁ Ἀρταφέρνης. περὶ Σάρδεις μὲν δὴ ἐγένετο ταραχή. (5) Ἰστιάιον δὲ, ταύτης ἀποσφαλέντα τῆς ἐλπίδος ¹⁶, Χῖοι κατήγον ἐς Μίλητον, αὐτοῦ Ἰστιάιου δεσηθέντος. οἱ δὲ Μιλήσιοι, ἄσμενοι ἀπαλλαχθέντες καὶ Ἀρισταγόρῳ, οὐδαμῶς πρόθυμοι ἦσαν ἄλλον τύραννον δέκεσθαι ἐς τὴν χώραν, οἳα τε ἐλευθερίας γυσάμενοι. καὶ δὴ, νυκτὸς γὰρ ἐούσης βίῃ ἐπειράτο ¹⁷ κατιῶν ὁ Ἰστιάιος ἐς τὴν Μίλητον, τιτρώσκειται τὸν μηρὸν ὑπὸ τευ τῶν Μιλησίων. ὁ μὲν δὴ, ὡς ἀπωστός τῆς ἑωυτοῦ ¹⁸ γίνεταί, ἀπικνέεται ὀπίσω ἐς τὴν Χίον, ἐνθεῦτεν δὲ, οὐ γὰρ ἔπειθε τοὺς Χίους, ὥστε ἑωυτῷ δοῦναι ¹⁹ νέας, διέβη ἐς Μυτιλήνην, καὶ ἔπεισε

11. αὐτοῖσι] governed by ἐξέφαινε. WE.

12. ἐξαναστήσας ... κατοικίσαι] It was the more easy to persuade the Ionians of this, from its being the common practice of the Assyrians (11 Kings xviii, 32;) and Persians (v, 14; vi, 9; 119;). Philip of Macedon adopted this custom; ut pecora pastores, nunc in hibernos, nunc in aestivos saltus, trahunt; sic ille populos et urbes, ut illi vel replenda vel derelinquenda quæque loca videbantur, ad libidinem suam transfert, Jus. viii, 6. WE.

13. οὐδὲν τι πάντως] v, 65. WE.

Some conjunction, or the adverb οὕτω, appears wanting: and this omission renders it an instance of anacoluthia, as if λέγων, and not ἔλεγε, had preceded. MA.

14. ἐδειμάτου] BL, on Æ. Ch. 832.

15. δι' ἀγγέλου π. 'Ε.] 'acting by means of Hermippus as envoy', i.e. 'employing Hermippus as envoy'; διὰ χρηστηρίων π. viii, 134. WE.

16. ἀποσφαλέντα τῆς ἐ.] ψευσθέντας ἐ. μεγάλῃς, ii, 13. STG.

18. ἀπωστός τῆς ἐ.] ἀ. γῆς ἀποβριθήσομαι, Soph. Aj. 1038; γ. ἀπώσαι πατρίδος, GE. R. 641. WE.

Λεσβίους δοῦναι οἱ νέας. οἱ δὲ, πληρώσαντες²⁰ ὀκτὼ τριήρεις, ἔπλεον ἅμα Ἰστιαίῳ ἐς Βυζάντιον· ἐνθαῦτα δὲ ἰζόμενοι²¹, τὰς ἐκ τοῦ Πόντου ἐκπλωούσας τῶν νεῶν ἐλάμβανον, πλην ἥ ὅσοι αὐτῶν Ἰστιαίῳ ἔφασαν ἐτοῖμοι εἶναι πείσεσθαι.²²

(6) Ἰστιαῖος μὲν νυν καὶ Μυτιληναῖοι ἐπόλεον ταῦτα· ἐπὶ δὲ Μίλητον αὐτὴν ναυτικὸς πολλὸς καὶ πεζὸς ἦν στρατὸς προσδόκιμος· συστραφέντες γὰρ οἱ στρατηγοὶ τῶν Περσέων, καὶ ἐν ποιήσαντες στρατόπεδον, ἤλαννον ἐπὶ τὴν Μίλητον, τὰ ἄλλα πολισμάτα περὶ ἐλάσσονος²³ ποιησάμενοι. τοῦ δὲ ναυτικοῦ Φοίνικες μὲν ἦσαν προθυμότατοι· συνεστρατεύοντο δὲ καὶ Κύπριοι, νεωστὶ κατεστραμμένοι, καὶ Κιλικίης τε καὶ Αἰγύπτιοι. (7) Οἱ μὲν δὴ ἐπὶ τὴν Μίλητον καὶ τὴν ἄλλην Ἰωνὴν ἐστράτευσαν· Ἴωνες δὲ, πυνθανόμενοι ταῦτα, ἔπεμπον προεούλους²⁴ σφέων αὐτῶν²⁵ ἐς Πανιώνιον,²⁶ ἀπικομένοισι δὲ τούτοισι ἐς τοῦτον τὸν χῶρον, καὶ βουλευόμενοισι, ἔδοξε ‘πεζὸν μὲν στρατὸν ‘μὴ συλλέγειν ἀντίξουν Πέρσῃσι, ἀλλὰ τὰ τείχεα ῥύεσθαι²⁷ αὐτοὺς ‘Μιλησίους, τὸ δὲ ναυτικὸν πληροῦν, ὑπολειπομένους μηδεμίαν τῶν ‘νεῶν· πληρώσαντας δὲ, συλλέγεσθαι τὴν ταχίστην²⁸ ἐς Λάδην²⁹, ‘προναυμαχῆσοντας Μιλήτου·’ ἡ δὲ Λάδη ἐστὶ νῆσος μικρὴ ἐπὶ τῇ πόλει³⁰ τῇ Μιλησίῳν κειμένη. (8) Μετὰ δὲ ταῦτα, πεπληρωμένῃσι τῇσι νηυσὶ παρήσαν οἱ Ἴωνες, σὺν δὲ σφί καὶ Αἰολέων οἱ Δέσπον νέμονται· ἐτάσσοντο δὲ ὧδε· τὸ μὲν πρὸς τὴν ἔω εἶχον κέρας αὐτοὶ Μιλήσιοι, νέας παρεχόμενοι ὀγδῶκοντα· εἶχοντο δὲ τουτέων Πιρηνέες

19. ἔπειθε ὥστε δοῦναι] MA, 531, obs. 2.

20. πληρώσαντες] und. ἐπιβατῶν, or the cognate substantive πληρωμάτων. SH, on BO, 93.

21. ἰζόμενοι] ‘stationing themselves.’

22. ἐτοῖμοι πείσεσθαι] χωρεῖν ἐτοιμος, Soph. Aj. 824.

23. περὶ ἐλάσσονος] In such phrases, the idea of ἀντὶ seems to be implied in περὶ. MA, 589, 5, a.

24. προεούλους] ‘deputies or delegates to a council;’ vii, 172; s. i, 170. WE.

25. σφέων αὐτῶν] ‘of’ (i. e. from among) ‘themselves, of their own number;’ SW. πέμπουσιν ἑαυτῶν ἐθελόντας, Thu. i, 60; 61 twice; 64 &c.

27. ῥύεσθαι] ‘to defend.’ εἴ πως διαφυλάξαιεν τὰ τείχεα, vi, 101. GR.

29. Λάδην] κείται δὲ αὕτη ἐπὶ τῇ Μιλήτῳ, Arr. Al. i, 19; πρόκειται ἡ Λ.

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ν. πλησίον, Str. xiv; ἐστὶ δὲ Μιλησίῳς πρὸ τῆς πόλεως Λ. ν. Pau. i; GR. ἐπικειμένη ν. Thu. viii, 17. This island is now joined on to the continent. LR. “The site of Miletus has now long ceased to be maritime, and Lade to be an island. The bay, on which that city stood, has been gradually filled with the sand brought down by the river Latmus; and Lade is an eminence in a plain. See Chandler’s Travels, or rather Voyage par M. de Choiseuil Gouffier. Mÿus, near the mouth of the Mæander, underwent earlier the same fate: Pau. vii, 2.” MT, vii, 2.

30. ἐπὶ τῇ πόλει] νήσον ἐπὶ Πελοποννήσῳ, iii, 69; ἡ ἐπὶ Λοκροῖς νῆσος, Thu. ii, 32. It would be more natural for us to say ‘lying off the city, or coast.’ AO. Sicani prætenta sinu jacet insula contra Plemmyrium, Vir. Æ. iii, 692.

δυνάδεκα νηυσὶ καὶ Μνουσίῳ τρισὶ νηυσί· Μνουσίῳ δὲ Τηίῳ εἶχοντο ἑπτακαίδεκα νηυσί· Τηίῳ δὲ εἶχοντο Χίοι ἑκατὸν νηυσί· πρὸς δὲ τούτοις Ἐρυθραῖοι³¹ τε ἐτάσσοντο καὶ Φωκαεῖς, Ἐρυθραῖοι μὲν ὅκτῳ νέας παρεχόμενοι, Φωκαεῖς δὲ τρεῖς· Φωκαέων δὲ εἶχοντο Λέσβιοι νηυσὶ ἐξοδμήκοντα· τελευταῖοι δὲ ἐτάσσοντο, ἔχοντες τὸ πρὸς ἐσπέρην κέρας, Σάμιοι ἐξήκοντα νηυσί· πασέων δὲ τούτων ὁ σύμπαρ ἀριθμὸς ἐγένετο τρεῖς καὶ πεντήκοντα καὶ τριηκόσια τριήρεις. (9) Αὗται μὲν Ἴωνων ἦσαν· τῶν δὲ βαρβάρων τὸ πλῆθος τῶν νεῶν ἦσαν ἑξακόσαιοι. ὥς δὲ καὶ αὗται ἀπὶ κατοπρὸς τὴν Μιλησίην, καὶ ὁ πεζὸς σφὶ ἅπας παρῆν, ἐνθαῦτα οἱ Περσῶν στρατηγοί, πυθόμενοι τὸ πλῆθος τῶν Ἰάδων νεῶν, καταβρώδῃσαν, μὴ οὐ δυνατοὶ γένηνται υπερβαλέσθαι, καὶ οὕτω οὐκ ἐπὶ τὴν Μίλητον οἶοι τε ἔωσι ἐξελεῖν, μὴ οὐκ ἔόντες³² ναυκράτορες³³, πρὸς τε Δαρείου κινδυνεύουσι κακὸν τι λαβεῖν. ταῦτα ἐπιλεγόμενοι, συλλέξαντες τῶν Ἴωνων τοὺς τυράννους, οἳ, ὑπ' Ἀρισταγόρῳ μὲν τοῦ Μιλησίου καταλυθέντες τῶν ἀρχέων³⁴, ἔφευγον ἐς Μήδους, ἐτύγγαλλον δὲ τότε συστρατευόμενοι ἐπὶ τὴν Μίλητον, τούτων τῶν ἀνδρῶν τοὺς παρεόντας συγκαλέσαντες, ἔλεγόν σφὶ τάδε· “Ἄνδρες Ἴωνες, νῦν τις³⁵ ὑμέων εὖ ποιῆσας φανήτω³⁶ τὸν βασιλεὺς οἶκον· τοὺς γὰρ ἑωυτοῦ ἕκαστος³⁷ ὑμέων πολιήτας πειράσθω³⁸ ἀποσχίζων ἀπὸ τοῦ λοιποῦ συμμαχοῦ.³⁹ προῖσχύμενοι δὲ ἐπαγγεῖλασθε τάδε· ὥς πείσονται τε “ἄχαρι⁴⁰ οὐδὲν διὰ τὴν ἀπόστασιν, οὐδὲ σφὶ οὔτε τὰ ἰρὰ οὔτε τὰ “ἴδια⁴¹ ἐμπρόσθεται,⁴² οὐδὲ βιαιότερον ἔξουσιν οὐδὲν, ἢ πρότερον εἶχον.

31. Ἐρυθραῖοι] Erythræ, so named from its founder Erythrus son of Rhadamanthus, once called Cnopolis, and now Eretri, or Lythry. *LR.* Liv. xxviii, 8, 2.

32. μὴ οὐκ ἔόντες] ‘in case of not being; unless they are.’ *STG.* s. vi, 106, 64.

33. ναυκράτορες] This word occurs in *Thu.* v, 97; *Soph. Ph.* 1100. *BF.*

34. τῶν ἀρχέων] s. *BF.* on *Th.* ii, 65. Verbs signifying ‘to cease, to make to cease, &c.’ require a genitive. *MA.* 331, d. vi, 94. The circumstance is mentioned v, 37. *WE.*

35. τις] i. e. πᾶς τις, or ἕκαστος, ‘each individual,’ vii, 5; 10, 26; 237; viii, 109; ix, 78; 98; *Thu.* i, 40; 42; *BL.* on *Æ.* Ch. 53; *MA.* 487, 2. ὀρχεῖσθω τις, Ion in *Ath.* xi, 8. This use of the enclitic is very frequent in *Hom.* *Il.* Γ, 297; B, 355;

382 &c.; in the imitation of which passage Milton repeats the word “each,” *P. L.* vi, 535; *TR.* and ἕκαστος ὑμέων here follows in much the same sense.

37. ἑωυτοῦ ἕκαστος] vi, 10. *WE.* In Latin *quisque* is very commonly combined with the reflexive pronoun *se* or its possessive *suus*.

39. τοῦ συμμαχοῦ] ix, 106, 16; *συμμαχικὸν*, *Thu.* ii, 22; 101; iii, 3; iv, 77; v, 6; vii, 20; *Dio C.* 1339, 70; *Arist. C.* 193; *DU. BF.* ‘the allies,’ collectively, considered as a body; τὸ πολιτικὸν, ‘the citizens,’ vii, 103. Adjectives in -ικὸς are used in the neuter singular, with an article, but without a substantive, to express ‘a whole.’ *MA.* 267, a.

41. ἰρὰ... ἴδια] vi, 13; viii, 109. The former word denotes ‘the temples of the gods,’ the latter agrees with *οἰκοδομήματα* understood, and signifies

“ εἰ δὲ ταῦτα μὲν οὐ ποιήσουσι, οἱ δὲ πάντως διὰ μάχης ἐλεύσονται⁴³, “ τὰδε σφί λέγετε ἐπηρεάζοντες⁴⁴, τὰ περ σφέας κατέξει· ὥς, ἔσω- “ θέντες τῇ μάχῃ, ἑξανδραποδιεῦνται, καὶ ὥς τὴν χώραν ἄλλοισι “ παραδώσομεν.” (10) Οἱ μὲν δὲ ἔλεγον ταῦτα· τῶν δὲ Ἰώνων οἱ τύραννοι διέπεμπον νυκτὸς, ἕκαστος ἐς τοὺς ἑωυτοῦ ἐξαγγελλόμενος. οἱ δὲ Ἴωνες, ἐς τοὺς καὶ⁴⁵ ἀπίκοντο αὐταὶ αἱ ἀγγελίαι, ἀγνωμοσύνη τε διεχρέωντο, καὶ οὐ προσέεντο τὴν προδοσίην, ἑωυτοῖσι τε ἕκαστοι ἐδόκεον μόνοισι ταῦτα τοὺς Πέρσας ἐξαγγέλλεσθαι. ταῦτα μὲν νυν ἰθὺς ἀπικομένων ἐς τὴν Μίλητον τῶν Περσέων ἐγίνετο. (11) Μετὰ δὲ⁴⁶, τῶν Ἰώνων συλληχθέντων ἐς τὴν Λάδην, ἐγίνοντο ἀγοραί. καὶ δὴ κού σφί καὶ ἄλλοι ἡγορώοντο, ἐν δὲ δὴ καὶ⁴⁶ ὁ Φωκαεὺς στρατηγὸς Διονύσιος, λέγων τάδε· “ ἐπὶ “ ξυροῦ γὰρ⁴⁷ ἀκμῆς⁴⁸ ἔχεται ἡμῖν τὰ πρήγματα, ἄνδρες Ἴωνες, ἡ

not only ‘private houses,’ but all buildings not set apart for religious purposes, especially ‘public edifices:’ *δσια* is also opposed to *ιερά*. *VK*.

42. ἐμπρήσεται] *συλῆσθαι* σφισι καὶ τὰ *ιερά* καὶ τὰς *πατρίδας* ἐμπρήσεται, *Pau.* iv, p. 297. *VK*.

44. ἐπηρεάζοντες] ‘insulting and menacing;’ *St Matthew* v, 44; *St Luke* vi, 28; *i St Peter* iii, 16; *μηδὲνα ἐπηρεάζεσθαι, μήτε ματαλοῖς ἐγκλήμασι περιπίπτειν*, *Herod.* ii, 4, 16; *SS.* ὁ ἐπηρεάζων φαίνεται καταφρονεῖν ἔστι γὰρ ὁ ἐπηρεασμὸς, ἐμποδισμὸς ταῖς βουλήσεσιν, οὐχ ἵνα τι αὐτῷ, ἀλλ’ ἵνα μὴ ἐκείνῳ, *Arist. Rh.* ii, 2, 3; *παρὴν δρᾶν πᾶσαν τὴν πόλιν πεπληρωμένην βερεως, καὶ φόνων, καὶ παντοίων ἀνομιμάτων οἱ μὲν γὰρ διὰ τὰς προπαρχούσας ἐχθρας οὐδεμιᾶς ἐπηρείας ἀπείχοντο*, *Diod. S.* xix; *WS.* ἐχθροῦ ἐπηρείαν ἔχει, καὶ θέρειν, καὶ λοιδορίαν, καὶ προπηλακισμόν, *Dem. Co.* p. 229, 8. *VC*. The sense of the verb is not very unlike that of “To *bully*, to overbear with noise or menaces;” *Todd’s JO*.

45. καὶ] The conjunction, which seems redundant, after relatives is perhaps equivalent to the Latin *cumque*. It occurs, ii, 114; *Pla. A.* i, 6; (*AST*; *BUT*). ἀλλὰ τί καὶ φῆς τοῦτο; *L.* vii, 22. *STG*.

46. ἐν δὲ δὴ καὶ] ‘and amongst others;’ v, 95; vi, 50, 89; vii, 238, 95; *HGV*, on *VG*, iv, 14. This

phrase is used when the most important of several things or persons, previously mentioned, is to be distinguished, iii, 39. Prepositions are often put adverbially, as *μετὰ* is just above, without a case, especially *ἐν* in Ionic. *MA*, 289, 3; 594, 1.

47. γὰρ] *HGV*, on *VG*, viii, 5, 4. *Longinus* gives this as an instance of hyperbaton, and says the order of the words is *ᾧ δ.* “*Ἦ. νῦν καιρὸς ἐστὶν ὧν πόνους ἐπιδέχεσθαι ἐπὶ ξ. γὰρ ᾧ δ.* ἡ. τὰ π. 22. *WE*.

48. ἐπὶ ξυροῦ ἀκμῆς] ‘on a razor’s edge,’ i.e. ‘in a very critical situation:’ *ἐπὶ κινδύνου*, *Hes. BL*. *Homer* is the first who uses this metaphor, *πάντεςσιν ἐ. ξ. ἴσταται ἀκμῆς ἡ βλεθρος ἢ βιῶναι*, *Il. K*, 173; which many have imitated, *νῦν πάντες ἐ. ξ. ἴστανται ᾧ δ.* *Synes. de R.* p. 21, 2; *κίνδυνός τοι ἐ. ξ. ἴσταται ᾧ δ.* *Theog.* 557; *ἀκμῆς ἑστακυῖαν ἐ. ξ.* ‘*Ἑλλάδα πᾶσαν*, *Simon.* ἐπ’ αὐτοῦ τοῦ ξ. τῆς ἀκμῆς ἐστηκότος, ἡ εἶναι τὴν Ἑ. ἡ μὴ, *Aristid.* in *Th. t.* iii, p. 303. In other authors, sometimes *ἀκμῆς* is omitted, as *Æsch. Ch.* 870; *ἀνθρώπων σωτήρες ἐ. ξ. ἦδη ὄντων*, *Theoc.* xxii, 6; *φρόνει βεβῶς νῦν ἐ. ξ. τύχης*, *Soph. An.* 1008; *MV.* and sometimes *ξυροῦ*, as *Eur. Ph.* 1097; *HI.* 896; *ἄνδρες φίλοι, ἦτ’, ἐγκονεῖτε, σπεύθεθ’, ὥς ὁ καιρὸς οὐχὶ μέλλειν, ἀλλ’ ἔστ’ ἐπ’ αὐτῆς ᾧ δ. ἡ δὲ παρόντ’ ἀμύνειν*, *Arist. Pl.* 254; *νῦν ἐπ’ αὐτὴν ἦκει τὴν ἀκμὴν*, *Dem.* p. 37, 56: (*occasio* or *tempus*) *pendens* in
N 2

“ εἶναι ⁴⁰ ἐλευθέροισι ἢ δούλοισι, καὶ τούτοις ⁵⁰ ὡς δρηπέτησι· νῦν
 “ ὦν ἡμέες, ἣν μὲν βούλησθε ταλαιπωρίας ἐνδέκεσθαι, τὸ παραχρῆμα
 “ μὲν πόνος ⁵¹ ὑμῖν ἔσται, οἳ τε δὲ ἔσεσθε, υπερβαλόμενοι τοὺς
 “ ἐναντίους, εἶναι ἐλεύθεροι· εἰ δὲ μαλακῇ τε καὶ ἀταξίῃ διαχρή-
 “ σεσθε, οὐδεμίαν ἡμέων ἔχω ἐλπίδα, μὴ οὐ δώσειν ὑμέας δίκην τῷ
 “ βασιλεῖ τῆς ἀποστάσιος. ἀλλ’ ἐμοὶ τε πείθεσθε, καὶ ἐμοὶ ὑμέας
 “ αὐτοὺς ἐπιτρέψατε· καὶ ὑμῖν ἐγώ, θεῶν τὰ ἴσα νεμόντων ⁵², ὑποδέ-
 “ κομαι ἢ οὐ συμμίξειν τοὺς πολεμίους, ἢ, συμμίσγοντας, πολλὸν
 “ ἐλασσώσεσθαι.” ⁵³ (12) Ταῦτα ἀκούσαντες οἱ Ἴωνες ἐπιτρέπουσι
 σφέας αὐτοὺς ⁵⁴ τῷ Διονυσίῳ. ὁ δὲ, ἀνάγων ἐκάστοτε ἐπὶ κέρας ⁵⁵ τὰς
 νέας, ὅκως τοῖσι ἐρέτησι χρῆσταιτο ⁵⁶, διέκπλουν ⁵⁷ ποιούμενος τῇσι

novacula, Phæd. v, 8, 1. Livy appears to have had our author in his view in the following passage, in *discrimine est nunc humanum omne genus, utrum vos, an Karthaginienses, principes terrarum videat*, xxix, 17. WE. VK. HGV, on VG, ix, 3, 15. SBL, on BO, 187; 236.

50. καὶ τούτοις] ‘and that,’ i.e. ‘and what is worse:’ “Ye defraud, and that (καὶ ταῦτα) your brethren,” 1 Corinthians vi, 8; οὗτοι γὰρ μόνον Ἰωνῶν οὐκ ἄγνοσι Ἀπαούρια καὶ οὗτοι κατὰ φόνον τινὰ σκῆψιν, i, 147; *cum esset responsum, cades, incendia, interitumque rei publicæ comparari; et ea percives*, Cic. C. iii, 9; HGV, on VG, iv, 16. MA, 471, 7. ‘and what is more’; Xen. A. i, 4, 12; Theoc. xi, 69.

51. τὸ παραχρῆμα μὲν πόνος] *quoniam modo indignari possunt, quibus aliquid novi adjectum commodi sit, eis laborem etiam novum pro portione injungi? nusquam nec opera sine emolumento, nec emolumentum ferme sine impensa opera est: labor voluptasque, dissimillima natura, societate quadam inter se naturali sunt juncta*, Liv. v, 4; πόρους τοῦ (ἣν ἡδέως ἡγεμόνας νομίζετε, Xen. C. i, 5, 12; οὐδὲν τῶν μεγάλων μικρῶν ἐστὶ πόρων ὄνιον, Dion. H. t. ii, p. 317, 23; *ἂν τι πράξης καλὸν μετὰ πόνου, ὁ μὲν πόνος οἴχεται, τὸ δὲ καλὸν μένει*, Muson. in Gel. N. A. xvi, 1; VK. τῶν πόνων παλοῦσιν ἡμῖν πάντα τὰγαθὰ οἱ θεοί, Epich. ZN. *nil sine magno vita labore dedit mortalibus*, Hor. i S. ix, 59.

52. θεῶν τὰ ἴσα νεμόντων] vi, 109; τὰ ἴ. νέμων, Thu. vi, 16. WE.

54. σφέας αὐτοὺς] the same as αὐτοὺς below; σ. αὐτοὺς would be wrong. MA, 148.

55. ἐπὶ κέρας] vi, 14; i.e. ἀλλήλαις ἀκολουθοῦσας. The phrase ἐπὶ κέρας denotes that a naval column moves on one of its wings, either the right or the left leading the way: BF. it occurs Thu. ii, 90; vi, 32; 50; viii, 104; Xen. H. i, 7, 31; vi, 2, 30; VK. App. R. xi, 24; AO. *μίαν κατακολουθοῦσαν τῇ ἐτέρᾳ*, Suid. Dionysius seems to have led out his fleet either in a double column or in two single columns; (Thu. ii, 90; adds κατὰ μίαν to ἐπὶ κ.) and, when out at sea, the left column faced to the right, and the right column to the left, so as to form opposite lines for the purpose of executing other manoeuvres: SW. ἐπὶ μᾶς ὡς πρὸς διέκπλουν καὶ περιπλουν παρεσκευασμένοι, Xen. H. i, 6, 31.

56. χρῆσταιτο] ‘he might practise.’ 57. διέκπλουν] viii, 9; Thu. i, 49; ii, 83; 89; vii, 36; 70; Xen. H. i, 6, 31; διέκπλους ἐστὶ τὸ ἐμβαλεῖν, καὶ πάλιν ὑποστρέψαι, καὶ αὐθὺς ἐμβαλεῖν ἥτοι τὸ ἐμῆ. καὶ διασχί(ζειν τὴν τῶν ἐναντίων τάξιν, Schol. on Th. Pol. xvi, 4, 14. E. SW. This manoeuvre was either for the purpose of cutting through the enemy’s line and taking it in the rear, so as to separate one part from the rest, that it might be attacked in detail and overpowered; BF. or, of turning rapidly after breaking through the line, in order to strike the enemy’s ship on the side or stern, where it was most defenceless, and so to sink it. AO.

νηυσὶ δι' ἀλληλέων, καὶ τοὺς ἐπιβάτας⁵⁸ ὑπλίσειε⁵⁹, τὸ λοιπὸν⁶⁰ τῆς ἡμέρης τὰς νέας ἔχεσκε⁶¹ ἐπ' ἀγκυρέων· παρῆρχε τε τοῖσι Ἴωσι πόνον δι' ἡμέρης.⁶² μέχρι μὲν νυν ἡμερέων ἑπτὰ ἐπέιθοντό τε καὶ ἐποίουν τὸ κελευόμενον· τῇ δὲ ἐπὶ ταύτῃσι, οἱ Ἴωνες, οἷα ἀπαθείες ἐόντες πόνων τοιούτων, τετρυμένοι⁶³ τε ταλαιπωρήσῃ τε καὶ ἡελίφ, ἔλεξαν πρὸς ἑωντοὺς τάδε· “τίνα δαιμόνων παραβάντες⁶⁴, τάδε “ἀνατίμπλαμεν⁶⁵; οἵτινες, παραφρονήσαντες, καὶ ἐκπλώσαντες⁶⁶ “ἐκ τοῦ νόου, ἀνδρὶ Φωκαεῖ ἀλαζόνι, παρεχομένῳ νέας τρεῖς, ἐπιτρέψαντες ἡμέας αὐτοὺς⁶⁷ ἔχομεν⁶⁸ ὃ δὲ παραλαβὼν ἡμέας λυμαίνεται αὐτοὺς⁶⁹ καὶ δὴ πολλοὶ μὲν ἡμέων ἐς νούσους πεπτόκασι, “πολλοὶ δὲ ἐπίδοξοι⁶⁹ τῷ τούτῳ πείσεσθαι εἰσι· πρό⁷⁰ τε τούτων “τῶν κακῶν ἡμῖν γε κρέσσον καὶ ὃ τι ὦν ἄλλο παθείην ἐστὶ, καὶ τὴν “μέλλουσαν δουλητὴν ὑπομῖναι, ἥτις ἔσται, μᾶλλον⁷¹ ἢ τῇ παρ-

58. ἐπιβάτας] οὕτως ἐκάλουν τοὺς ἐν ταῖς τρήρεσι στρατευομένους, Suid. Harp. In Pol. (not to mention other authors) πλήρωμα signifies ‘the ship’s crew,’ [s. viii, 1, 5;] and ἐπιβάται, a class of soldiers resembling our ‘marines,’ SW. as in i, 49, 5; 61, 4. s. SD, on X. H. v, 1, 11. In the early state of Greek naval tactics, when victory depended more on the number and prowess of the troops on board, than on the manœuvres of the seamen (Thu. i, 49;) each ship had a complement of forty marines; vi, 15. The Athenians improved the system, by decreasing this number and relying on the more skilful management of their vessels; Thu. vii, 62; 67. In the Peloponnesian war each trireme had ten epibatai; Thu. iii, 91; 94; 95; ii, 92; 102; iv, 76; 101; AO. s. vii, 96, 51; 181, 39; Liv. xxi, 49. ED. The verb ἐπιβά-τευσιν is used exclusively of those who served as ‘marines,’ WE. but the substantive seems to denote the ‘mariners’ and ‘rowers,’ in vii, 184, 55; SW. STG. and ‘passengers’ in viii, 118, 37; ἔμποροι in Hom. οἱ ἐπὶ τῆς ἀλοτρίας νεὸς τὸν πλοῦν ποιοῦμενοι. BD. STE, Th. L. G. 2546.

59. ὑπλίσειε] ‘might train to the use of their arms.’

60. τὸ λοιπὸν] ‘during the remainder;’ τοῦ λοιποῦ ‘for the future,’ HE, on VG, i, 19, 3. Liv. xxiii, 20, 5.

61. ἔχεσκε] It was the practice of

the Greeks to moor their ships close to the shore, and to let the crews remain on land. When the sentinels gave the alarm of an enemy, the sailors hurried on board again: s. Xen. H. i, 5, 10; ii, 1 &c. The Ionians, who were kept at the oar for great part of the morning and not allowed to go ashore all the day long, must have found it very hard service; and the only wonder is that they submitted to such discipline so long as they did. LR. LAU.

63. τετρυμένοι] i, 22; ii, 129; τὴν στρατιὰν τετρυμένην πόνῳ καὶ χρόνῳ, App. C. ii, 30 &c; Pol. i, 71, 3 &c; WE. ἀχθὲν δὲ κακοῦ τρῶσει σε, Æsch. P. V. 26: for other examples consult BL. ἡελίφ for ‘the heat of the sun,’ Thu. iv. 35; vii, 87. BF.

64. τ. δ. παραβάντες] quo numine læso, Vir. Æ. i, 12; Æ. ἐμοὶ μελήσει ταῦτα καὶ ὄρκοις καὶ θεοῖς τοῖς παραβαθείσι, Heliod. Æ. vii, end. WE. ἀδικήσαντες would be better suited to prose than παραβάντες. STG.

65. τάδε ἀνατίμπλαμεν] und. κακὰ, ‘do we fill up the measure of these’ sufferings: the metaphor may be expressed thus, μέτρον κακῶν τῶνδε ἀναπλήσαντες φέρομεν; SW. ἀναπλήσαι κακὰ, v, 4; LAU. ἐν ᾧδου κ. ἀναπλησιν, Pau, x, 28; VK. ix, 87, 47.

67. ἡμέας αὐτοὺς] s. MA, 148, and R. BL. s. i, 109, 69.

71. κρέσσον ... μᾶλλον] i, 31, 32.

“ εούση συνέχεσθαι. φέρετε⁷², τοῦ λοιποῦ⁸⁰ μὴ πειθώμεθα⁷³ αὐτοῦ.” Ταῦτα ἔλεξαν· καὶ μετὰ ταῦτα αὐτίκα πείθεσθαι οὐδεὶς ἤθελε· ἀλλ’, οἷα στρατιῇ, σκηνάς τε πηξάμενοι ἐν τῇ νήσῳ, ἐσκιητροφέοντο, καὶ ἐσβαίνειν οὐκ ἐθέλεσκον ἐς τὰς νέας, οὐδ’ ἀναπειρᾶσθαι.⁷⁴ (13) Μαθόντες⁷⁵ δὲ ταῦτα τὰ γινόμενα ἐκ τῶν Ἰώνων οἱ στρατηγοὶ τῶν Σαμίων, ἐνθαῦτα δὴ παρ’ Αἰάκεος τοῦ Συλοσῶντος κείνους, τοὺς πρότερον ἔπεμπε λόγους Αἰάκης, κελευόντων τῶν Περσέων, δεόμενός σφεν ἐκλιπεῖν τὴν Ἰώνων συμμαχίην, οἱ Σάμιοι ὦν, ὁρέωντες ἅμα μὲν εἰσὶν ἀταξίην πολλὴν ἐκ τῶν Ἰώνων, ἐδέκοντο τοὺς λόγους· ἅμα δὲ κατεφαινετό σφι εἶναι ἀδύνατα⁷⁶ τὰ βασιλείος πρήγματα ὑπερβαλέσθαι· εὖ τε ἐπιστάμενοι, ὥς, εἰ καὶ τὸ παρεὼν ναυτικὸν⁷⁷ ὑπερβαλοῖτο τὸν Δαρεῖον, ἄλλο σφι παρέσται πενταπλήσιον⁷⁸ προφάσιος ὦν ἐπιλαβόμενοι, ἐπεὶ τε τάχιστα εἶδον τοὺς Ἰωνᾶς ἀρνευμένους⁷⁹ εἶναι χρηστοὺς, ἐν κέρδει ἐποιεῖντο⁸⁰ περιποιῆσαι τὰ τε ἱρὰ τὰ σφέτερα καὶ τὰ ἴδια, ὃ δὲ Αἰάκης, παρ’ ὅθεν τοὺς λόγους ἐδέκοντο οἱ Σάμιοι, παῖς μὲν ἦν Συλοσῶντος τοῦ Αἰάκεος· τύραννος δὲ ἐπὶ Σάμου, ὑπὸ τοῦ Μιλησίου Ἀρισταγόρου ἀπεστέρητο τῆς ἀρχῆς, κατὰ περ οἱ ἄλλοι τῆς Ἰωνίης τύραννοι. (14) Τότε ὦν ἐπεὶ ἐπέπλων οἱ Φοίνικες, οἱ Ἰωνες ἀντανήγον καὶ αὐτοὶ

MA, 458. To the examples there given others may be added from Xen. C. i, 6, 25; ii, 2, 12; 4, 10. αἰρεώτερον ἐστὶ μαχομένους ἀποθνήσκειν μάλλον ἢ φεύγοντας σωθῆναι, ib. iii, 3, 51; v, 5, 4; STG. viii, 41, 66. This idiom occurs in English: “It is better for thee to enter into life halt or maimed, rather than, having two hands or two feet, to be cast into everlasting fire;” and “it is better for thee to enter into life with one eye, rather than, having two eyes, to be cast into hell fire;” St Matthew xviii, 8 f; where the Greek is καλὸν ... ἢ. Liv. xxi, 59, j.

72. φέρετε] VG, v, 13, 6. ΖN is mistaken in asserting this imperative to be used in the singular only, whereas ἄγετε occurs often in the plural. LAU.

74. ἀναπειρᾶσθαι] ‘to keep up their practice, to repeat the trial.’ Consult BF, on Thu. vii, 7.

75. μαθόντες] The order of the words is οἱ δὲ στρ. τῶν Σ. μ. τ. τὰ γ. ἐκ τῶν Ἰ. ἐνθαῦτα δὴ ἐδέκοντο παρ’ Αἰ. τοῦ Σ. κείνους τοὺς λόγους (τοὺς λ.

Αἰ. κ. τῶν Π. πρότερον ἐκ. δ. σ. ἐ. τὴν Ἰ. σ.) ὁρέωντες ... Ἰώνων, ἅμα δὲ &c; the other words of Σάμιοι ὦν are introduced to resume the thread of the sentence, which was interrupted by the parenthesis. MA, 611, 3. LAU. ix, 43, 47.

77. τὸ π. ναυτικὸν] und. κατὰ ‘as regarded.’ GAL. Many verbs however have a double accusative; one of the more immediate object, or thing, and another of the more remote object, whether thing or person; Μιλησίου ὃ τὴν ἐν Μαραθῶνι μάχην τοὺς βαρβάρους νικήσας, Aesch. Ct. 61. MA, 409, &c. s. i, 61, 45.

78. πενταπλήσιον] victoriam (Marrathoniā) de Persis non finem sed causam maioris belli fore, Jus. ii, 12: VK. μέγιστος ἐνίστατο πολέμου καταρχὴ καὶ φοβερωτέρου, Pol. i, 71.

79. ἀρνευμένους] οὐ βουλομένους. WE.

80. ἐν κέρδει ἐποιεῖντο] ‘they considered themselves lucky’ in saving; κέρδος ἐνόμισεν, Thu. iii, 33; vii, 68; viii, 66. WS. s. i, 118, 64.

τὰς νέας ἐπὶ κέρας. ὥς δὲ καὶ ἀγχοῦ ἐγίνοντο, καὶ συνέμισγον ἀλλήλοισι, τὸ ἐνθεῦτεν⁸¹ οὐκ ἔχω ἀτρεκέως συγγράψαι, οἵτινες τῶν Ἴωνων ἐγένοντο ἄνδρες κακοὶ ἢ ἀγαθοὶ ἐν τῇ ναυμαχίῃ ταύτῃ· ἀλλήλους γὰρ καταιγιῶνται. λέγονται δὲ Σάμιοι ἐνθαῦτα, κατὰ τὰ συγκείμενα πρὸς τὸν Διάκεια, ἀειράμενοι⁸² τὰ ἱστία, ἀποπλῶσαι ἐκ τῆς τάξις ἐς τὴν Σάμον, πλὴν ἑνδεκα⁸³ νεῶν. τούτων δὲ οἱ τριήραρχοι παρέμενον καὶ ἐναυμάχεον, ἀνηκουστήσαντες⁸⁴ τοῖσι στρατηγοῖσι· καὶ σφί το κοινὸν τῶν Σαμίων ἔδωκε διὰ τοῦτο τὸ πρῆγμα ἐν στήλῃ ἀναγραφῆναι πατρόθεν⁸⁵, ὥς ἀνδράσι ἀγαθοῖσι γενομένοις καὶ ἐστὶ αὕτη ἡ στήλη ἐν τῇ ἀγορῇ. ἰδόμενοι δὲ καὶ Λέσδιοι τοὺς προσεχέας φεύγοντας, τωτὸ ἐποίησαν τοῖσι Σαμίοις· ὥς δὲ καὶ οἱ πλεῦνες τῶν Ἴωνων ἐποίησαν τὰ αὐτὰ ταῦτα. (15) Τῶν δὲ παραμεινάντων ἐν τῇ ναυμαχίῃ περιέφθισαν τρηχύτατα Χῖοι, ὥς ἀποδεικνύμενοί τε ἔργα λαμπρὰ καὶ οὐκ ἐθελοκακέοντες· παρείχοντο μὲν γὰρ, ὥσπερ καὶ πρότερον εἰρέθη, νέας ἑκατὸν, καὶ ἐπ' ἐκάστης αὐτέων ἄνδρας τεσσεράκοντα τῶν ἀστῶν λογάδας ἐπίβατέοντας· ὁρέωντες δὲ τοὺς πολλοὺς τῶν συμμάχων προδιδόντας, οὐκ ἐδικαίουν⁸⁶ γενέσθαι τοῖσι κακοῖσι αὐτῶν ὁμοῖοι· ἀλλὰ, μετ' ὀλίγων συμμάχων μεμουνυμένοι⁸⁷, διεκπλῶντες ἐναυμάχεον, ἐς δ, τῶν πολεμίων ἐλόντες νέας συχνάς, ἀπέβαλον τῶν σφετέρων νεῶν τὰς πλεῦνας. Χῖοι μὲν δὴ τῇσι λοιπῇσι τῶν νεῶν ἀποφεύγουσι⁸⁸ ἐς⁸⁹ τὴν ἐωυτῶν. (16) Ὅσοις δὲ τῶν Χίων ἀδύνατοι⁹⁰ ἦσαν αἱ νέες ὑπὸ τρωμάτων, οὗτοι δὲ, ὥς ἐδιώκοντο, καταφυγάνουσι πρὸς τὴν Μυκάλην.⁹¹ νέας μὲν δὴ αὐτοῦ ταύτῃ ἐποκείλαντες κατέλιπον, οἱ δὲ πεζῇ⁹²

81. τὸ ἐνθεῦτεν] τὰ δ' ἐνθεν οὐτ' εἶδον, οὐτ' ἐννέπω, *Æsch. A.* 239; τὰ δ' ὕστερ' οὐκέτ' οἶδα, *Eur. O.* 1512; *BL.* χῶπως μὲν ἐκ τῶνδ' οὐκέτ' οἶδ' ἀπόλλυται, *Soph. C.* R. 1251.

82. ἀειράμενοι] 'hoisting.' It was the practice of the Greeks when they were going into action to 'strike' their mainsails and often to leave them on shore, *Xen. H.* i, 1, 13; vi, 2, 27.

83. ἑνδεκα] ἐπὶ Δαρείου Σαμίων, πλὴν ἐνός τε καὶ δέκα ἀνδρῶν, τῶν ἑλλαν τριηράρχων τὸ ναυτικὸν τῶν Ἴωνων προδόντων, *Pau.* vii, 10. *WE.*

84. ἀνηκουστήσαντες] An Homeric word, *Il. O.* 236; where it is followed by a genitive, as also in *Æsch. P.* V. 40. *MA.* 340, 3, *obs.*

85. πατρόθεν] i. e. τὰ ὀνόματα αὐτῶν σὺν τοῖς ὀνόμασι τῶν πατέρων: *STG.* a. iii, 1, 10.

86. οὐκ ἐδικαίουν] 'disdained.'

87. μετ' ὀλίγων σ. μεμουνυμένοι] The participle must not be too rigorously interpreted; *BF.* μονωθεὶς μετ' ὁ τῶν ἐνδιασθέντων, *Thu.* vi, 101; *WE.* μονάδα ἑρέτην ἔρημον οὐ πολλῶν μέτα, *Æsch. P.* 740; *μόνον σὺν τέκνοισι*, *Eur. Hc.* 1130. *BL.*

88. ἀποφεύγουσι] 'escape:' the same as ἐκφεύγειν, vi, 40; which Homer uses frequently: *προφεύγειν* occurs in the same sense, *Il. H.* 309; as well as the simple verb, *Soph. C.* R. 355 f.

90. ἀδύνατοι] *MA.* 116, 6. 'disabled,' a. vi, 136, 78.

91. Μυκάλην] A woody promontory with a town of the same name, celebrated for the victory described ix, 97 &c. *L.R. A.*

92. πεζῇ] 'overland.' Their object was to reach the part nearest to the

ἐκομίζοντο διὰ τῆς ἡπείρου. ἐπεὶ δὲ ἐσέβαλον ἐς τὴν Ἐφεσίην κομιζόμενοι οἱ Χίοι, νυκτός τε ἀπικέατο ἐς αὐτήν, καὶ ἐόντων τῇσι γυναιξὶ αὐτόθι Θεσμοφορίων⁹³, ἐνθαῦτα δὴ οἱ Ἐφέσιοι, οὐ τε προκακηκοότες ὥς εἶχε⁹⁴ περὶ τῶν Χίων, ἰδόντες τε στρατὸν ἐς τὴν χώραν ὀσβεβληκότα, πάγχυ σφέας καταδόξαντες εἶναι κλῶπας καὶ ἰέναι ἐπὶ τὰς γυναῖκας, ἐξεβόηθρον πανδημεὶ, καὶ ἔκτεινον τοὺς Χίους. οὗτοι μὲν νυν τοιαύτῃσι περιέπιπτον⁹⁵ τύχησι. (17) Διονύσιος δὲ ὁ Φωκαεύς, ἐπεὶ τε ἔμαθε τῶν Ἰώνων τὰ πρήγματα διεφθαρμένα⁹⁶, νέας ἑλὼν τρεῖς τῶν πολεμίων, ἀπέπλεε ἐς μὲν Φώκαιαν οὐκέτι, εὖ εἰδώς, ὥς ἀνδραποδιεῖται⁹⁷ σὺν τῇ ἄλλῃ Ἰωνίῃ ὁ δὲ ἰθὺς, ὥς εἶχε⁹⁸, ἔπλεε ἐς Φοινίκην, γαύλους⁹⁹ δὲ ἐνθαῦτα καταδύσας¹⁰⁰, καὶ χρήματα¹ λαβὼν πολλὰ, ἔπλεε ἐς Σικελίην ὀρμεώμενος δὲ

island of Chios, and from that to cross over to the island itself. *LR. Liv. xxii, 31, 3.*

93. *Θεσμοφορίων*] This festival was celebrated by women in honour of Ceres, *Δήμητρος Θεσμοφόρου*, vi, 91, 80. It lasted five days, beginning on the fourteenth of the month Pyanepsion (i. e. the twenty-third of October) among the Athenians; though most of the Greek cities kept it in the summer, as the Ephesians appear to have done. Before the invention of agriculture, men led a wandering life, and lived without laws. Agriculture occasioned them to assemble together, and settle in the same province. Laws then became necessary, and to this necessity they owe, no doubt, their institution. Ceres was the first who gave instruction in agriculture, and she is therefore supposed to be the first that gave laws: *prima Ceres unco glebam dimovit aratro; prima dedit fruges alimentaque mitia terris: prima dedit leges: Cereris sumus omnia munus*, *Ov. M. v, 341; LR. PC, ii, 20. legifera Ceres* is mentioned *Vir. Æ. iv, 58.*

94. ὥς εἶχε] und. τὰ πρήγματα, 'how matters were.' *LAU.*

95. *περιέπιπτον*] τοιοῦτῃ πάθει οἱ Ἀθηναῖοι περιπεσόντες ἐπέζοντο, *Thu. ii, 54.* The verb of itself denotes 'meeting with ill success,' as in *Pol. i, 71. SS. i, 108, 58; viii, 16, 65.*

96. τὰ π. διεφθαρμένα] *διεφθάρη τὰ π. vi, 89; τὰ π. δ. Ῥωμαῖοι, Proc.*

259, 25. Thucydides seems to have imitated the expression, τὰ τῶν Ἑλλήνων π. ἐφάρη, i, 110; *Ἰωσι τὰ π. ε. Pau. viii, 101. BF.*

97. *ἀνδραποδιεῖται*] To the examples in *MTT*, and *MA*, 178, c. may be added, besides this verb, *ἀφανῶ*, *Xen. A. iii, 2, 7; ἀπολωτῶ*, *Eur. I. A. 793; καθῶ*, *Xen. H. ii, 1, 4; κατουκίω*, *Soph. CE. C. 637; νομιῶ*, *Xen. A. ii, 5, 12; δνειδιῶ*, *Soph. CE. R. 1423; 1500; συγκατουκτιῶ*, *Tr. 544; καταπλουτιῶ*, vi, 132, 53; s. vi, 133, 60.

98. ὥς εἶχε] i, 61, 42; 114; v, 64; vi, 17; 'as he was,' i. e. 'without any further preparation or deliberation, instantly, forthwith.' *SW.* The full expression would seem to be *οὕτω ὥς ἐαυτὸν εἶχε τάχους πέρι*: the substantive is supplied, viii, 107.

100. *καταδύσας*] viii, 87; 88; 90 thrice; *Thu. i, 50; 54; ii, 92; vii, 34; Xen. H. i, 6, 36; 7, 35.* In most of these passages the verb denotes *τιτρώσκειν* merely (and not *βαπτίζειν*) according to the Schol. on *Th.* or *διαφθείρειν*, 'to cripple.' The Greek triremes were so light and shallow, that, even when they became waterlogged from being shattered in action, they did not absolutely sink, but still were able for a time to keep the crew above water. *AO. BF.*

1. *χρήματα*] 'money, property, goods, effects,' *γαυλικὰ χ.* *Xen. A. v, 8, 1; signifies 'the cargoes' of the merchantmen, according to SPE.*

ἐνθεῦτεν, ληϊστής κατεστήκεε Ἑλλήνων μὲν οὐδενός, Καρχηδονίων δὲ καὶ Τυρσηνῶν. (18) Οἱ δὲ Πέρσαι, ἐπεὶ τε τῇ ναυμαχίῃ ἐνίκων τοὺς Ἴωνας, τὴν Μίλητον πολιορκέοντες ἐκ γῆς καὶ θαλάσσης² καὶ ὑπορύσσοντες τὰ τείχεα καὶ παντοίας μηχανὰς προσφέροντες, αἰρέουσι κατ' ἄκρης³, τῷ ἔκτῳ ἔτει⁴ ἀπὸ τῆς ἀποστάσιος τῆς Ἀρισταγόρειω, καὶ ἡνδραποδίσαντο τὴν πόλιν, ὥστε συμπεσείν⁵ τὸ πάθος τῷ χρωστήρῳ τῷ ἐς Μίλητον γενομένῳ.

- (19) “Καὶ τότε δὴ, Μίλητε, κακῶν ἐπιμήχανε ἔργων,
 “πολλοῖσιν δεῖπνόν τε καὶ ἀγλαὰ δῶρα γενήσῃ”
 “σαὶ δ' ἄλοχοι πολλοῖσι πόδας νίψουσι κομήταις”⁶
 “νηοῦ δ' ἡμετέρου Διδύμοις⁷ ἄλλοισι μελήσει.”⁸

τότε δὴ ταῦτα τοὺς Μιλησίους κατελάμβανε, ὅτε γε ἄνδρες μὲν οἱ πλευνες ἐκτείνοντο ὑπὸ τῶν Περσέων ἐόντων κομητέων, γυναῖκες δὲ καὶ τέκνα ἐν ἀνδραπόδων λόγῳ⁹ ἐγίνοντο, ἱρὸν δὲ τὸ ἐν Διδύμοισι, ὁ νηὸς τε καὶ τὸ χρωστήριον¹⁰, συληθέντα ἐνεπίμπατο. (20) Ἐνθεῦτεν οἱ ζωγρηθέντες τῶν Μιλησίων ἦγοντο ἐς Σούσα. βασιλεὺς

2. ἐκ γῆς καὶ θαλάσσης] ἐκπολιορκῆσαι τοὺς ἐν τῷ Πειραιεὶ κατὰ τε γῆν καὶ κατὰ θάλατταν, Xen. H. ii, 4, 28.

3. κατ' ἄκρης] vi, 82. A phrase of frequent occurrence in Hom. as νῦν ὦλετο πᾶσα κατ' ἄκρης Ἰλίου αἰπεινή, Il. N, 773; (ruit alto a culmine Troja, Vir. Æ. ii, 290; sternitque a culmine Trojam, 603;) κ. ἔ. Φίλιον αἰπεινὴν ἐλέειν, O, 557; X, 411; πόλις ἦδε κ. ἔ. πέρσεται, Ω, 728. It is also found in Thu. Βρασιδᾶς καὶ τὸ πλῆθος εὐθὺς ἄνω καὶ ἐπὶ τὰ μετέωρα τῆς πόλεως ἐτράπετο, βουλόμενος κ. ἔ. καὶ βεβαίως ἐλεῖν αὐτήν, iv, 112; Æsch. Ch. 679; Soph. Œ. C. 1242; An. 207; (where *ΜV*'s emendation of *πέρσαι* for *πρῆσαι* is confirmed by the passage of Homer last quoted, and by the following) πόλισμα Τροίας πέρσας κ. ἔ. πόλιν, Eur. I. A. 777; Hl. 690; (κατ' ἄκρων περιγμάτων ἐλεῖν πόλιν, Ph. 1192.) It signifies 'from the summit, from the citadel downwards,' and therefore 'entirely,' since when the citadel is taken, the city cannot hold out, although there are many instances of a city being captured without the citadel surrendering; *LAU.SW.* i, 15; v, 100. Some understand *κεφαλῆς* [vii, 148,

56;] or *κορυφῆς*, or *πόλεως*, *SBL*, on *BO*, 132; 136; 224: others consider *ἄκρης* as a substantive synonymous with *κεφαλῆς*, *WS.SH.* κατὰ κεφαλῆς, ἀπὸ τῆς ἀκορυφώσεως, *Did.* ἐξ ἐφόδου καὶ αἰφνιδίου, *Hes. BL.* ὁλῶς, ὁλοτελῶς παντελῶς. *DAM.* ventura desuper urbi, Æ. ii, 47; *AO.* Liv. xxiv, 2, 8.

4. τῷ ἔκτῳ ἔτει] und. ἐν, which is found in some *Mss*; *SH.* on *BO*, 426. and is more frequently expressed.

5. συμπεσείν] 'coincided with.' *SW.* The infinitive often follows the particles ὥστε and ὥς, 'so that.' *MA*, 543.

6. κομήταις] *κάρη κομόωντας*, Hom. Il. B, 11.

7. Διδύμοις] und. ἐν, which is supplied just below: *BO*, 424. so τῶν Ἀθαΐσι ναὺν, Soph. Œ. R, 898. *WE.* i, 157, 41. see *LR*.

8. νηοῦ ἄλλοισι μ. μέλει has a genitive of the thing and a dative of the person. *MA*, 326.

9. ἐν ἔ. λόγῳ] vi, 23; iii, 125; *HGV*, on *VG*, iii, 6, 10. 'in the light of slaves:' ἐν ἀνδρῶν λ. iii, 120; ἐν δμήρων λ. vii, 222; ἐν συμμάχων λ. viii, 68, 3; *liberāt loco*, Liv. i, 39; *hostium l.* ii, 4.

δέ σφεας Δαρείος, κακὸν οὐδὲν ἄλλο ποιήσας, κατοίκησε ἐπὶ τῇ Ἐρυθρῇ Θαλάσῃ¹¹ ἐν Ἀμπρῇ¹² πόλει, παρ' ἣν Τίγρης ποταμὸς παραβρέων ἐς θάλασσαν ἐξίει. τῆς δὲ Μιλησίης χώρας αὐτοὶ μὲν οἱ Πέρσαι εἶχον τὰ περὶ τὴν πόλιν καὶ τὸ πεδίον, τὰ δὲ ὑπεράκρια ἔδωσαν Καροὶ Πηδασεῦσι ἐκτῆσθαι.

(22) Μίλητος μὲν νυν Μιλησίων ἐρήμωτο· Σαμίων δὲ τοῖσι τι ἔχουσι¹³ τὸ μὲν ἐς τοὺς Μήδους ἐκ τῶν στρατηγῶν τῶν σφετέρων ποιηθὲν οὐδαμῶς ἥρεσκε· ἐδόκεε δὲ μετὰ τὴν ναυμαχίαν αὐτίκα βουλευομένοισι, πρὶν ἢ σφί ἐς τὴν χώραν ἀπικέσθαι τὸν τύραννον Αἰάκεια, ἐς ἀποικίην ἐκπλέειν, μὴδὲ μένοντας Μήδοισι τε καὶ Αἰάκει δουλεύειν. Ζαγκλαῖοι¹⁴ γὰρ, οἱ ἀπὸ Σικελίης¹⁵, τὸν αὐτὸν χρόνον τοῦτον πέμποντες ἐς τὴν Ἰωνίην ἀγγέλους, ἐπικαλέοντο τοὺς Ἴωνας ἐς Καλὴν Ἀκτὴν¹⁶, βουλόμενοι αὐτόθι πόλιν κτίσαι¹⁷ Ἰώνων· ἡ δὲ

11. Ἐρυθρῇ θ.] i, 1, 19; here the Persian Gulf.

12. Ἀμπρῇ] ὁ δὲ (Τίγρης) παρὰ Ὠπίω πόλιν ῥέων ἐς τὴν Ἐρυθρὴν θάλασσαν ἐκιδόει, i, 189; but very possibly Opis might be on one bank of the river and Ampe on the other. WE.

13. τι ἔχουσι] i.e. παχέσι, πλουσίοις, γαμύροις; the latter appears the proper designation of the Samian nobles or landed proprietors; Thu. viii, 21; Plu. M. xxi, p. 303, v. Xenophon calls them οἱ γνώριμοι, H. ii, 2, 6. Ἐχειν is often put alone, denoting 'to have property, to be rich,' as Soph. Aj. 157; Eur. Al. 57; Arist. Eq. 1292; ἔξεστι πυθέσθαι εἴτε τὸ πλουτεῖν εἴτε τὸ πτωχεῖν βέλτιον τοὺς μὲν ἔχοντας καὶ πλουτοῦντας..., τοὺς δὲ πένητας τῶν ἀνθρώπων..., Pl. 594; Iso. Ar. St Matthew xiii, 12; and habere in Latin, as Cur. in Cic. E. vii, 29; amor habendi, Ov. A. A. iii, 541; F. i, 195; cura h. Phæd. iii, pr. 21; habens and inops are opposed, Vir. G. ii, 499; habentes, and non habentes, Lac. D. I. v, 8. In like manner 'to have no property, to be poor,' is signified by the addition of οὐκ, as οἱ μὲν δαλαιοί..., οἱ δ' οὐκ ἔχοντες, καὶ σπανίζοντες βλοῦ, eis τοὺς ἔχοντας κέντρ' ἀφίσιν κακὰ, Eur. S. 249; or μὴ, as lxx, Nehemiah viii, 10; and of nil in Latin, as Juv. iii, 208. The ellipsis may be variously supplied, (1) χρήματα, in χρήμασιν διάφοροι· ἔχουσιν,

οἱ δ' οὐδ', Eur. H. F. 635; Arr. Al. ii, 1; Pau. iii, p. 223; St Mark x, 23; St Luke xviii, 24; SS. (2) κτήματα, as St Matthew xix, 22; (3) πράγματα, as Thu. iii, 72; LS. (4) οὐσίας, as Dion. of Sin. in Ath. vi, 36, v, 30; Xen. H. v, 2, 7; (5) βλοῦν, in Eur. Da. fr. v, 5; KU. (6) βλοῦν, in Eur. Hl. 432; Ph. 416; s. 411 f; VK. BO. 38; 138; 307...310. MG.

14. Ζαγκλαῖοι] s. Thu. vi, 4; who says Ζάγκλη ἦν ὑπὸ τῶν Σικελῶν κληθεῖσα, ὅτι δρεπανοειδὲς τὴν ὁρώμενην τὸ χωρίον ἐστὶ, τὸ δὲ δρέπανον οἱ Σικελοὶ ζάγκλον καλοῦσιν: it was afterwards called Messana, and its modern name is Messina. LR. The town of Drepanum in Sicily also derived its name from the same resemblance to 'a sithe.' Liv. xxvii, 29, 4.

15. ἀπὸ Σικελίης] 'of Sicily;' δ. Κορίνθου, viii, 45; δ. Ἐπιδάφρου and δ. Ἀθηνῶν twice, ib. 46, 83; δ. Λακεδαιμόνος and δ. Ἀ. ib. 48; WE. δ. Ἀθηναίων, Thu. vii, 57; VK. ἀπὸ 'of' signifies 'extraction, derivation, origin, beginning;' which sense, strictly speaking, seems founded on the notion of 'removal from:' so pastor ab Amphryso, Vir. G. iii, 2; MA, 573. οἱ ἀπὸ Στρυμόνος, v, 1.

16. Καλὴν Ἀκτὴν] 'Fair Shore;' litus piscosa Calacte, Sil. xiv, 251; afterwards Caronia. LR.

17. κτίσαι] Before this infinitive supply αὐτοὺς, i.e. τοὺς Ἴωνας; or it

Καλὴ Ἀκτὴ αὕτη καλεομένη, ἔστι μὲν Σικελῶν, πρὸς δὲ Τυρσηνίῃν τετραμμένη¹⁸ τῆς Σικελίης· τούτων ὧν ἐπικαλεομένων, οἱ Σάμιοι μούνοι Ἰώνων ἐστάλησαν¹⁹, σὺν δὲ σφί Μιλησίων οἱ ἐκπεφυγότες. (23) Ἐν ᾧ τοιόνδε δὴ τι συνήνευκε γενέσθαι· Σάμιοι γάρ, κομιζόμενοι ἐς Σικελίην, ἐγένοντο ἐν Λοκροῖσι τοῖσι Ἐπιζεφυρίοις²⁰, καὶ Ζαγκλαῖοι, αὐτοὶ τε καὶ ὁ βασιλεὺς αὐτῶν, τῷ οὐνομα ἦν Σκύθης²¹, περιεκατέατο πόλιν τῶν Σικελῶν, ἐξελεῖν βουλόμενοι. μαθὼν δὲ ταῦτα, ὁ Ῥηγίου²² τύραννος Ἀναξίλειος²³, τότε ἐὼν διάφορος τοῖσι Ζαγκλαῖοις, συμμίζας τοῖσι Σαμίοις, ἀναπείθει, ὥς χρεὼν εἶη Καλὴν μὲν Ἀκτὴν, ἐπ' ἣν ἔπλεον, εἶαν χαίρειν²⁴, τὴν δὲ Ζάγκλην σχεῖν, εὐόσαν ἐρῆμον ἀνδρῶν. πειθομένων δὲ τῶν Σαμίων καὶ σχόντων τὴν Ζάγκλην²⁵, ἐνθαῦτα οἱ Ζαγκλαῖοι, ὥς ἐπύθοντο ἐχομένην τὴν πόλιν ἐνωτῶν, ἐβόηθηον αὐτῇ, καὶ ἐπεκαλέοντο Ἰπποκράτεια τὸν Γέλης²⁶ τύραννον· ἦν γὰρ δὴ σφί οὗτος σύμμαχος. ἐπεὶ τε δὲ αὐτοῖσι καὶ ὁ Ἰπποκράτης σὺν τῇ στρατιῇ ἦκε βοηθῶν, Σκύθην μὲν τὸν μούναρχον τῶν Ζαγκλαίων, ἀποβαλόντα τὴν πόλιν, ὁ Ἰπποκράτης πεδήσας, καὶ τὸν ἀδελφεὸν αὐτοῦ Πυθογένεα, ἐς Ἴνυκον²⁷ πόλιν ἀπέπεμψε· τοὺς δὲ λοιποὺς Ζαγκλαίους, κοινολογησάμενος τοῖσι Σαμίοις, καὶ ὄρκους δοὺς καὶ δεξάμενος, προέδωκε. μισθὸς δὲ οἱ ἦν εἰρημένος ὅδε ὑπὸ τῶν Σαμίων, πάντων τῶν ἐπίπλων καὶ

may be the active put for the passive, *MA*, 534. *LAU*.

19. ἐστάλησαν] Supply ἐς ἀποικίην, *iv*, 159. *STG*.

20. Λοκροῖσι Ἐπιζεφυρίοις] These Locrians were to the north of the promontory of Zephyrium ('Western'), now Capo Bruzzano; the site of their city was near Gerace or at Pagliapoli, in the country of the Brutii. τοὺτους δὲ πρότους φασὶ χρήσασθαι νόμοις γραπτοῖσιν, οὓς Ζάλευκος [*ML*, *D*. i, 7, 4.] ὑποθέσθαι δοκεῖ· εἰσὶ δ' ἀποικοὶ τῶν Ὀπουνητίων Λοκρῶν, ἔνιοι δὲ Λοκρῶν φασὶ τῶν ἐν Ὀζόλαις, *Scym*. 316. *CR*. *ML*, *D*. i, 6, 12.

21. Σκύθης] *vii*, 163, 43; probably the uncle of Seythes, tyrant of Cos. *VK*.

23. Ἀναξίλειος] *vii*, 165; *LR*. *Jus*. *iv*, 2. *CR*.

24. εἶαν χαίρειν] 'to bid adieu to, to give up all thoughts of, to relinquish'; *Arist*. *Pl*. 1187; *HGV*, and *HE*, on *VG*, v, 14, 7. *MA*, 410, *obs*. 2. τοὺτους τοὺς λόγους ἐλάσμεν *χ*. *Æsch*.

S. D. ii, 38; *Pla*. *Phæ*. p. 49; *HU*. *Rp.* ii, 2; *Tht*. 13; *ED*. *id*. *Cto*, 4; *χ*. εἶαν τὸ πρῶγμα, *Iso*. *T*. 14; τὸ μακρὰν *χ*. φράσαι τὸ μηκέτι φροντιεῖν δηλοῖ, *Luc*. t. i, p. 727; *Xen*. *A*. *vii*, 3, 12; τοὺς ὑπὲρ κἀρα φοιτῶντας ὄρνις πόλλ' ἐγὼ *χ*. λέγω, *Eur*. *Hi*. 1061; τὰς δηρῶν ἐγὼ *χ*. κελεύω δεῶν ἅτερ προμηθείας, *Poet* in *Sto*. *M. O.* *vii*, p. 190; *VK*. ix, 41, 35; *WE*. ix, 45; *iv*, 127, 25.

25. σχόντων τὴν *Z*.] Anaxilaus soon afterwards expelled them, re-peopled the town, and called it Messana, *Thu*. vi, 4. *WE*.

26. Γέλης] The inhabitants were afterwards transferred to the more modern town of Phintias, which was sometimes called Gela in consequence. The neighbouring river Gelas is now Fiume di Terra Nuova. *LR*. *A*.

27. Ἴνυκον] χωρίον πᾶν μικρὸν, *Pla*. *Hi*. *ma*. 5, 9; now the monastery of St John de Arenis. *WS*. It was probably near the mouth of the Hypsa to the east of Selinus. *LR*.

ἀνδραπόδων τὰ ἡμίσεα μεταλαβεῖν τῶν ἐν τῇ πόλει, τὰ δ' ἐπὶ τῶν ἀγρῶν πάντα Ἴπποκράτεια λαγχάνειν. τοὺς μὲν δὴ πλεῦνας τῶν Ζαγκλαίων αὐτὸς ἐν ἀνδραπόδων λόγῳ εἶχε δῆσας, τοὺς δὲ κορυφαίους αὐτῶν τριηκοσίους ἔδωκε τοῖσι Σαμίοισι κατασφάζαι· οὐ μέντοι οἱ γε Σάμιοι ἐποίησαν ταῦτα. (24) Σκύθης δὲ, ὁ τῶν Ζαγκλαίων μούναρχος, ἐκ τῆς Ἰνύκου ἐκδιδρῆσκει²⁸ ἐς Ἱμέρην²⁹ ἐκ δὲ ταύτης παρῆν³⁰ ἐς τὴν Ἀσίην, καὶ ἀνέβη παρὰ βασιλείᾳ Δαρείου. καὶ μιν ἐνόμισε Δαρεῖος πάντων ἀνδρῶν δικαιοτάτον εἶναι, ὅσοι ἐκ τῆς Ἑλλάδος παρ' ἐωντὸν ἀνέβησαν. καὶ γὰρ, παραιτησάμενος βασιλείᾳ, ἐς Σικελίην ἀπῆκετο, καὶ αὐτὶς ἐκ τῆς Σικελίης ὀπίσω παρὰ βασιλείᾳ, ἐς ὁ³¹ γῆρα, μέγα³² ὄλβιος ἔων, ἐτελεύτησε ἐν Πέρσῃσι. Σάμιοι δὲ, ἀπαλλαχθέντες Μήδων, ἀπονηγὴ πόλιν καλλίστην Ζάγκλην περιεβέβλητο.³³

(25) Μετὰ δὲ τὴν ναυμαχίην τὴν ὑπὲρ Μιλήτου γενομένην, Φοίνικες, κελυσάντων Περσέων, κατήγον ἐς Σάμον Αἰάκεα τὸν Συλοσῶντος, ὥς πολλοῦ τε ἄξιον γεγόμενόν σφισι καὶ μεγάλη κατεργασάμενον· καὶ Σαμίοισι μόνουσι τῶν ἀποστάντων ἀπὸ Δαρείου, διὰ τὴν ἔκλειψιν τῶν νεῶν τῶν ἐν τῇ ναυμαχίᾳ, οὔτε ἡ πόλις, οὔτε τὰ ἱρὰ ἐνεπρήσθη. Μιλήτου δὲ ἀλούσης, αὐτίκα Καρίην ἔσχον οἱ Πέρσαι· τὰς μὲν ἐθελοντὴν³⁴ τῶν πολέων ὑποκυψάσας, τὰς δὲ ἀνάγκῃ προσηγάγοντο. ταῦτα μὲν δὴ οὕτω ἐγένετο.

(26) Ἰστιάφ δὲ τῷ Μιλησίῳ, ἔοντι περὶ Βυζάντιον καὶ συλλαμβάνοντι τὰς Ἰώνων ὀλκάδας ἐκπλωούσας ἐκ τοῦ Πόντου³⁵, ἐξαγγέλλεται τὰ περὶ Μίλητον γεγόμενα. τὰ μὲν δὴ περὶ Ἑλλάσποντον ἔχοντα πρήγματα ἐπιτράπει Βισάλτῃ, Ἀπολλοφάνεος παιδί, Ἀβυδηνῷ· αὐτὸς δὲ, ἔχων Λεσβίους, ἐς Χίον ἔπλεε· καὶ Χίων φρουρῇ, οὐ προσιεμένη μιν, συνέβαλε ἐν Κοίλοισι³⁶ καλεομένοισι τῆς Χίης

28. ἐκδιδρῆσκει] vi, 90; ix, 88; Thu. i, 126; vi, 7; Arist. V. 126. The aorist ἐξέδραν occurs, iv, 148; Arist. C. 55; Eur. Hr. 14. EE.

29. Ἱμέρην] Himera was to the west of the mouth of a river which bore the same name; it is now called Termini from *θερμαὶ* 'the warm baths.' A. LR.

32. μέγα] vii, 190. Aelian has imitated this sentence, μέγα ὄλβιος ὢν, γῆρα κατέστρεψε τὸν βίον, V. H. viii, 17. The neuter adjective is used adverbially with each degree of comparison. HGV, on VG, iii, 7, 12.

33. περιεβέβλητο] The passive for the middle; 'had appropriated to

themselves;' literally, 'had surrounded for themselves,' or 'invested themselves with.' SW. It appears a metaphor taken from dress.

34. ἐθελοντὴν] 'voluntarily.' This word is properly an adjective, and may stand for κατὰ ἐθελοντὴν τρόπον, or here κ. ἐ. προσαγωγῇ; in the same sense as in Thu. i, 82.

35. τοῦ Πόντου] und. Εὐξείνου, which was peculiarly so called.

36. Κοίλοισι] Chios is divided into two parts. The first is elevated and looks to the west; we see there hills covered with wood, and deep and dark 'hollows,' from which a great number

χώρης· τούτων τε δὴ ἐφόνευσε συχνοῦς· καὶ τῶν λοιπῶν Χίων, οἷα δὴ κεκακωμένων ἐκ τῆς ναυμαχίης, ὁ Ἰστιαῖος, ἔχων τοὺς Λεσβίους, ἐπεκράτησε, ἐκ Πολίχνης³⁷ τῆς Χίων ὁρμεύμενος. (27) Φιλέει³⁸ δὲ κως προσημαίνειν³⁹, εὖτ' ἂν μέλλῃ⁴⁰ μεγάλα κακὰ ἢ πόλις ἢ ἔθνεϊ ἔσσεσθαι· καὶ γὰρ Χίοισι πρὸ τούτων σημήϊα⁴¹ μεγάλα ἐγένετο. τοῦτο μὲν σφί πέμψασι ἐς Δελφοὺς χορὸν νεννηίων ἑκατόν, δύο μῶνοι τούτων ἀπενόστησαν, τοὺς δὲ ὀκτώ τε καὶ ἑννεήκοντα αὐτῶν λοιμοὺς ὑπολαβὼν⁴² ἀπήνευκε⁴³ τοῦτο δὲ, ἐν τῇ πόλει τὸν αὐτὸν τοῦτον χρόνον, ὀλίγον πρὸ τῆς ναυμαχίης, παισὶ γράμματα διδασκόμενοι ἐνέπεσε ἡ στέγη, ὥστε ἀπ' ⁴⁴ ἑκατόν καὶ ἑκοσι παίδων εἰς μῶνος ἀπέφυγε. ταῦτα μὲν σφί σημήϊα ὁ θεὸς προέδεξε· μετὰ δὲ ταῦτα, ἡ ναυμαχίη ὑπολαβοῦσα, ἐς γόνυ τὴν πόλιν ἔβαλε⁴⁵ ἐπὶ δὲ τῇ ναυμαχίῃ ἐπεγένετο Ἰστιαῖος, Λεσβίους ἄγων· κεκακω-

of small rivers spring. MLT. LR. 'The Hollows' of Euboea are mentioned, vi, 100, 20. There were also districts of Syria and Elis so called; and a borough of Attica bore the same name, vi, 103; Aesch. Ct. 65.

37. Πολίχνης] 'Little Town.' There were towns of the same name in Crete, vii, 170; in Sicily, and in Troas. WE. LR.

38. φιλέει] iii, 82, 64; ὁ θεὸς may be understood here, as it occurs just below: or the verb may be taken impersonally. SW.

39. προσημαίνειν] If φιλέει be construed impersonally, this infinitive must be considered as an active used for the passive, as δηλοῖ, i. e. δηλόν ἐστι, ii, 117; ix, 68; διέδεξε, ii, 134; iii, 82; ἐδήλωσε, Xen. C. vii, 1, 30; M. i, 2, 32. In a military sense the nominative ὁ σαλπικτικὴς may be understood before the verb ἐσήμνηε, viii, 11, 48; SW. Xen. A. i, 2, 17; ii, 2, 2; iii, 4, 3; (HU.) iv, 3, 23; vi, 5, 15; C. v, 3, 52; MA, 294. Eur. Hf. 830; ἔσειε for σεισμός ἐγένετο, Thu. iv, 52; EE. Xen. H. iv, 7, 4; σημῆναι for σημείον εἶναι, Thu. ii, 8; σημαίνειν πρὸ τῶν μελλόντων, Xen. H. v, 4, 17. BF.

40. μέλλῃ] After particles of time the subjunctive is used, when an action, frequently occurring, is mentioned in the present or future tense. MA, 521.

41. σημήϊα μ.] ἐνθ' ἐφάνη μέγα σῆμα, Hom. Il. B, 308. SS.

42. ὑπολαβὼν] 'overtaking:' just below, and iv, 179; vi, 75; vii, 170; viii, 118: ἐπιλαβὼν is the same, ε. δὲ λοιμοὺς τὸν στρατὸν ἐφθειρε, viii, 115; WE. ἀπολαμφθέντες, ii, 115; ix, 114; 'intercepted.' Appian has imitated Herodotus in the use of these three verbs, ἀναχθέντα αὐτὸν χειμῶν ἐπέλαβε, R. iii, 12, 2; λιμὸς ὁμοῦ καὶ λοιμοὺς ἐπέλαβε Ῥωμαίους, fr. t. iii, p. 16; τὴν δίοδον ἀπολαμβάνων, C. v, 109. The first is generally applied to a storm. SW.

44. ἀπ' 'of,' i. e. 'out of:' a sense not noticed by MA.

45. ἐς γόνυ ἔβαλε] This metaphor, taken from wrestling, is often used by App. R. viii, 94; C. ii, 146; τοὺς δημοκόπους ὁ δήμος, ἐπὶ πλείστον ἐξέρας, ἐς γ. ἔβρασε, iii, 20; καταστρεψάμενος [vi, 27, 46;] αὐτὴν καὶ κλίνας ἐς γ. ib. 30; Bas. the Gr. E. 301, p. 437, c; Bas. of Sel. M. S. Th. ii, 12, p. 168; WE. (τὴν πόλιν) οὐ, τὸ λεγόμενον δὴ τοῦτο, εἰς γ. πεσοῦσαν, ἀλλ' ἐπὶ στόμα, ἀνέστησεν αὐτὴς, AEI. V. H. iii, 17; ὁ παρὼν ὁμῶν ἀγὼν πρόκειται ὑπὲρ ἐκκλησιῶν εἰς γ. κατενεχθεισῶν, Chrys. Ep. ad In. t. iii, p. 522, λ; VK. Ἄστια χθὼν ἀνῶς ἐπὶ γ. κέκλυται, Aesch. P. 926. (BL.) γὰρ ἔρις occurs repeatedly in Homer, Il. E, 68 & c; incidit ictus ad terram duplicato poplite, Vir. A. xii, 926.

μένων δὲ τῶν Χίων, καταστροφὴν εὐπετέως αὐτῶν ἐποίησατο.⁴⁶ (28) Ἐνθεῦτεν δὲ ὁ Ἰστιαῖος ἐστρατεύετο ἐπὶ Θάσον⁴⁷, ἄγων Ἴωνων καὶ Αἰολέων συγχούς. περικατημένῳ δὲ οἱ Θάσον ἦλθε ἀγγελίη, ὡς οἱ Φοίνικες ἀναπλώουσι ἐκ τῆς Μιλήτου ἐπὶ τὴν ἄλλην Ἴωνίην. πυθόμενος δὲ ταῦτα, Θάσον μὲν ἀπόρθητον λείπει, αὐτὸς δὲ ἐς τὴν Λέσβον ἠπείγετο, ἄγων πᾶσαν τὴν στρατιήν. ἐκ Λέσβου δὲ, λιμαινούσης⁴⁸ οἱ τῆς στρατιῆς, πέρην διαβαίνει, ἐκ τοῦ Ἀταρνέος⁴⁹ ὡς ἀμήσων τὸν σίτον, τὸν τε ἐνθεῦτεν καὶ τὸν ἐκ Καΐκου⁵⁰ πεδίου, τὸν τῶν Μυσῶν. ἐν δὲ τούτοις τοῖσι χωρίοις ἐτύγχανε ἔων Ἀρκαγος, ἀνὴρ Πέρσης, στρατηγὸς στρατιῆς οὐκ ὀλίγης· ὅς, οἱ ἀποξάντι συμβαλὼν, αὐτὸν τε Ἰστιαῖον ζωγρίῃ ἔλαβε, καὶ τὸν στρατὸν αὐτοῦ τὸν πλέω διέφθειρε. (29) Ἐζωγρήθη δὲ ὁ Ἰστιαῖος ὧδε· ὡς ἐμάχοντο οἱ Ἕλληνες τοῖσι Πέρσῃσι ἐν τῇ Μαλήνῃ τῆς Ἀταρνείτιδος χώρας, οἱ μὲν συνέσασαν⁵¹ χρόνον ἐπὶ πολλόν, ἡ δὲ ἵππος ἕσπερον ὀρμηθεῖσα ἐπιπίπτει τοῖσι Ἕλλησι· τότε δὴ ἔργον⁵² τῆς ἵππου τοῦτο ἐγένετο· καὶ τετραμμένων τῶν Ἑλλήνων, ὁ Ἰστιαῖος, ἐλπίζων οὐκ ἀπολέεσθαι ὑπὸ βασιλέος διὰ τὴν παρεούσαν ἀμαρτάδα, φιλοψυχίην τοιήνδε τινὰ ἀναιρέεται· ὡς φεύγων τε καταλαμβάνετο ὑπ' ἀνδρὸς Πέρσεω, καὶ ὡς καταφειρόμενος ὑπ' αὐτοῦ ἔμελλε συγκεντηθῆσθαι, Περσίδα γλῶσσαν μετεῖς⁵³, καταμηνύει ἑωυτὸν, ὡς εἴη Ἰστιαῖος ὁ Μιλήσιος. (30) Εἰ μὲν νυν, ὡς ἐζωγρήθη, ἄχθῃ ἀγόμενος⁵⁴ παρὰ βασιλέα Δαρεῖον, ὁ δὲ⁵⁵ οὐτ' ἂν ἔπαθε⁵⁶ κακὸν

46. καταστροφὴν ἐποίησατο] a periphrasis for κατεστρέψατο. HGV, on VG, v, 10, 9.

47. Θάσον] now Thaso. LR. It had formerly many names, which will be found in A.

48. λιμαινούσης] ἵνα μὴ λιμνῇε ἡ στρατιή, vii, 25; WE. ἐλίμναιεν ὁ στρατὸς αὐτῷ καὶ τὴν πᾶσαν ἡρτοποιοῦν, App. ii, 61. SW.

49. Ἀταρνέος] From the present passage it is probable that after the revolt of the Ionians the Persians had restored this territory to the Mysians. LR. s. i, 160, 60.

50. Καΐκου] *Mysusque Caicus*, Vir. G. iv, 370. LR. Its modern name is Mandragoræi, MNN. or, according to others, Girmasti. A.

52. ἔργον] 'then it became the business of the cavalry:' i. e. 'the cavalry put the finishing stroke to the action.'

53. μετεῖς] The simple verb is more common, ii, 2; WE. but the compound occurs, vi, 37; ix, 16; SW. Ἑλλάδα γλῶσσαν ἔντα, ib.

54. ἄχθῃ ἀγόμενος] Our author in like manner has ἴοντες ἤσαν, vi, 34; φεύγων ἐκφεύγει, v, 95; οἶχεσθαι οἰχομένους, vii, 220; WE. ἔφη λέγων, i, 118; 125; v, 36; 49; εἰσι ἐόντες, iii, 49; ἔστι ἐοῦσα, iii, 108; ἀρνέεται οὐ φάμενος, iv, 68. STG.

55. ὁ δὲ] Both these words are superfluous. This pleonasm is Homeric. SW.

56. οὐτ' ἂν ἔπαθε] This conjecture of the historian rests on the good-nature of Darius, his gratitude for past services, and that humane law of the Persians, τὸ μὴ μῆς αἰτίας ἔνεκα μῆτε αὐτὸν τὸν βασιλέα μηδένα φονεύειν· ἀλλὰ λογισάμενος ἥν ἐδύσκει πλέω τε καὶ μέγιστα ἀδικήματα ἐόντα τῶν ὑπουργημάτων, i, 137; Aristid. Ap. p. Q.

οὐδέν, δοκέειν ἐμοὶ⁵⁷, ἀπῆκε⁵⁸ τ' ἂν αὐτῷ τὴν αἰτίην· νῦν δέ μιν, αὐτῶν τε τούτων εἵνεκα, καὶ ἵνα μὴ, διαφυγῶν⁵⁹, αὐτὶς μέγας⁶⁰ παρὰ βασιλεῖ γένηται, Ἀρταφέρνης τε ὁ Σαρδίων ὑπαρχος, καὶ ὁ λαδῶν Ἀρπαγος, ὡς ἀπῆκετο ἀγόμενος ἐς Σάρδεις, τὸ μὲν αὐτοῦ σῶμα αὐτοῦ ταύτῃ ἀνεσταύρωσαν⁶¹, τὴν δὲ κεφαλὴν ταριχεύσαντες ἀνήνεικαν παρὰ βασιλέα Δαρεῖον ἐς Σοῦσα. Δαρεῖος δὲ, πνυθόμενος ταῦτα καὶ ἐκαιτησάμενος τοὺς ταῦτα ποιήσαντας, ὅτι μιν οὐ ζῶντα ἀνήγαγον ἐς ὅψιν τὴν ἑωυτοῦ, τὴν κεφαλὴν τὴν Ἰστιάου λούσαντάς τε καὶ περιστείλαντας εὖ ἐνετείλατο θάψαι⁶¹, ὡς ἀνδρὸς μεγάλως ἑωυτῷ τε καὶ Πέρσῃσι εὐεργέτω.⁶² τὰ μὲν περὶ Ἰστιάου οὕτω ἔσχε.

(31) Ὁ δὲ ναυτικὸς στρατὸς ὁ Περσέων, χειμερίσας περὶ Μίλητον, τῷ δευτέρῳ ἔτει ὡς ἀνέπλωσε, αἰρέει εὐπετέως τὰς νήσους τὰς πρὸς τῇ ἡπείρῳ κειμένας, Χλον καὶ Λέσβον καὶ Τένεδον.⁶³ ὅπως δὲ

V. t. iii, p. 419. The gratitude of Darius to foreigners is exemplified in the instances of Democedes, iii, 130 &c; Syloson, iii, 140; Coës, and others, v, 11; vi, 41. His clemency is shown in his treatment of the Eretrians, vi, 119; and Milesians, vi, 20; who had highly offended him. He even pardoned Oribazus the Hyrcanian and some Persians of rank, who had conspired against his life; *Æl. V. H.* vi, 14. And great as was the offence of Histæus, it was outweighed by the service he had rendered in preserving the bridge across the Danube, and thereby saving the king and the whole army, iv, 137. By the aforesaid law Teribazus seems to have been acquitted; *Diod.* xv, 11; by the same, Artabaces τῶν κινδύνων ἀπέλυσε τὸν Βέλεσυν, φήσας μέζονας εἶναι τὰς ἐξ αὐτοῦ προγεννημένας εὐεργεσίας τῶν ὀσπερον ἀδικημάτων, *Ctes.* ii, 28; [the life of Sandoces was saved by it, vii, 194, 8. *ED.*] Pausanias alludes to the same custom, ix, p. 776. The way in which Darius speaks of Histæus when dead, and his honourable treatment of his remains, afford further confirmation to our author's opinion. *VK.*

58. ἀπῆκε] The nominative Δαρεῖος or βασιλεὺς must be supplied. *SW.* This verb is also constructed with an

accusative of the person and a genitive of the thing. *SS.*

59. διαφυγῶν] und. τὴν κόλασιν, *LR.* or τὸ δίκην διδόναι, as ἔνιοι παραβαίνοντες διαφεύγουσι τὸ δ. δ. *Xen. M.* iv, 4, 7.

60. μέγας] "The king made Daniel a great man," ἐμεγάλυνεν ὁ βασιλεὺς τὸν Δανιὴλ, καὶ δόματα μέγала καὶ πολλὰ ἔδωκεν αὐτῷ, &c. *LXX.* Daniel ii, 48. 'a beg,' s. i, 161, 67*.

61. θάψαι] Speaking of deceased parents, Hippias says, λέγω τοίνυν αἰεὶ καὶ παντὶ καὶ πανταχοῦ κάλλιστον εἶναι ἀνδρὶ πλουτοῦντι ὀγμιαίνοντι, τιμωμένῳ ὑπὸ τῶν Ἑλλήνων, ἀφικομένῳ εἰς γῆρας, τοὺς αὐτοῦ γούνας τελευτήσαντας καλῶς περιστείλαντι, ὑπὸ τῶν αὐτοῦ ἐγγόνων καλῶς καὶ μεγαλοπρεπῶς ταφῆναι, *Pla. H.* ma. 26; τέλος, δακρύσας περισσὰ τὴν κεφαλὴν ἐκείνην, τοῖς Πέρσαις λέγει λούσαντας ἐντίμως καταθάψαι, ὡς εὐεργέτου τῶν Περσῶν μεγάλως ὀπρηγμένον, *Tzetz. Ch.* iii, 535. *VK.* s. vii, 238, 94.

62. εὐεργέτω] viii, 85.

63. Τένεδον] This island still retains its name. It was anciently called Leucophrys, 'White Brow.' *A. LR.* ὁπρὺς δρευνῇ occurs in *Stra.* v, p. 366; and the same metaphor is used by *St Luke* iv, 29; *HU.* in English it is very common.

λάβοι τινὰ τῶν νήσων, ὡς ἐκάστην⁶⁴ αἰρέοντες, οἱ βάρβαροι ἐσα-
γίηνεον⁶⁵ τοὺς ἀνθρώπους. σαγηνέουσι δὲ τόνδε τὸν τρόπον· ἀνὴρ
ἀνδρὸς ἀψάμενος τῆς χειρὸς, ἐκ θαλάσσης τῆς βορητῆς ἐπὶ τὴν
νοτίην διήκουσι, καὶ ἔπειτα διὰ πάσης τῆς νήσου διέρχονται ἐκθη-
ρεύοντες⁶⁶ τοὺς ἀνθρώπους. αἶρεον δὲ καὶ τὰς ἐν τῇ ἡπειρῷ πόλιας
τὰς Ἰάδας κατὰ τὰ αὐτά·⁶⁷ πλὴν οὐκ ἐσαγίηνεον τοὺς ἀνθρώπους·
οὐ γὰρ οἷά τ' ἦν. (32) Ἐνθαῦτα Περσέων οἱ στρατηγοὶ οὐκ
ἐψεύσαντο τὰς ἀπειλὰς, τὰς ἐπηπείλησαν τοῖσι Ἴωσι στρατοπεδενο-
μένοισι ἐναντία σφίσι. ὥς γὰρ δὴ ἐπεκράτησαν τῶν πόλιων, τὰς
πόλιας ἐνεπίμπρασαν αὐταῖσι τοῖσι ἱοῖσι.⁶⁸ οὕτω δὴ τὸ τρίτον⁶⁹
Ἴωες κατεδουλώθησαν, πρῶτον μὲν ὑπὸ Λυδῶν, δις δὲ ἐπεξῆς τότε
ὑπὸ Περσέων. (33) Ἀπὸ δὲ Ἰωνίης ἀπαλλασσόμενος, ὁ ναυτικός
στρατὸς τὰ⁷⁰ ἐπ' ἀριστερὰ⁷¹ ἐσπλέοντι⁷² τοῦ Ἑλλησπόντου αἶρεε
πάντα· τὰ γὰρ ἐπὶ δεξιᾷ αὐτοῖσι τοῖσι Πέρσῃσι ὑποχείρια ἦν γεγο-
νότα κατ' ἥπειρον. Εἰσὶ δὲ ἐν τῇ Εὐρώπῃ αἶδε τοῦ Ἑλλησπόντου·
Χερσόνησός τε, ἐν τῇ πόλις συχναὶ ἐνεῖσι, καὶ Πέρινθος, καὶ τὰ
τείχεα τὰ ἐπὶ Θρηίκης, καὶ Σηλυβρίη⁷³ τε, καὶ Βυζάντιον. Βυζάντιοι
μὲν νυν, καὶ οἱ πέρηθεν Καλχηδόνιοι, οὐδ' ὑπέμειναν ἐπιπλέοντας

65. ἐσαγίηνεον] iii, 149; ἐθήρευον, ῥηγμαλώτιον, ἤλευον, Hes. from σα-
γῆνη δικτυον, πλέγμα τι ἐκ καλῶμων
eis θῆραν ἰχθύων, Hes. and Phav.
SS. ὡς οὐδὲς Ἑρετριέων αὐτὸν ἀποπε-
φυγὼς εἶπεν, συνάψαντες γὰρ τὰς χεῖρας
σαγηνέουσαν πᾶσαν τὴν Ἑρετριὴν
οἱ στρατιῶται τοῦ Δατίδος, Pla. de
L. iii, 14; (AST.) ἰχθύων πάθει περὶ
τὴν ἄλωσιν χρῆσασθαι, σαγηνευθῆναι
γὰρ καὶ ἄλωνα πᾶντας, Philost. i, 23.
VK. s. i, 191, 8. There is a game
still in vogue among boys (in which I
have often borne a part), exactly re-
sembling the σαγῆνη τῶν ἀνθρώπων,
and called by the name 'Widdy' or
'Withy,' a word of northern origin.
The English *seine* is derived from
σαγῆνη, as the French *reine* is from
regina. While speaking of pastimes
it may not be irrelevant to refer to
Min. F. c. 3; for a very animated and
exact description of the play called
'Ducks and Drakes.'

66. ἐκθηρεύοντες] s. Aesch. P. 238.
BL.

67. κατὰ τὰ αὐτά] i. e. εὐπετέως.
LAU.

68. αὐτοῖσι... ἱοῖσι] und. σύν. BO,

466. HGV, RZ, and HE, on VG,
iv, 10; and ix, 5, 13. When a word
which expresses the accompaniment
has αὐτὸς with it, both, in the sense of
'together with,' are put in the dative,
without σύν; the preposition is very
rarely expressed. MA, 400, f. Hom.
II. Θ, 24. (TR.) 'temples and all.'
69. τὸ τρίτον] i, 28; 177; vi, 21.
LAU.

70. τὰ] und. χωρῖα.

71. ἐπ' ἀριστερὰ] und. μέρη, BO,
171. as well as in ἐπὶ δεξιᾷ which fol-
lows. SH. ἐπὶ δεξιᾷ ἐσπλέοντι, iii, 90;
ἐ. δ. ἐσιόντι, i, 51; τὸ μὲν ἐ. δ. τῆς
δδοῦ, τὸ δὲ ἐπ' ἀ. vii, 39; εἴτ' ἐ. δ.
Ἴωσι, εἴτ' ἐπ' ἀ. Hom. II. M, 239; ἐπ' ἀ.
N, 675; WE. ἡ Θράκη (ἐν τῇ Ἀσίᾳ)
ἐστὶν ἐ. δ. eis τὸν Πόντον εἰσπλέοντι,
Xen. A. vi, 4, 1: s. ἐστὶ πόλις ἐν δεξιᾷ
ἐσπλέοντι, Thu. i, 24; (DU. BF.)
and καταβαίνοντι ἐν δ. ... ἐκ δὲ λαῖας,
App. pr. R. H. 2. (SW.)

73. Σηλυβρίη] still retains its name,
signifying 'the City of Selya.' Βρίη
γὰρ, κατὰ Θράκας, ἡ πόλις, Steph. and
Stra. vii, p. 491. HU. s. iv, 93, 41;
vii, 58, 18. Our 'borough' and
'burgh' (byrig in Saxon) have a com-

τοὺς Φοίνικας, ἀλλ' οἶχοντο, ἀπολιπόντες⁷⁴ τὴν σφετέρην⁷⁵, ἔσω ἐς τὸν Εὐξείνιον πόντον· καὶ ἐνθαῦτα πόλιν Μεσαμβρίην οἰκῆσαν.⁷⁶ οἱ δὲ Φοίνικες, κατακαύσαντες ταύτας τὰς χώρας τὰς καταλεχθείσας⁷⁷, τράπονται ἐπὶ τε Προκόννησον⁷⁸, καὶ Ἀρτάκην⁷⁹ πυρὶ δὲ καὶ ταύτας νείμαντες, ἔπλων αὐτὶς ἐς τὴν Χερσόνησον, ἐξαίρῃσαντες τὰς ἐπιλοίπους τῶν πόλιν, ὅσας πρότερον προσχόντες οὐ κατέσυραν. ἐπὶ δὲ Κύζικον⁸⁰ οὐδὲ ἔπλωσαν ἀρχήν⁸¹ αὐτοὶ γὰρ Κυζικηνοὶ, ἐπὶ πρότερον τοῦ Φοινίκων ἔσπλου, ἐγεγόνεσαν ὑπὸ βασιλεῖ, Οἰθάρει τῷ Μεγαβάζου ὁμολογήσαντες, τῷ ἐν Δασκυλείῳ⁸² ὑπάρχῃ. τῆς δὲ Χερσονήσου, πλὴν Καρδίης⁸³ πόλιος, τὰς ἀλλὰς πάσας ἐχειρῶσαντο οἱ Φοίνικες.

(34) Ἐγυράννευε δὲ αὐτέων μέχρι τότε⁸⁴ Μιλιτιάδης ὁ Κίμωνος τοῦ Στῆσαγόρευ, κτησαμένου τὴν ἀρχὴν ταύτην πρότερον Μιλιτιάδew τοῦ Κυψέλου τρόφῳ τοιῷδε· εἶχον Δόλογοι⁸⁵ Θρήικες τὴν Χερσόνη-

mon origin with the word *βρία*; and hence *Salisbury*.

74. οἶχοντο, ἀπολιπόντες] By the punctuation here adopted the verb refers to ἐς τὸν πόντον, the participle to τὴν σφετέρην, and the phrase does not fall under the formulæ given, i, 1, 55.

75. τὴν σφετέρην] und. πόλιν.

76. οἰκῆσαν] λέγονται οἱ Βυζάντιοι πτοσηθαῖ ποτε τοὺς Φοίνικας ἐπιπλέοντας, καὶ ἀποφυγεῖν τὴν σφετέρην· φυγόντας δὲ εἰς τὸν Εὐξείνιον μετὰ τῶν Καλχηδονίων οἰκῆσαι τὴν Μεσημβρίαν πόλιν, Eust. on Dio. P. 803.

77. τὰς καταλεχθείσας] 'here enumerated.'

78. Προκόννησον] 'Hind Island,' now Marmara, was anciently called Elaphonnesus 'Stag Island,' and Nebriis 'Fawn'; Schol. on Ap. of Rh. ii, 279. LR.

79. Ἀρτάκην] adjoining to Cyzicus, in the neighbourhood of which there is a place still called Artaki. LR.

80. Κύζικον] *Cyzicum nobilis civitas, arce, mœnibus, portu, turribusque marmoreis, Asiaticæ plagæ litora illustrat*, Flo. iii, 5. It is now in ruins, but still bears the same name; it is also called Capidag. LR. A.

81. ἀρχήν] vii, 9, 78; 'at all.' ZN, HE, and RZ, on VG, iii, 3, 8.

82. Δασκυλείῳ] now Diaskillo or Dasceli. A. LR.

83. Καρδίης] This town was so named from being built in the form of 'a Heart.' It was also called Hexamilium 'Six Miles,' from the breadth of the isthmus, and is now Hexamili. A. LR.

84. μέχρι τότε] i. e. μ. τοῦτο τε χρόνου, so τῷ τότε ἐν χρόνῳ, Soph. CE. R. 564.

85. Δόλογοι] Δόλογοι καὶ Ἀψινθιοὶ ἔθνη ἴσμεν περὶ τὸν Ἑλλάσποντον· οἱ δὲ Δόλογοι κατεπολέμουν τοὺς Ἀψινθίους. ἐρωτῶσιν οὖν Ἀψινθίους τὸν δεῖον, 'πῶς ἂν ἀπαλλαγῶσι τῶν κακῶν;' ἔχρησεν αὐτοῖς, ὅτι "τὸν πρῶτον ὑποδεχόμενον ὑμᾶς Ἀθήνησιν αὐτὸν ἐκείνον στήσατε τύραννον." ἀκούσαντες τοῦτο οἱ Ἀψινθιοὶ ἤρξαντο περιουστῆν τὰς πόλεις· καὶ τέλος, ἐλθόντας αὐτοὺς εἰς Ἀθήνας ὑπεδέξατο ὁ Μιλιτιάδης· ἐκ τοῦτου οὖν ἔγνωσαν ὅτι ὁ χρησμὸς τοῦτον δηλοῖ· εἰτα διελέχθησαν αὐτῷ περὶ τοῦτου ὁ δ' οὐκ ἐβουλήθη, ἀλλὰ λέγει Ἀψινθίοις, ὅτι "(ἐτι) πέμψαντες εἰς Πυθίαν, μᾶθετε ἀκριβέστερον, εἰ περὶ ἐμοῦ λέγει ὁ χρησμὸς;" πεμφάντων οὖν αὐτῶν, λέγει, ὅτι "ναί· περὶ αὐτοῦ λέγει (λέγω!)." ἀκούσας τοῦ χρησμοῦ, πάλιν Ἀψινθίοις λέγει ὁ Μιλιτιάδης, ὅτι "ἐὰν κελεύσῃ ἡ πόλις, γίνομαι"· κελευσάσης οὖν τῆς πόλεως, ἐγένετο τύραννος, from

σον ταύτην.⁸⁶ οὔτοι ὦν οἱ Δόλογοι, πιεσθέντες⁸⁷ πολέμῳ ὑπὸ Ἀψινθίων, ἐς Δελφοὺς ἔπεμψαν τοὺς βασιλέας⁸⁸, περὶ τοῦ πολέμου χρησομένους. ἡ δὲ Πυθίη σφι ἀνείλε 'οἰκιστὴν ἐπάγεσθαι ἐπὶ τὴν 'χώρην τούτων, ὃς ἂν σφεας, ἀπιώντας ἐκ τοῦ ἱεροῦ, πρῶτος ἐπὶ 'ξείνια⁸⁹ καλέσῃ. ἴοντες δὲ οἱ Δόλογοι τὴν ἱρὴν ὁδὸν⁹⁰, διὰ Φωκίων τε καὶ Βοιωτῶν ἦσαν καὶ σφεας ὡς οὐδεὶς ἐκάλεε, ἐκτράπονται ἐπ' Ἀθηνέων. (35) Ἐν δὲ τῇσι Ἀθήνῃσι τῆνικαῦτα εἶχε μὲν τὸ πᾶν κράτος Πεισίστρατος· ἀτὰρ ἐδυνάστενέ * τι καὶ⁹¹ Μιλιτιάδης ὁ Κυψέλου, ἐὼν οἰκίης τεθριπποτρόφου⁹², τὰ μὲν ἀνέκαθεν⁹³ ἀπ' Αἰακοῦ τε καὶ Αἰγίνης⁹⁴ γεγονώς, τὰ δὲ νεώτερα⁹⁵ Ἀθηναῖος· Φιλαίου, τοῦ Αἴαντος παιδός, γενομένου πρώτου τῆς οἰκίης ταύτης Ἀθηναίου. οὗτος ὁ Μιλιτιάδης, κατήμενος ἐν τοῖσι προθύροισι τοῖσι ἑωυτοῦ⁹⁶, ὁρέων τοὺς Δολόγους παριόντας, ἐσθῆτα ἔχοντας οὐκ ἐγγχωρίην καὶ αἰχμὰς, προσεξώσατο· καὶ σφι προσελθοῦσι ἐπηγγέλατο καταγωγὴν καὶ ξείνια.⁹⁷ οἱ δὲ, δεξάμενοι, καὶ ξεινισθέντες ὑπ' αὐτοῦ, ἐξέφαινον πᾶν οἱ τὸ μαντήιον· ἐκφάναντες δὲ, ἐδέοντο αὐτοῦ τῷ Θεῷ μιν⁹⁸ πείθεσθαι. Μιλιτιάδεα δὲ ἀκούσαντα παραντίκα ἔπεισε ὁ λόγος, οἷα ἀχθόμενόν τε τῇ Πεισιστράτου ἀρχῇ, καὶ βουλόμενον ἐκ ποδῶν⁹⁹

Schol. (Ma.) on Aristid. who has told the story of the Apsinthians instead of the Dolonci. VK.

86. τὴν X. ταύτην] i, 27, 93; vi, 40. As Chersonesus signified 'peninsula,' it applied to more than one place: this accounts for the addition of the demonstrative pronoun. The Romans applied the name κατ' ἐξοχὴν to Asia Minor, (which Appian calls ἡ μεγάλη Χερσόνησος, pr. R. H. 2); as we do to Spain and Portugal.

87. πιεσθέντες] 'being hard pressed.'

88. βασιλέας] It was customary for kings either to consult the oracle in person, or to send a prince of the blood or other personage of distinction for that purpose. Thus Laius Θεωρὸς ἐκδημῶν ἀπεστάλη, Soph. OE. R. 114; and Oedipus says καὶ δὲ Μεναικῆος Κρέοντος, ἐμμαντοῦ γαμβρὸν ἐς τὰ Πυθικά ἔπεμψε φοῖβου δάμαρ, ὡς πύθοιθ', ὃ τι δρῶν ἡ τί φωνῶν, τήνδε βυσσάμην πόλιν, 69; and accosts Creon thus on his return, ἀναξ, ἐμὸν κήδευμα, &c; 85: s. Liv. i, 56, 5.

89. ἐπὶ ξείνια] und. δεῖπνα; in the form ἐπὶ ξεινία, τραπέζῃ is to be understood. LAU., i 118, 66.

90. ἱρὴν ὁδὸν] The most celebrated 'sacred road' was that from Athens to Eleusis. The way here meant was perhaps that by which the Athenians sent religious processions to Delphi. WE. If so, asks LAU, why should the compound ἐκτράπονται have been used? The context would seem to imply that the road, after passing through Phocis and Boeotia, went towards the Peloponnesus.

91. ἐδυνάστενέ τι καὶ] 'was also possessed of some influence.'

95. τὰ νεώτερα] Neuter adjectives, either with or without an article, are very often put for adverbs: but comparatives are almost always expressed by the singular, and superlatives by the plural. MA, 260, 1; 446, 7.

96. τοῖσι ἑωυτοῦ] The villa of Miltiades was at Laciadae, not far from the borders of Attica. VK.

97. καταγωγὴν καὶ ξείνια] 'lodging and hospitable entertainment.'

98. αὐτοῦ... μιν] i, 2, 94.

99. ἐκ ποδῶν] or ἐκποδῶν, 'out of the way'; ἐκποδῶν, iv, 118; 'in the way.' LAU.

εἶναι. αὐτίκα δὲ ἐστάλη ἐς Δελφούς, ἐπειρησόμενος τὸ χρηστήριον, 'εἰ ποιοῖν τά περ αὐτοῦ οἱ Δόλογχοι προσεδέοντο;' (36) Κελενούσης δὲ καὶ τῆς Πυθίης, οὕτω δὴ Μιλτιάδης ὁ Κυψέλου, Ὀλύμπια¹⁰⁰ ἀναιρηκώς πρότερον τούτων τεθρίπῳ, τότε, παραλαβὼν Ἀθηναίων πάντα τὸν βουλούμενον¹ μετέχειν τοῦ στόλου, ἔπλεε ἅμα τοῖσι Δολόγχοις καὶ ἔσχε τὴν χώραν. καὶ μιν οἱ ἐπαγαγόμενοι τύραννον κατεστήσαντο. ὁ δὲ πρῶτον μὲν ἀπετείχισε² τὸν ἰσθμὸν τῆς Χερσονήσου ἐκ Καρδίας πόλιος ἐς Πακτύνην³, ἵνα μὴ ἔχοιεν σφεας οἱ Ἀψίνθιοι δηλέεσθαι⁴, ἐσβάλλοντες ἐς τὴν χώραν.⁵ εἰσὶ δὲ οὗτοι στάδιοι ἕξ τε καὶ τριήκοντα τοῦ ἰσθμοῦ· ἀπὸ δὲ τοῦ ἰσθμοῦ τούτου ἡ Χερσονήσος εἰςω πᾶσά ἐστι σταδίων εἰκοσι καὶ τετρακοσίων τὸ μῆκος. (37) Ἀποτειχίσας ὦν τὸν αὐχένα⁶ τῆς Χερσονήσου ὁ Μιλτιάδης, καὶ τοὺς Ἀψίνθιους τρόπῳ τοιούτῳ ὥσάμενος, τῶν λοιπῶν πρώτοις ἐπολέμησε Λαμψακηνοῖσι καὶ μιν οἱ Λαμψακηνοὶ λοχίσαντες αἰρέουσι ζωγρίῃ⁷· ἦν δὲ ὁ Μιλτιάδης Κροίσῳ τῷ Λυδῷ ἐν γνῶμῃ γεγόνως.⁸ πυθόμενος ὦν ὁ Κροῖσος ταῦτα, πέμπων προηγόρευε τοῖσι

100. Ὀλύμπια] und. ἀγωνίσματα. FI. as in Πύθια ἀνελόμενος, vi, 122. A person was also said νικᾶν ἐν Ὀλύμπῳ, ib. or, Ὀλυμπιάσι, Pau. vi, 7; or more commonly, in Her. Ὀλυμπιάδα, with which νίκη is to be understood, vi, 70, 35; 103 repeatedly; 125; ix, 33; Pin. O. ii, 5; P. vii, 14; AEl. H. A. xii, 40. In Pausanias an Olympic victor is said ἀνελίσθαι τὸν κότινον, [viii, 26, 5;] and a conqueror in the Pythian games ἀ. τὴν δάφνην. WE. VK. It is not known in what years this victory, and that spoken of in vi, 70; were won. LR.

1. πάντα τὸν βουλούμενον] Pisistratus readily promoted a scheme, by which he was likely to get rid of many restless spirits or disaffected subjects. WE. s. vi, 44, 59.

2. ἀπετείχισε] vi, 37; SW. the same as οἰκοδομεῖν διὰ τοῦ ἰσθμοῦ τεῖχος, viii, 71. Xenophon adds the words ἐκ θαλάττης ἐς θαλάτταν, H. iii, 2, 8. In this sense Diodorus uses διατειχίζειν, xiv, 38; WE. and Thucydides the simple verb, as well as its compound with ἀπό, i, 64. BF.

3. Πακτύνην] now Palaia Patino. LR.

4. δηλέεσθαι] κακοῦν, iii, 87; συνέ-

εσθαι, i, 17; συναμαρύνειν, i, 152, 100; βλάπτειν, Schol. on Aristid.

5. χώραν] Justinian repaired this wall, and strengthened it with additional works against the Thracians. The Romans had previously used similar means to protect the Britons from the incursions of the Picts; namely, the celebrated wall of Severus. And, in a later period of the Empire, the Greeks under Emanuel Palaeologus adopted a like precaution to secure the Peloponnesus against the inroads of the Turks. The Chinese constructed that immense work, the great wall of China, as a protection from the Tartars. LR. So the wall of Dercyllidas, Xen. H. iii, 2, 10. LG.

6. αὐχένα] ἡ μὲν ἐν μέσῳ τῆς θαλάττης ἐκατέρωθεν παρῆκουσα γῆ (καλεῖται) αὐχὴν, Poll. ix, 18. This word occurs in a metaphorical sense, iv, 85; 89, 33; 118, 68; Xen. A. vi, 4, 2; and Pliny uses cervix in a like signification, H. N. iv, 3; vi, 29. HU.

7. αἰρέουσι (ζωγρίῃ) i. e. ἐζώγησαν, i, 86 &c; ζ. ἔλαβον, vi, 28.

8. ἐν γνῶμῃ γεγόνως] i. e. γνῶριμος, 'an intimate acquaintance;' SW. STG. or κατὰ νόον ἔδω, ix, 111; 'beloved, esteemed.' CY. LR.

Δαμψακηνοῖσι 'μετιέναι Μιλτιάδεα' εἰ δὲ μὴ⁹, σφέας πίτνος τρόπον¹⁰ ἀπείλεε 'ἐκτρίψειν.' πλανωμένων δὲ τῶν Δαμψακηνῶν ἐν τοῖσι λόγοισι¹¹, τὸ θέλει¹² τὸ ἔπος εἶναι¹³, τὸ σφί ἀπείλησε ὁ Κροῖσος, 'πίτμος τρόπον ἐκτρίψειν,' μόγις κοτὲ μαθῶν, τῶν τις πρεσβυτέρων εἶπε τὸ ἐόν, "ὅτι πίτμος μούνη¹⁴ πάντων δενδρέων ἐκκοπεῖσα βλαστὸν οὐδένα μετρίει, ἀλλὰ πανώλεθρος¹⁵ ἐξαπόλλυται." ¹⁶ δεισαντες ὧν οἱ Δαμψακηνοὶ Κροῖσον, λύσαντες μετήκαν¹⁷ Μιλτιάδεα. (38) Οὗτος μὲν δὴ διὰ Κροῖσον ἐκφεύγει· μετὰ δὲ, τελευτᾷ ἀπαις, τὴν ἀρχὴν τε καὶ τὰ χρήματα παραδούς Σηθαγόρῃ τῷ Κίμωνος ἀδελφεοῦ παιδὶ ὁμομητρίῳ. καὶ οἱ τελευτήσαντι Χερσονησίται θύουσι, ὡς νόμος¹⁸ οἰκιστῇ, καὶ ἀγῶνα ἱππικόν¹⁹ τε καὶ

9. εἰ δὲ μὴ] 'otherwise,' vi, 56; viii, 62, 74; Thu. i, 26; 28; ii, 5; Xen. H. i, 3, 3; A. ii, 1, 1 f; iv, 3, 5; Dem. Ch. 3; Arist. R. 628; St Matthew vi, 1; ix, 17; St Luke v, 36 f. The first hypothetical proposition, which is here suppressed, might have been, εἰ μὲν τὴν Μιλτιάδεα μετιέναι ἐβούλοντο, καλῶς ἂν ἔσσεσθαι. HGV, iii. ED.

10. πίτμος τρόπον] 'after the manner of a pine-tree.' This expression passed into a proverb, πεύκης τ. Diogenian. Suid. Zenob. and P'hal. WE. LR.

11. πλανωμένων ἐν τ. λ.] 'wandering to and fro in their conversation;' LR. 'being quite at a loss to discover;' ἐν τ. λ. is much the same as γενομένης λέσχης, ix, 71.

12. τὸ θέλει] i, 78; τὸ ἐθέλει, iv, 131, 50. WE. τὸ is put for δ, i, 1, 24; and this for τί, as δs for τίs, vi, 124; before γένοιτο, ix, 71; τὰ for τίνα, iii, 51: SW. but it is to be observed, that the relative stands for the interrogative in dependent propositions only. MA, 485. The question with the Lampasacenes was, why the pine, in particular, should be mentioned. LR. s. i, 109, 71.

13. εἶναι] ἐθέλει λέγειν, ii, 13; iv, 131, 49; WE. ἐξίσταντο πάντες καὶ διηπύρουν, ἄλλος πρὸς ἄλλον λέγοντες "τί ἂν δέλοι τοῦτο εἶναι;" Acts ii, 12; βουλόμεθα γινῶναι τί ἂν δ. ταῦτα εἰ. ib. xvii, 20. HGV, on FG, v, 8, 10. Compare εἶπον πρὸς ἀλλήλους "τί ἐστὶ τοῦτο δ λέγει ἡμῖν; ... τοῦτο τί ἐστὶν δ λέγει; οὐκ οἶδαμεν τί λαλεῖ,"

St John xvi, 17 f; τί ἐστὶ, St Matthew ix, 13; xii, 7.

14. μούνη] quod Herodotus, scriptor historiae memoratissimus, patum vere dixerit unam solamque pinum arborum omnium casam nunquam denovo ex iisdem radicibus pullulare, Gell. N. A. viii, 4. VK. "There is a grandeur in such allegories, especially when used in menaces;" Demet. Ph. p. 555. LR.

15. πανώλεθρος] μή μοι πόλιν γε πρέμνοθεν πανάλεθρον ἐκθαμνίστητε, Aesch. Th. 71; 930; P. 568; Ch. 921; Eur. 549; Soph. Aj. 839; E. 1009; and, in an active sense, Ph. 322. Compare the expression ἐκτέτριπται πρόβριζος, vi, 86, 3; Eur. Hi. 684. WE. BL.

16. ἐξαπόλλυται] Contrast with this passage the panegyric on the sacred olive, Soph. CE. C. 694.

17. λύσαντες μετήκαν] λύσατε αὐτὸν, καὶ ἔφετε ὑπάγειν, St John xi, 44.

18. νόμος] und. ἐστὶ θύειν. The sacrifice offered to heroes, or demigods, differed from that offered to gods, τῷ μὲν, ὡς ἀθανάτῳ, θύουσι· τῷ δὲ ἐτέρῳ, ὡς ἥρωϊ, ἐναγίζουσι, ii, 44; [s. i, 167, 16;] τῷ μὲν, ὡς ἡ. μετὰ ἥλιον δύσαντα ἐναγίζουσιν· Εὐαμερίωνι δὲ, ὡς Δεφ., θύουσι, Pau. ii, p. 137. The same honours were paid to Brasidas at Amphipolis, περιέρχωντες αὐτοῦ τὸ μνημεῖον, ὡς ἥρωϊ τε ἐντέμνουσι, καὶ τιμὰς δεδόκασιν ἀγῶνας καὶ ἐτησίους θυσίας, καὶ τὴν ἀποικίαν ὡς οἰκιστῇ προσέτεσαν, Thu. v, 11. (BF.) VK. s. vii, 43. LR.

γυμνικὸν ἐπιστάσι, ἐν τῷ Λαμψακηνῶν οὐδενὶ ἐγγίνεται²⁰ ἀγωνίζεσθαι. πολέμου δὲ ἑόντος πρὸς Λαμψακηνούς, καὶ Στῆσαγόρεα κατέλαβε²¹ ἀποθανεῖν ἄπαιδα²², πληγέντα²³ τὴν κεφαλὴν πελέκει ἐν τῷ πρυτανητῇ πρὸς ἀνδρὸς, αὐτομόλου μὲν τῷ λόγῳ²⁴, πολεμίου δὲ, καὶ ὑποθερμότερου²⁵, τῷ ἔργῳ. (39) Τελευτήσαντος δὲ καὶ Στῆσαγόρεω τρόπῳ τοιῷδε²⁶, ἐνθαῦτα Μιλτιάδεα τὸν Κίμωνος, Στῆσαγόρεω δὲ τοῦ τελευτήσαντος ἀδελφεὸν, καταλαμψόμενον τὰ πρήγματα²⁷ ἐπὶ Χερσονήσου ἀποστέλλουσι τρήρεϊ οἱ Πεισιστρατίδαι· οἳ μιν καὶ ἐν Ἀθήνῃσι ἐποίουν εὖ, ὥς οὐ συνειδότες²⁸ δῆθεν²⁹ τοῦ πατρὸς Κίμωνος αὐτοῦ τὸν θάνατον. Μιλτιάδης δὲ, ἀπικόμενος ἐς τὴν Χερσόνησον, εἶχε κατ' οἶκους³⁰, τὸν ἀδελφεὸν Στῆσαγόρεα δῆλα δὲ ἐπιτιμέων.³¹ οἱ δὲ Χερσονησίται, πυνθανόμενοι ταῦτα, συνελέχθησαν ἀπὸ πασιῶν τῶν πολλῶν οἱ δυναστεύοντες πάντοθεν· κοινῷ δὲ στόλῳ ἀπικόμενοι, ὥς συλλυπηθησόμενοι³², ἐδέθησαν ὑπ' αὐτοῦ. Μιλτιάδης τε δὴ ἴσχει τὴν Χερσόνησον, πεντακοσίους βόσκων ἐπικούρους, καὶ γαμίει Ὀλόρου τοῦ Θρηϊκῶν βασιλέως θυγατέρα Ἠγησιπύλην.³³ (40) Οὗτος δὲ δ' ὁ Κίμωνος

19. ἱππικὸν] 'of chariot-races: 'horse-racing was unknown to the ancients. Sophocles has the word ἱππεία to signify 'chariotteering,' E. 505; ἱππικῶν ὠκύπους ἀγῶν, 698; L.R. ναυαγίων I. 'of the wrecks of chariots,' 730: ἱπποὶ is constantly occurring in Homer in this sense, πολλοὶ δὲ πρηνεῖς τε καὶ ὑπτιοὶ ἔκπεσον ἱππων, II. A, 179. ludicrum (und. certamen) fuit equi pugilisque, Liv. i, 35.

20. ἐγγίνεται] i, 132; δέμης or δερμὴν perhaps may be understood; οὐ δερμὴν Δωριεὺσι παρίεναι ἐνθαῦτα, v, 72.

21. κατέλαβε] vi, 40; ix, 75; 'it befell.'

22. καὶ Σ. κ. δ. ἄπαιδα] καὶ οὗτος ἀπέθανεν ἔτεκνος, St Luke xx, 30.

24. τῷ λόγῳ] s. i, 59, 7; *specie*, Liv. i, 40; where he describes the assassination of the elder Tarquin by a shepherd, who *elatum securim in caput dejecit*.

25. πολεμίου καὶ ὑποθερμότερου] 'an enemy and rather a bold one: 'δερμὴς being the same as *δραστής*, Phot. and Suid. ἀναιδής, Eust. who adds *δερμουργὸς ἀνὴρ ὁ δαρσάλειος*, καὶ μὴ ψυχρὸς εἰς ἔργον, on II. B, p. 201, 6; ὃ δερμὴν ἔργον, κἀνόσιον, καὶ παρόνομον τολμῶντε δρᾶν, Arist. Pl. 416. BL.

27. τὰ πρήγματα] 'the administration of affairs, the government; 'οἱ δοῦλοι ἔσχον πάντα τὰ π. ἄρχοντες τε καὶ διέκοντες, vi, 83; Thu. ii, 65; iii, 28; 72; iv, 2; v, 62; vii, 48. BL. BF.

28. συνειδότες] 'privity to, implicated in.'

30. εἶχε κατ' οἶκους] 'kept at home,' und. ἐωντὸν 'himself: 'the pronoun is supplied, iii, 79. In such cases ἔχειν is equivalent to εἶναι, i, 86, 33; and sometimes to μένειν, as *σήμεναι*, εἴτ' ἔχει χῶρον πρὸς αὐτὸν τόνδε γ', εἴτ' ἄλλῃ κυρεῖ, Soph. Ph. 22; κατ' οἶκον occurs, 469; Tr. 531. It was a very ancient custom to keep within doors on the loss of a near relation. VK.

31. δῆλα δὲ ἐπιτιμέων] 'apparently out of respect for.'

32. συλλυπηθησόμενοι] *συναχθεσθίσόμενοι*, Aesch. Ct. p. 88; Dio Ch. O. xii, p. 198, v; *συναλγήςοντες*, *συμπενθήσοντες*, *συμπεισόμενοι*, are opposed to *συνησθησόμενοι*, *συνχαρησόμενοι*, Diod. xvii, 48; 113. Addresses and embassies of condolence or congratulation appear to have been of very early origin: Liv. xxiii, 5. VK.

33. Ἠγησιπύλην] This princess, on the death of Miltiades, married an Athenian of rank, and by this marriage

Μιλτιάδης ἡνωσὶ³⁵ μὲν ἐληλύθει ἐς τὴν Χερσονήσον, κατελάμβανε δέ μιν ἐλθόντα ἄλλα τῶν κατεχόντων πρηγμάτων³⁶ χαλεπώτερα.³⁷ τρίτῃ μὲν γὰρ ἔτει τούτων³⁸, Σκύθας ἔφευγε· Σκύθαι γὰρ οἱ νομάδες, ἐρεθισθέντες ὑπὸ βασιλέως Δαρείου συνεστράφησαν³⁹ καὶ ἤλασαν μέχρι τῆς Χερσονήσου ταύτης. τούτους ἐπιόντας οὐκ ὑπομείνας, ὁ Μιλτιάδης ἔφευγε ἀπὸ Χερσονήσου, ἐς δ' οἱ τε Σκύθαι ἀπαλλάχθησαν, καὶ μιν οἱ Δόλογοι κατήγαγον ὀπίσω. ταῦτα μὲν δὴ τρίτῃ ἔτει πρότερον ἐγεγόνει τῶν τότε μιν κατεχόντων. (41) Τότε δέ, πυνθανόμενος εἶναι τοὺς Φοίνικας ἐν Τενέδῳ, πληρώσας τριήρεας πέντε χρημάτων τῶν παρόντων, ἀπέπλεε ἐς τὰς Ἀθήνας· καὶ ὥσπερ ὠρμήθη ἐκ Καρδίας πόλιος, ἔπλεε διὰ τοῦ Μέλανος κόλπου⁴⁰, παραμείβετό τε τὴν Χερσονήσον, καὶ οἱ Φοίνικες οἱ περιπίπτουσι τῇσι νηυσί. αὐτὸς μὲν δὴ Μιλτιάδης σὺν τῇσι τέσσερσι⁴¹ τῶν νεῶν καταφεύγει ἐς Ἴμβρον, τὴν δέ οἱ πέμπτῃ τῶν νεῶν κατεῖλον⁴² διώκοντες οἱ Φοίνικες. τῆς δὲ νεὸς ταύτης ἔτυχε τῶν Μιλτιάδεω παίδων ὁ πρεσβύτατος ἄρχων Μητίοχος, οὐκ ἐκ τῆς Ὀλόρου τοῦ Θρήϊκος ἐὼν θυγατρὸς, ἀλλ' ἐξ ἄλλης, καὶ τοῦτον ἄμα τῇ νηὶ εἶλον οἱ Φοίνικες, καὶ μιν πυθόμενοι, ὥς εἴη Μιλτιάδεω παῖς, ἀνήγαγον παρὰ βασιλέα, δοκέοντες χάριτα μεγάλην καταθήσασθαι⁴³, ὅτι δὴ Μιλτιάδης γνώμην ἀπεδέξατο⁴⁴ ἐν τοῖσι Ἴωσι, πείθεσθαι κελεύων τοῖσι Σκύθησι, ὅτε οἱ Σκύθαι προσεδέοντο, λύσαντας τὴν σχεδίην, ἀποπλέειν ἐς τὴν ἐωντῶν. Δαρεῖος δέ, ὥς οἱ Φοίνικες Μητίοχον τὸν Μιλτιάδεω ἀνήγαγον, ἐποίησε κακὸν μὲν οὐδὲν Μητίοχον, ἀγαθὰ δὲ συχνά· καὶ γὰρ οἶκον καὶ κτῆσιν⁴⁵ ἔδωκε

had a son named Olorus (from his maternal grandfather), who was the father of Thucydides. *LR*. The scholar will bear in mind that the penult of compound nouns in -πύλη is short, whereas that of proper names in -φύλη (as Ἐριφύλη) is long.

35. *ἡνωσὶ*] 'recently' in comparison with the elder Miltiades and the other members of his family. *SW*.

36. *τῶν κατεχόντων π.*] These words refer to the expedition of the Phoenician fleet against the Chersonese, vi, 33. *SW*.

37. *ἄλλα ... χαλεπώτερα*] viz. his being driven from his dominions by the Scythians. *SW*.

38. *τούτων*] und. *πρὸ*, or *πρότερον*, as below.

39. *συνεστράφησαν*] 'collected in a body.'

40. *Μέλανος κ.*] 'the Black Gulf'; now called the Gulf of Megarision. *LR*. In many atlases the ancient name is incorrectly given as Sinus Melanias. *LAU*.

41. *τέσσερσι*] This form occurs nowhere else. *MA*.

42. *κατεῖλον*] 'took'; 'κατααιρεόμενος', vi, 29; 'being taken': the compound verb being put for the simple. *SW*.

43. *χάριτα μ. καταθήσασθαι*] *χάρων ἀθάνατον κ.* vii, 178; *εὐεργεσίαν ἐς βασιλέα κ.* Thu. i, 128. The tragedians use the simple verb, *χάρων δέσσειν*, *Æsch.* P. V. 807; *Eur. Hc.* 1211; *χάριτα Δ. E.* 61; *χάρων ἄνακτι δῶμεν*, B. 720; *BL. χάριτας κ.* *Acts* xxi, 27. *VK*.

44. *γνώμην ἀπεδέξατο*] iv, 137. *STG*.

45. *κτῆσιν*] 'property, an estate': *ὅς κεν ἐμ' ἐνδυκῶς ἐφίλει, καὶ κτῆσιν*

καὶ Περσίδα γυναῖκα, ἐκ τῆς οἱ τέκνα ἐγένετο, τὰ ἐς Πέρσας κεκοσμέσθαι.⁴⁶ Μιλτιάδης δὲ ἐξ Ἰμβρου ἀπικνέεται ἐς τὰς Ἀθήνας.

(42) Καὶ κατὰ τὸ ἔτος τοῦτο ἐκ τῶν Περσέων οὐδὲν ἐπὶ πλέον⁴⁶ ἐγένετο τούτων ἐς νεῖκος φέρον⁴⁷ Ἰωσι, ἀλλὰ τὰδε μὲν χρήσιμα κάρτα τοῖσι Ἰωσι ἐγένετο τούτου τοῦ ἔτους· Ἀρταφέρνης ὁ Σαρδίων ὑπαρχος, μεταπεμψάμενος ἀγγέλους ἐκ τῶν πολλῶν, συνθήκας σφίσι αὐτοῖσι τοὺς Ἰωνας ἠνάγκασε ποιέσθαι, ἵνα δοσίδικοι εἰεν⁴⁸, καὶ μὴ ἀλλήλους φέροιν τε καὶ ἀγοιεν. ταῦτά τε ἠνάγκασε ποιέειν, καὶ τὰς χώρας σφέων μετρήσας κατὰ παρασάγγας⁴⁹, τοὺς καλέουσι οἱ Πέρσαι τὰ τριήκοντα στάδια· κατὰ δὴ τούτους μετρήσας, φόρους ἔταξε ἐκάστοισι, οἱ κατὰ χώραν⁵⁰ διατελείουσι ἔχοντες ἐκ τούτου τοῦ χρόνου αἰεὶ ἐτι καὶ ἐς ἐμὲ, ὡς ἐτάχθησαν ἐξ Ἀρταφέρνηος· ἐτάχθησαν δὲ σχεδὸν κατὰ τὰ αὐτὰ, τὰ καὶ πρότερον εἶχον. καὶ σφι ταῦτα μὲν εἰρηναῖα ἦν.

(43) Ἄμα δὲ τῷ ἔαρι, τῶν ἄλλων καταλελυμένων στρατηγῶν ἐκ βασιλέος, Μαρδόνιος ὁ Γωβρύεω⁵¹ κατέβαινε ἐπὶ θάλασσαν, στρατὸν πολλὸν μὲν κάρτα πεζὸν ἅμα ἀγόμενος, πολλὸν δὲ⁵² ναυτικὸν⁵³, ἡλικίην τε νέος ἔων, καὶ νεωστὶ γεγαμηκὼς βασιλέος Δαρείου θυγατέρα Ἀρταζώστρην. ἄγων δὲ τὸν στρατὸν τοῦτον ὁ Μαρδόνιος, ἐπεὶ τε ἐγένετο ἐν τῇ Κιλικίᾳ, αὐτὸς μὲν ἐπιβὰς ἐπὶ νεὸς, ἐκομίζετο ἅμα τῇσι ἄλλῃσι νηυσὶ, στρατιὴν δὲ τὴν πεζὴν ἄλλοι ἡγεμόνες ἦγον ἐπὶ τὸν Ἑλλήσποντον. ὡς δὲ, παραπλέων⁵⁴ τὴν

ἔδωκεν, οἷά τε Γῶ οἰκῆν Γόναξ εὐθυμος ἔδωκεν, οἷόν τε, κληρόν τε, πολυμήστην τε γυναῖκα, Hom. O. II, 62.

46. κεκοσμέσθαι] τετάχεται, τεταγμένα ἐστὶ, 'were reckoned'; ἐς τὸν Αἰγύπτιον νομὸν αὐται (Κυρήνη τε καὶ Βάρκη) ἐκεκοσμέσθαι, iii, 91. VK.

47. ἐς νεῖκος φέρον] 'tending to strife, of a hostile tendency'; opposed to εἰρηναῖα, below. SW. νεῖκος is used for 'hostilities,' vii, 158; and by Homer, WE. II. I', 87. s. iii, 133, 22.

48. δοσίδικοι εἰεν] more usually δοσίδικοι; WE. 'they would submit their disputes to the decision of the magistrate.'

50. κατὰ χώραν] v, 201; 'undisturbed'; (as we sometimes say) in statu quo. VG, iii, 13, 10.

51. Μαρδόνιος ὁ Γωβρύεω] Gobryas, iii, 70; was a relation of Darius; for Diodorus says of Mardonius, ἀνεψιὸς

καὶ κηδεστὴς ἦν Ξέρου, xi, 1. LR. WE.

52. μὲν...δὲ] sometimes answer to the Latin cum...tum: very frequently the same word is repeated, with these particles, in two members of a sentence which immediately follow one another; this is called anaphora. MA, 606, 2; or 622, 2. s. vii, 204, 38.

53. ναυτικὸν] 'to man the fleet.' CS. s. vi, 95. WE.

54. παραπλέων] The objection, which some critic (according to WE) made to this passage, is best refuted by adverting to the difference in the signification of tenses: παραπλεύσας would be certainly wrong, for a fleet could not be said, after coasting along Asia, to reach Asia; whereas in coasting (or while coasting) along Asia, it would arrive at Asia. i, 43, 34; iii, 65, 23. Liv. xxviii, 36, 2.

Ἀσίην, ἀπίκετο ὁ Μαρδόνιος ἐς τὴν Ἰωνίην, ἐνθαῦτα μέγιστον θῶμα ἐρέω⁵⁵ τοῖσι μὴ ἀποδεκομένοισι τῶν Ἑλλήνων⁵⁶, Περσέων τοῖσι ἐπτά Ὅτανεα γνώμην ἀποδέξασθαι, ὥς χρεὼν εἴη δημοκρατίεσθαι Πέρσας· τοὺς γὰρ τυράννους τῶν Ἰόνων καταπαύσας⁵⁷ πάντας, ὁ Μαρδόνιος δημοκρατίας κατίστα ἐς τὰς πόλεις. ταῦτα δὲ ποιήσας, ἠπείγετο ἐς τὸν Ἑλλήσποντον. ὥς δὲ συνελέχθη μὲν χρημα⁵⁸ πολλὸν νεῶν, συνελέχθη δὲ καὶ πεζὸς πολλὸς στρατός, διαβάντες τῇσι νηυσὶ τὸν Ἑλλήσποντον, ἐπορεύοντο διὰ τῆς Εὐρώπης· ἐπορεύοντο δὲ ἐπὶ τε Ἑρέτριαν καὶ Ἀθήνας. (44) Αὗται μὲν ὦν σφι πρόσχημα⁵⁹ ἦσαν τοῦ στόλου· ἅτῃρ, ἐν νόῳ ἔχοντες ὅσας ἂν πλείστας δύναιντο⁶⁰ καταστρέφειν τῶν Ἑλληνίδων πολίων, τοῦτο μὲν δὴ, τῇσι νηυσὶ Θασίους, οὐδὲ χεῖρας ἀνταειραμένους, κατεστρέψαντο· τοῦτο δὲ, τῷ πεζῷ Μακεδόνας, πρὸς τοῖσι ὑπάρχουσι⁶¹, δούλους προσεκτέσαντο· τὰ γὰρ ἐντὸς⁶² Μακεδόνων ἔθνεα πάντα σφι ἦν ἡδὴ ὑποχείρια γεγονότα. ἐκ μὲν δὴ Θάσου διαβαλόντες κέρην⁶³, ὑπὸ τὴν ἠπειρον ἐκομίζοντο μέχρι Ἀκάνθου⁶⁴· ἐκ δὲ Ἀκάνθου ὀρμώμενοι, τὸν Ἀθῶν⁶⁵ περιέβαλλον. ἐπιπεσὼν δὲ σφι περιπλέουσι, βορῆς ἄνεμος μέγας τε καὶ ἄπορος⁶⁶ κάρτα τρηχέως περιέσπετο πλήθει πολλὰς τῶν νεῶν, ἐκβάλλων πρὸς τὸν Ἀθῶν. λέγεται γὰρ κατὰ⁶⁷ τριηκοσίας μὲν τῶν νεῶν τὰς διαφθαρείσας εἶναι, ὑπὲρ δὲ δύο μυριάδας ἀνθρώπων· ὥστε γὰρ θηριωδεστάτης εὐούσης τῆς θαλάσσης ταύτης τῆς περὶ τὸν Ἀθῶν, οἱ μὲν ὑπὸ τῶν θηρίων⁶⁸ διεφθείροντο

56. τ. μὴ ἂ. τῶν Ἑλλήνων] iii, 80. STG.

57. καταπαύσας] v, 38; und. τῆς τυραννίδος or τῆς ἀρχῆς, iv, 1; vi, 64. VK. He did this "apparently with the view to acquire popularity among a people, whose willing service might be important," MT, vii, 3.

59. πρόσχημα] 'the pretext.' "Considering the character of Darius, and the circumstances of the times, it appears highly probable that the same necessity for employing restless spirits, which had urged the Scythian expedition, was the principal motive also for this enterprise." MT, vii, 3. TX. s. vi, 36, 1.

60. ὅσας... δύναιντο] MA, 461.

61. πρὸς τοῖσι ὑπάρχουσι] 'in addition to those who were so already,' MA, 590, b. Some Macedonians had submitted previously, v, 18. LR.

62. ἐντὸς] 'on this side,' viz. as regarded the Persians. WE.

63. κέρην] 'to the other side;' und. κατὰ, or ἐς τὴν, for πέρα is originally a noun: Χαλκίδος πέραν ἔχων, Aesch. A. 183. BL.

64. Ἀκάνθου] afterwards Erisus, now Erisso. LR.

65. Ἀθῶν] now called Hagion Oros, 'Holy Mountain,' or Monte Santo; the Turks have corrupted the former name and added unnecessarily the word Daghi 'Mountain,' calling it Aionourou-Daghi. It is so called from the number of monasteries (no less than twenty-two) and churches which are built on it. LR.

66. ἄπορος] i. e. πρὸς ὃν οὐδένα πόρον εὐρεῖν ἐστὶ, Harp. 'irresistible:' ἄνεμος Στρυμονίης μέγας καὶ κυμαστὴς, viii, 118; WE. importunus, 'unmanageable.'

67. κατὰ] 'about;' ii, 145; vi, 117, 44. WE. HE, on VG, ix, 5, 7. MA, 581, b.

68. θηρίων] γυναικόμενοι ἄλλ, δευὰ

ἀρπαζόμενοι· οἱ δὲ, πρὸς τὰς πέτρας ἀρασσόμενοι· οἱ δὲ αὐτῶν νέειν οὐκ ἐπιστάτο, καὶ κατὰ τοῦτο⁶⁹ διεφθείροντο· οἱ δὲ, ῥίγῃ, ὁ μὲν δὴ ναυτικός στρατὸς οὕτω ἔπρησσε. (45) Μαρδονίῳ δὲ καὶ τῷ πεζῷ, στρατοπεδευομένῳ ἐν Μακεδονίῃ, νυκτὸς Βρύγοι⁷⁰ Θρήϊκες ἐπεχείρησαν· καὶ σφῶν πολλοὺς φονεύουσι οἱ Βρύγοι, Μαρδόνιον δὲ αὐτὸν τραυματίζουσι. οὐ μέντοι οὐδὲ αὐτοὶ δουλῶσιν ἐν διέφυγον πρὸς Περσέων·⁷¹ οὐ γὰρ δὴ πρότερον ἀπανεστῆ⁷² ἐκ τῶν χωρέων τούτων⁷² Μαρδόνιος, πρὶν ἢ σφῶν ὑποχειρίους ἐποιήσατο· τούτους μέντοι καταστρεψάμενος, ἀπῆγε τὴν στρατιὴν ὀπίσω, ἅτε τῷ πεζῷ τε προσπταίσας πρὸς τοὺς Βρύγους, καὶ τῷ ναυτικῷ μεγάλως περὶ Ἄθων. οὗτος μὲν νυνὶ ὁ στολός, αἰσχροῦς ἀγωνισάμενος, ἀπαλλάχθη ἐς τὴν Ἀσίην. (46) Δευτέρῳ δὲ ἔτεϊ τούτων⁷³, ὁ Δαρείος πρῶτα μὲν⁷⁴, Θασίους διαβληθέντας ὑπὸ τῶν ἀστυγεϊόνων, ὥς ἀπόστασιν μηχανοίατο, πέμψας ἄγγελον, ἐκέλευε σφῶν⁷⁵ τὸ τεῖχος περιαίρειν. καὶ τὰς νέας ἐς Ἄβδηρα⁷⁶ κομίζειν. οἱ γὰρ δὴ Θάσιοι, οἷα ὑπὸ Ἰστιάου τε τοῦ Μιλησίου πολιορκηθέντες, καὶ προσόδων ἐουσέων μεγαλέων, ἐχρέοντο τοῖσι χρήμασι, ναῦς τε ναυπηγεύμενοι⁷⁷ μακρὰς καὶ τεῖχος ἰσχυρότερον περιβαλλόμενοι. ἡ δὲ πρόσδοξ σφί ἐγένετο ἔκ τε τῆς ἡπείρου καὶ ἀπὸ τῶν μετάλλων.⁷⁸ ἐκ μὲν γε τῶν ἐκ Σκαπτῆς Ὑλῆς⁷⁹ τῶν χρυσέων μετάλλων⁸⁰ τὸ ἐπίπαν ὀγδῶκοντα

σκόλλονται πρὸς ἀναύδων παίδων τὰς ἀμύγτων, *Æsch. P. 582*; *submersæ sedere rates*; *stuitantia nunquam largius Arctos pavere cadavera pisces*, *Claud. viii, 628*; *BL. ποντίοις δάκεσι δὸς βορὰν*, *Æsch. P. V. 602*; τὰ θηρία *are monstra nutantia*, *Hor. i O. iii, 18*; and δάλασσα θηριώδης (*Theoph. H. P. iv*;) answers to *belluosus oceanus*, *iv O. xiv, 47*; or *scatens belluis pontus*, *iii O. xxvii, 26*.

69. κατὰ τοῦτο] 'owing to this.'

70. Βρύγοι] the same probably with the *Brôges*, *vii, 73*; a portion of whom migrated into Asia and took the name of *Φρύγες*. The Macedonians οὐδέποτε κατ' ἀρχὰς λέξων τῷ φ' χρῶνται, ἀλλὰ τῷ β', *Heracl. in Eust. on Od. K, p. 391*; *VK.* hence they say *Βερενίκη* for *Φερενίκη*, &c. So in the ancient Latin *Bruges* for *Phryges*, *Quint. i, 4, 15. MA, 32.*

71. δουλῶσιν πρὸς Π.] δ. for τὸ δουλῶσθηναι, *iii, 19*; *vii, 154*; as not only neuter verbs, but nouns, often take the construction of passive verbs; *Herod. Vol. I.*

φεύγων θάνατον βίαιον π. Π. i, 159; ὦν ἐν ἀζιώματι ὑπὸ τῶν Ἑλλήνων, *Thu. i, 130*; ὦν ἐν ἄ. ὑπὸ τῶν ἀστών, *vi, 15*; μή τις δόλος με πρὸς κασιγνήτου κτάνη, *Eur. Ph. 365. VK. MA, 496, 3.* A different explanation is given, *iii, 19, 99.*

72. τῶν χ. τούτων] The article is put with demonstrative pronouns in order to express the designation more strongly. *MA, 264, 1.*

73. δευτέρῳ ἔτεϊ τούτων] τ. for μετὰ ταῦτα, *MA, 334, 4.* τρίτην ἡμέραν αὐτοῦ ἤκοντος, 'the third day from his coming,' *Thu. viii, 23. HGV.* The genitive depends on ἀπὸ understood; πέμπτη ἡ ἡμέρη ἀπὸ τούτων, *iii, 42. ZN.*

74. πρῶτα μὲν] answers to μετὰ δὲ τοῦτο, *vi, 48. LR.*

75. σφῶν] A pleonasm.

77. ναυπηγεύμενοι] 'in building.'

78. μετάλλων] *Thu. i, 100. WE.*

79. ἐκ Σκαπτῆς Ὑλῆς] Properly ἐν or ἐπὶ should be put after the article, when the preposition with its noun, but

τάλαντα προσήιε· ἐκ δὲ τῶν ἐν αὐτῇ Θάσῃ, ἐλάσσω μὲν τούτων, συχνὰ δὲ οὕτω, ὥστε τὸ ἐπίπαν Θασίοισι, εὖσι καρπῶν ἀτελέσι⁸¹, προσήιε ἀπὸ τε τῆς ἡπείρου καὶ τῶν μετάλλων ἔτεος ἐκάστου δικόσια τάλαντα· ὅτε δὲ τὸ πλείστον προσῆλθε, τριηκόσια. (47) Οἱ δὲ Θάσιοι, τῷ βασιλεῖ κελεύσαντι⁸², καὶ τὸ τεῖχος τὸ σφέτερον κατεῖλον, καὶ τὰς νέας τὰς πάσας ἐκόμισαν ἐς Ἀέθρηα.

(48) Μετὰ δὲ τοῦτο, ἀπεπειράτο ὁ Δαρεῖος τῶν Ἑλλήνων, ὃ τι ἐν νόφ' ἔχοιεν, κότερα πολεμέειν ἐωντῷ, ἢ παραδιδόναι σφέας αὐτούς. διέπεμπε ὦν κήρυκας, ἄλλους ἄλλῃ τάξας, ἀνὰ τὴν Ἑλλάδα, κελεύων αἰτέειν βασιλεῖ γῆν τε καὶ ὕδωρ. τούτους μὲν δὴ ἐς τὴν Ἑλλάδα ἔπεμπε· ἄλλους δὲ κήρυκας διέπεμπε ἐς τὰς ἐωντοῦ δασμοφόρους⁸³ πόλεις τὰς παραθαλασσίους, κελεύων νέας τε μακρὰς καὶ ἱππαγωγὰ πλοῖα⁸⁴ ποιεῖσθαι. (49) Οὗτοί τε δὴ παρεσκευάζοντο ταῦτα· καὶ τοῖσι ἤκουσι ἐς τὴν Ἑλλάδα κήρυξι πολλοὶ μὲν ἡπειρωτέων ἐδίδosan, τὰ προῖσχετο αἰτέων ὁ Πέρσης, πάντες⁸⁵ δὲ οἱ νησιῶται, ἐς τοὺς ἀπικοῖατο αἰτήσαντες. οἱ τε δὴ ἄλλοι νησιῶται διδοῦσι γῆν τε καὶ ὕδωρ Δαρείῳ, καὶ δὴ καὶ Αἰγινῆται. ποιήσασι δὲ σφι ταῦτα

without a verb, stands in some measure as an adjective; because in this case, without a verb being added, rest only can be marked. Frequently however the principal verb of the proposition is referred to, and ἐκ [vii, 106, 23;] or ἀπὸ [vii, 144, 15;] is put, if that verb admits of being constructed with these prepositions. *MA*, 596, a; 270, b. s. v, 36, 7. The name signifies 'Dug Wood.' *LR*.

80. τῶν ἐκ Σ. "Γ. τῶν χ. μ.] On this arrangement, see *MA*, 276.

81. καρπῶν ἀτελέσι] Thasos was fertile both in corn and in wine; but it also possessed extensive estates on the Thracian coast, which were productive in the same articles of commerce to a still greater degree: and as there were no drawbacks, in the shape of tribute or duties payable to the kings of Persia or of Thrace, the whole annual revenue of the island amounted at times to 300 talents. *SW*.

82. τῷ βασιλεῖ κελεύσαντι] The dative absolute. *MA*, 562, 2.

83. δασμοφόρους] A word of frequent occurrence in our author: δασμὸς is especially used by Greek writers in speaking of tribute to the king of Persia; Xen. A. i, 1, 8. *BL*.

84. νέας ... πλοῖα] vii, 1; 2; 21; νῆες πλοίων διαφέρει, τὰ μὲν γὰρ ἐστὶ στρογγύλα, αἱ δὲ κωπήρεις καὶ στρατιώτιδες, Ammon. *HU*. i, 2, 69: but we find that the former term, though sometimes specific, is also frequently used generically, νῆες σύμπασαι, αἱ τε μακρὰι, καὶ ὅσα στρογγύλα πλοῖα, καὶ ἄλλα ἱππαγωγὰ, καὶ σιτία ἄγουσαι, *Att.* I. 19; *WE*. so we have ἱππαγωγὸν νέας, vi, 95, 97; for the Greek ships were often distinguished by compound appellatives of this sort designating the purpose for which they were used; *CS*. οἰαγωγολ, δπλαγωγολ, σιταγωγολ; as ἰ. τριήρεις, Dem. Ph. i, 7. *ED*. The Schol. on Thu. vi, 43 f; thus enumerates the different kinds of vessels there referred to: τρ. ταχέαι, τρ. στρατιώτιδες, πενηκόντοροι, ἰ., πλοῖα, δλκάδες. Of these last two, the π. were 'barges' attendant on the triremes, (hence called 'tenders'); the δ. (iii, 136, 48;) were vessels of burden, serving as ' transports.' *BF*.

85. πάντες] Yet Herodotus says, *Χερσίοι τε καὶ Σίφνιοι καὶ Μήλιοι... οὗτοι οὐκ ἔδosan μόνον νησιωτέων τῷ βαρβάρῳ γῆν τε καὶ ὕδωρ*, viii, 46. Apparently he should also have excepted Euboea and Crete; or at least most of their towns. *MT*, vii, 3. *TX*.

ἰθὺς Ἀθηναῖοι ἐπέκατο, δοκέοντες ἐπὶ σφίσι ἔχοντας⁸⁶ τοὺς Αἰγινήτας δεδωκέναι, ὡς ἅμα τῷ Πέρσῃ ἐπὶ σφέας στρατεύωνται. καὶ ἄσμενοι προφάσιος ἐπελάβοντο, φοιτέοντές τε ἐς τὴν Σπάρτην, κατηγοροῦν⁸⁷ τῶν Αἰγινήτων, τὰ πεποιήκοιεν προδόντες τὴν Ἑλλάδα. (50) Πρὸς ταύτην δὲ τὴν κατηγορίην Κλεομένης ὁ Ἀναξανδρίδew, βασιλεὺς ἑὼν Σπαρτιητέων, διέβη ἐς Αἶγιναν, βουλόμενος συλλαβεῖν Αἰγινήτων τοὺς αἰτιωτάτους. ὡς δὲ ἐπειράτο⁸⁸ συλλαμβάνων, ἄλλοι τε δὴ αὐτῷ ἐγίνοντο ἀντίζοοι τῶν Αἰγινήτων, ἐν⁸⁹ δὲ δὴ καὶ Κρίος⁹⁰ ὁ Πολυκρίτου μάλιστα, ὃς οὐκ ἔφη⁹¹ 'αὐτὸν οὐδένα ἄξιον χαίροντα⁹² Αἰγινήτων' ἄνευ γάρ μιν Σπαρτιητέων τοῦ κοινοῦ 'ποιεῖν ταῦτα, ἢπ' Ἀθηναίων ἀναγνωσθέντα⁹³ χρήμασι' ἅμα γὰρ 'ἂν μιν τῷ ἐτέρῳ βασιλεῖ ἐλθόντα συλλαμβάνειν.' ἔλεγε δὲ ταῦτα ἐξ ἐπιστολῆς⁹⁴ τῆς Δημαρήτου. Κλεομένης δὲ, ἀπελαννόμενος ἐκ τῆς Αἰγίνης, εἶρετο τὸν Κρίον, 'ὅ τι οἱ εἶη τὸ οὐνομα;' ὁ δὲ τὸ ἐόν ἔφρασε οἱ. ὁ δὲ Κλεομένης πρὸς αὐτὸν ἔφη· "Ἦδη νῦν κατα-
"χαλκοῦ⁹⁵, ὦ κριεῖ⁹⁶, τὰ κέρα, ὡς συνοισόμενος⁹⁷ μεγάλῳ κακῷ."

86. ἐπὶ σφίσι ἔχοντας] 'with a view to their prejudice,' *SW.* 'with hostile intentions towards them,' *HGV*, on *VG*, v, 7, 10.

87. κατηγοροῦν] Verbs of this signification, compounded with *κατά*, take the person in the genitive and the crime in the accusative. *MA*, 347, obs. 2.

90. Κρίος] *κριός*, 'a ram.' The Greeks, when they use an appellative as a proper name, change the accent: *SH.* *SW.* s. vii, 123, 10. *ED.* There was an Æginetan wrestler of this name, mentioned by Simonides. *VK.*

92. χαίροντα] The order of the words is αὐτὸν (i. e. Κλεομένης) χ. ἄ. οὐδ. *Al.* s. iii, 36, 81. *HGV*, on *VG*, v, 14, 7. (*HE.*)

93. ἀναγνωσθέντα] i, 128, 48. This is by no means a solitary instance of the Spartan character being accessible to bribery. *PW*, on the *Gr. t.* ii, p. 203.

94. ἐξ ἐπιστολῆς] *ἐπ.* in iv, 10; is used for ἐπτολή, ἐπιταγή, *Hes.* or τῶν ἐντεταλμένων, s. iv, 9; *Æsch.* *P.* V. 3; *P.* 788. The 'orders' to Crisus might have been conveyed in a 'letter': *WE.* *LR.* *BL.* ἐκ διδαχῆς, v, 70.

95. καταχαλκοῦ] Imperative middle; καταχάλλου, imperative active *καταχρυσούν* is a verb of frequent

occurrence, i, 98; ii, 129 &c; *καταχρυσούν*, i, 98.

96. κριεῖ] Cicero often plays upon the name of Verres; *videtis Verrutium? videtis primas literas integras? videtis extremam partem nominis, caudam illum verriis, tanquam in luto, demersam esse in litura? II V. ii, 78; ridiculum est nunc de Verre me dicere, cum de Pisonis Frugi dixerim; ut hic nomen suum comprobavit, sic ille cognomen, iv, 25; aiebant in labores Herculis non minus hunc immanissimum verrem, quam illum aprum Erymanthium referri oportere, 43; and so Caium Annium Cimbrum, Lysidici filium, Lysidicum ipsum Græco verbo, quoniam omnia jura dissolvit; nisi forte jure Germanum Cimber occidit, *Phi.* xi, 6; Atrium Umbrum semilitam, nominis etiam abominandi ducem, secuti sunt, *Liv.* xviii, 28. *VK.* Even the Tragedians did not disdain this play on names, for instance *Æsch.* on Poly-nices, *Th.* 655; on Helen, *A.* 671; on Apollo, *A.* 1048; *Soph.* on Ajax, &c. Euripides still more frequently; nn, on *Ph.* 645. It was very usual to consider a name as ominous of either good or ill.*

97. συνοισόμενος] 'about to encounter.'

(51) Ἐν δὲ τῇ Σπάρτῃ τοῦτον τὸν χρόνον ὑπομένων, Δημάρτος ὁ Ἀρίστωνος διέβαλλε τὸν Κλεομένεα, ἐὼν βασιλεὺς καὶ οὗτος Σπαρτιγέων, οἰκίης δὲ τῆς ὑποδεστέρης· κατ' ἄλλο μὲν οὐδὲν ὑποδεστέρης, ἀπὸ γὰρ τοῦ αὐτοῦ γεγόνασιν κατὰ προεστυγενεῖν⁹⁸ δὲ κως τετίμηται μᾶλλον ἢ Εὐρυσθένης. (61) Τότε δὲ τὸν Κλεομένεα, ἐόντα ἐν τῇ Αἰγίνῃ, καὶ κοινὰ τῇ Ἑλλάδι ἀγαθὰ προσεργαζόμενον⁹⁹, ὁ Δημάρτος διέβαλε, οὐκ Αἰγινιγέων οὕτω κηδόμενος, ὡς¹⁰⁰ φθόνῳ καὶ ἄγῃ¹ χρεώμενος. Κλεομένης δὲ, νοστήσας ἀπ' Αἰγίνης, ἐβούλετο τὸν Δημάρτην παῦσαι τῆς βασιλείης. (64) Κλεομένει διεβλήθη² μεγάλως πρότερον³ τε ὁ Δημάρτος, ἀπαγαγὼν τὴν στρατιὴν ἐξ Ἐλευσίνος, καὶ δὴ καὶ τότε ἐπ' Αἰγινιγέων τοὺς μηδίσαντας διαξάντος Κλεομένεος.

(65) Ὁρμηθεὶς ὦν ἀποτίνυσθαι, ὁ Κλεομένης συντίθεται Λευτυχίδῃ⁴ τῷ Μενάρει τοῦ † Ἀγίου⁵, ἐόντι οἰκίης τῆς αὐτῆς Δημαρήτῃ, ἐπ' ᾧ τε, ἦν αὐτὸν καταστήσει βασιλεία ἀντὶ Δημαρήτου, ἔψεται οἱ ἐπ' Αἰγινιγέας. ὁ δὲ Λευτυχίδης ἦν ἐχθρὸς τῷ Δημαρήτῳ μάλιστα⁶ γεγονῶς διὰ πῆγμα τοῖονδε· ἄρμωσαμένου⁷ Λευτυχίδεω Πέρκαλον τὴν Χίλωνος⁸ τοῦ Δημαρμένου⁹ θυγατέρα, ὁ Δημάρτος ἐπίβουλεύσας ἀποστερεῖ Λευτυχίδεα τοῦ γάμου, φθάσας¹⁰ αὐτὸς τὴν Πέρκαλον ἀρπάσας καὶ σχῶν γυναῖκα· κατὰ τοῦτο μὲν τῷ

98. προεστυγενεῖν] παλαιότεραν γένεσιν, Hes. derived from προεστυγενῆς which occurs Hom. II. A, 249; Eur. T. 595. SEI.

99. προσεργαζόμενον] The preposition may denote 'in addition to his own individual interests.' LR.

100. οὐκ οὕτω ὥς] οὐκ οὕτω τιμωρῆσαι δεομένοισι Σαμίοισι ἐστρατεύοντο, ὥς τίσασθαι βουλόμενοι τοῦ κρητῆρος τῆς ἀρπαγῆς, iii, 47; STG. vi, 108, 80. 'I sent thee late a rosy wreath, Not so much honouring thee, As giving it a hope that there it would not withered be;' B. Jonson.

1. ἄγῃ] (ἡλῶσει, φθόνῳ, Hes. VK. βασκανία, Suid. The word occurs, Pin. P. ii, 151; WE. Aesch. A. 129; BL. s. viii, 69, 13: 'jealousy.'

2. διεβλήθη] 'was become odious' or 'an object of hatred'; v, 35; Eur. Hc. 863; I. A. 1373; WE. Thu. iv, 22.

3. πρότερον] v, 75. LR.

4. Λευτυχίδῃ] The syllable -ew was

formerly written -eo; hence the Æolic form -eu; MA, 67, obs. 4. Thu. i, 89, HUD. s. viii, 131, 83.

5. † Ἀγιος] Ἡγησίλειω, viii, 131. WE. Unless one or other of these names is wrong, the grandfather of Leotyichides must have had two names. SW.

6. μάλιστα] may be joined with διὰ π. τ. VK.

7. ἄρμωσαμένου] 'having betrothed'; v, 47; iii, 137. LR. s. v, 32, 71.

8. Χίλωνος] Chilo, the sage, was the son of Demagetes; i, 59; vii, 235. LR.

9. Δημαρμένου] This name is compounded with ἀρμένος (i. e. ἄρμος, φίλιος), the perfect participle passive of ἄρω. ἀρμένος ἦν ξείνοισιν ἀνὴρ εἰς καὶ φίλος ἄστοις, Leon. Ep. in Plu. BL.

10. φθάσας] This passage is remarkable on account of the participle φθ. being placed before another participle. HE. s. iii, 78, 18.

Λευτυχίδη ἢ ἔχθρη ἢ ἐς τὸν Δημάρητον ἐγεγόνεε. τότε δὲ, ἐκ τῆς Κλεομένους προθυμίας¹¹, ὁ Λευτυχίδης κατόμνυται Δημαρήτου, φᾶς 'αὐτὸν οὐκ ἰκνεομένως¹² βασιλεύειν Σπαρτιητέων, οὐκ ἰόντα παῖδα 'Αρίστωνος.'

(66) Τέλος δὲ¹³, ἰόντων περὶ αὐτῶν νεικέων, ἔδοξε Σπαρτιή-
τησι ἐπείρεσθαι τὸ χρηστήριον τὸ ἐν Δελφοῖσι, 'εἰ 'Αρίστωνος εἴη
'παῖς ὁ Δημάρητος;' ἀνώϊστου¹⁴ δὲ γενομένου ἐκ προνοίας τῆς Κλεο-
μένους ἐς τὴν Πυθίην, ἐνθαῦτα προσποιέεται¹⁵ Κλεομένης Κόβωνα
τὸν 'Αριστοφάντου, ἄνδρα ἐν Δελφοῖσι δυναστεύοντα μέγιστον. ὁ δὲ
Κόβων Περίαλλαν τὴν πρόμαντιν ἀναπειθεῖ, τὰ Κλεομένης ἐξού-
λετο λέγεσθαι, λέγειν. οὕτω δὲ ἡ Πυθίη, ἐπειρωτῶντων τῶν θεο-
πρόπων, ἔκρινε μὴ 'Αρίστωνος εἶναι Δημάρητον παῖδα. ὑστέρῳ
μέντοι χρόνῳ ἀνάπυστα ἐγένετο ταῦτα, καὶ Κόβων τε ἔφυγε ἐκ
Δελφῶν, καὶ Περίαλλα ἡ πρόμαντις ἐπαύσθη τῆς τιμῆς. (67)
Κατὰ μὲν δὲ Δημαρήτου τὴν κατάπαυσιν τῆς βασιλείης οὕτω
ἐγένετο. ἔφευγε δὲ Δημάρητος ἐκ Σπάρτης ἐς Μήδους ἐκ τοι-
οῦδε ὀνειδέος· μετὰ τῆς βασιλείης τὴν κατάπαυσιν ὁ Δημάρητος
ἦρχε, αἰρεθείς, ἀρχήν.¹⁶ ἦσαν μὲν δὲ γυμνοπαῖδιαι¹⁷ θεωμένου
δὲ τοῦ Δημαρήτου, ὁ Λευτυχίδης, γεγονῶς ἦδη αὐτὸς βασιλεὺς ἀντ'
ἐκείνου, πέμψας τὸν Θεράποντα, ἐπὶ γέλωτι τε καὶ λάσθῃ¹⁸ εἰρώτα
τὸν Δημάρητον, 'ὁκοῖόν τι εἴη τὸ ἄρχειν μετὰ τὸ βασιλεύειν;'¹⁹
ὁ δὲ, ἀλγῆσας τῷ ἐπειρωτήματι, εἶπε φᾶς²⁰, 'αὐτὸς μὲν²¹ ἄμφο-

11. ἐκ τῆς Κ. προθυμίας] 'from his zeal to serve Cleomenes;' not that this arose from disinterested attachment, but from the consideration that by so doing he should best forward his own views and insure his own promotion. iii, 136, 53.

12. οὐκ ἰκνεομένως] οὐ προσηκόντως, οὐ καθήκοντως. ΓΛ.

13. τέλος δὲ] und. κατὰ, 'but at last.' HGV, and HE, on VG, iii, 11, 2. s. ix, 9, 46. LAU.

15. προσποιέεται] 'gains over to his side, secures to himself. τὸν δῆμον αὐτὸν προσποιῶν, 'always make friends of the people,' Arist. Eq. 215; Thu. i, 57. VK.

16. ἀρχήν] depends on ἦρχε, not on αἰρεθείς. SW.

17. γυμνοπαῖδιαι] ἑορτὴ ἐν Σπάρτῃ, ἐν ᾗ γυμνοὶ χοροῦς ἱστᾶσιν, ΓΛ. ἐν ᾗ παιδες ἦδον τῷ 'Απόλλωνι παιᾶνας, Etym. M. whence also it appears that

they sang the praises of the 300 Spartans, who fell at Thermopylae; but this must have been at a later period than that of which Herodotus is now speaking. These games were celebrated during ten days, towards the end of July. The children wore only a girdle round their middle. LR. SD. LAU. Thu. v, 82; Juv. ii, 71.

18. ἐπὶ γέλωτι ... καὶ λάσθῃ] may signify 'with laughter;' but likewise 'in order to excite laughter, in joke,' MA, 586, γ, 'by way of ridicule, out of derision;' ED. i, 41, 21; ἔρεσθαι δι' ἀχθῆδονα, Thu. iv, 40; ε. κατὰ ἄ. Philos. V. A. iv, 31; BF. μὴ με χλεύην τε ποιῶν καὶ γέλωτα καὶ λάσθην, Aesch. in Ath. viii, 13; WE. λάσθην αἰσχύνην. ΓΛ. s. vii, 209, 58.

19. βασιλεύειν] Compare the insulting question of Harpagus to Astyages, i, 129, 58.

21. αὐτὸς μὲν] i, 2, 86. HGV, on
o 3

‘τέρων ἤδη πεπειρησθαι, κείνον δὲ οὐ’ τὴν μέντοι ἐπειρώτῃσιν ταύ-
την ἄρξειν²² Λακεδαιμονίοισι ἢ μυρίης κακότητος²³, ἢ μυρίης εὐδαι-
μονίης.’ ταῦτα δὲ εἶπας, καὶ κατακαλυψάμενος²⁴, ἦϊε ἐκ τοῦ θεήτρον
ἐς τὰ ἑωυτοῦ οἰκία.

(70) Ὁ δὲ, πυθόμενός τε τὰ ἐβούλετο, καὶ ἐπόδια²⁵ λαβὼν,
ἐπορεύετο ἐς Ἥλιν²⁶ τῷ λόγῳ φάς, ὡς ‘ἐς Δελφούς, χρῆσόμενος²⁷
τῷ χρηστηρίῳ, πορεύεται.’ Λακεδαιμόνιοι δὲ, ὑποποθηθέντες Δημά-
ρητον δρησμῷ ἐπιχειρεῖν, ἐδίωκον, καὶ κως ἐφθῆ ἐς Ζάκυνθον²⁸
διαβὰς ὁ Δημάρητος ἐκ τῆς Ἡλίδος· ἐπιδιαβάντες²⁹ δὲ, οἱ Λακεδαι-
μόνιοι αὐτοῦ τε ἄπτοντο³⁰, καὶ τοὺς θεράποντας αὐτὸν ἀπαιρόντα³¹
μετὰ δὲ, οὐ γὰρ ἐξεδίδοσαν αὐτὸν οἱ Ζακύνθιοι, ἐνθεῦτεν³² διαβαί-
νει ἐς τὴν Ἀσίην παρὰ βασιλείᾳ Δαρεΐων. ὁ δὲ ὑπεδέξατό τε αὐτὸν
μεγαλῶσι, καὶ γῆν τε καὶ πόλιν³³ ἔδωκε. οὕτω ἀπύκετο ἐς τὴν
Ἀσίην Δημάρητος, καὶ τοιαύτη χρῆσάμενος τύχη· ἄλλα τε³⁴ Λακε-
δαιμονίοισι συχνὰ ἔργοισι τε καὶ γνώμῃσι ἀπολαμπρυνθεῖς, ἐν δὲ δὴ

VG, v, 3, 2. αὐτὸς μὲν opposed to
κείνον δὲ clearly exemplifies the dis-
tinction made, *MA*, 535.

22. ἄρξειν] is resolvable into ἀρχῆν
γενέσθαι, v, 97, 48.

23. μυρίης κακότητος] ‘infinite wo.’
Hom. II. A, 382; *STG*. μῆνιν οὐλομέ-
νην, ἢ μυρὶ Ἀχαιοῖς ἀλγέα δῆκε, A, 1;
“woes unnumber’d,” *POPE*: s. v, 97,
48; viii, 109, 93.

24. κατακαλυψάμενος] ‘muffling up
his face.’ It was the custom for per-
sons in distress to veil their heads.
ἐγκαλυψάμενος ἐκλαυε, *Iso*. Tr. p. 714;
ABR. χλαῖναν ἀντ’ ὀφθαλμοῖν ἀνα-
σχών, Hom. O. Δ, 115; κατήρη χλαυ-
δοῖς ἐκκαλύψας κρᾶτα, *Eur*. S. 110;
ἔμψα δειῶ εἰσὺ πέπλων, O. 274. *BL*.

25. ἐπόδια] iv, 203; ἐφόδιον, *Thu*.
ii, 70; ‘provision’ or ‘money for a
journey’ or ‘voyage’; ἐπισιτισμὸς εἰς
τὴν δόδον, *LXX*, *Genesis* xlii, 25; xlv,
21. *BF*.

26. Ἥλιν] *Elis* was the capital of
the country bearing the same name;
and is now called Gastounion or Cal-
loscopion. *LR*.

27. χρῆσόμενος] The future parti-
ciple often corresponds to the active
supine in Latin. *HGV*, on *VG*, vi, 1,
18. *venimus quæsitum oracula*, *Vir. G*.
iv, 449; *scitatum oracula Phæbi mitti*.

mus, *Æ*. ii, 114. The words τῷ χρη-
στηρίῳ are often suppressed. *SBL*,
on *BO*, 312.

28. Ζάκυνθον] now Zante. *LR*.
31. ἀπαιρόντο] viii, 3, 17; ἀφαί-
ρομαι οἱ δόκιμοι μετὰ αἰτιατικῆς
ἀμφοῖν καὶ τοῦ πράγματος καὶ τοῦ
προσώπου μόνον, *Thom. M*. ἀπαιτεῖν
and ἀποστερεῖν have the same con-
struction: *VK*. μήτε σὺ τόνδ’ ἀποάρεο
κούρην, Hom. II. A, 275. *WE. MA*,
412, 5.

32. ἐνθεῦτεν] inde, as *primo* in *Ma-
cedoniam venisse*; inde in *Siciliam de-
latum*; ab *Sicilia Laurentem agnum*
tenuisse, *Liv*. i, 1, 5.

33. πόλιν] πόλεις, Πέργαμον καὶ
Τευθράϊαν, καὶ Ἀλυσάρναν ὧν Εὐρυ-
σθένης τε καὶ Προκλῆς ἤρχον, οἱ ἀπὸ
Δημαρῆτου τοῦ Λακεδαιμονίου ἐκείνῳ
δὲ αὐτῇ ἡ χώρα δῶρον ἐκ βασιλείας
ἔδωκεν ἀντὶ τῆς ἐπὶ τὴν Ἑλλάδα συνστρα-
τείας, *Xen. H*. iii, 1, 6; A. ii, 1, 3.
His posterity are reported to have ex-
isted a long while in Asia, *Pau*. iii,
HU.

34. ἄλλα τε] The order of the
words is (κατ’) ἄλλα τε συχνὰ (ἐν) Ἀ.
ἀπολαμπρυνθεῖς ἔργοισι τε καὶ γνώμῃσι,
ἐν δὲ δὴ (τοῖς ἄλλοις) Ὁ. (νίκην) σφι
προσέβαλε, ἀνελόμενος (αὐτὴν) τεθρίπ-
κῃ. *SH*.

καὶ Ὀλυμπιάδα³⁵ σφι, ἀνελόμενος τεθρίπῳ, προσέβαλε, μῶνος³⁶ τοῦ πάντων δὴ τῶν γενομένων βασιλέων ἐν Σπάρτῃ ποιήσας. (71) Λευτυχίδης δὲ ὁ Μενάρεος, Δημαρῆτου καταπαυσθέντος, διεδέξατο τὴν βασιληίην.

(73) Τότε³⁷ δὲ, ὡς τῷ Κλεομένει εὐωδώθη³⁸ τὸ ἐς τὸν Δημάρητον πρῆγμα, αὐτίκα παραλαβὼν Λευτυχίδα, ἦγε ἐπὶ τοὺς Αἰγινήτας, δεινὸν τινὰ σφι ἔγκοτον διὰ τὸν προπηλακισμόν ἔχων. οὕτω δὲ οὐ τε οἱ Αἰγινήται, ἀμφοτέρων³⁹ τῶν βασιλέων ἡκόντων ἐπ' αὐτοὺς, ἔδικαεν ἔτι ἀντιβαίνειν· ἐκεῖνοί τε, ἐπιλεξάμενοι ἄνδρας δέκα Αἰγινήτων τοὺς πλείστου ἀξίους καὶ πλοῦτῳ καὶ γένει, ἦγον καὶ ἄλλους, καὶ δὴ καὶ Κρίον τε τὸν Πολυκρίτου καὶ Κάσαμβον τὸν Ἀριστοκράτους, οἵπερ εἶχον μέγιστον κράτος· ἀγαγόντες δὲ σφας ἐς γῆν τὴν Ἀττικὴν, παραθήκην⁴⁰ παρατίθενται⁴¹ ἐς τοὺς ἐχθίστους Αἰγινήταισι Ἀθηναίους.

(74) Μετὰ δὲ ταῦτα, Κλεομένεια, ἐπάϊστον γερόμενον κακοτεχνήσαντα ἐς Δημάρητον, δέιμα ἔλαβε Σπαρτιητέων· καὶ ὑπεξέσχε⁴² ἐς Θεσσαλίην. ἐνθεῦτεν δὲ ἀπικόμενος ἐς τὴν Ἀρκαδίην, νεώτερα ἔπρησσε πρήγματα, συνιστὰς τοὺς Ἀρκάδας ἐπὶ τῇ Σπάρτῃ, ἄλλους τε ὄρκους προσάγων⁴³ σφι, 'ἢ μὲν⁴⁴ ἔψεσθαι σφας αὐτῷ, 'τῇ ἂν ἐξηγῆται·' καὶ δὴ καὶ ἐς Νάνακριν⁴⁵ πόλιν πρόθυμος ἦν τῶν Ἀρκάδων τοὺς προσεστώτας ἀγινέων, ἐξορκοῦν τὸ Στυγὸς ὕδωρ⁴⁶ ἐν δὲ ταύτῃ τῇ πόλει λέγεται εἶναι ὑπὸ τῶν Ἀρκάδων τὸ Στυγὸς ὕδωρ.

(75) Μαθόντες δὲ Λακεδαιμόνιοι Κλεομένεια ταῦτα πρήσσοντα, κατήγον⁴⁷ αὐτὸν, δέισαντες, ἐπὶ τοῖσι αὐτοῖσι ἐς Σπάρτην, τοῖσι

36. μῶνος] The other kings of Sparta were probably of opinion that such victories were due rather to riches than to courage. Plu. t. i, p. 606, x; t. ii, p. 212, v. VK.

37. τότε] The narrative is resumed from vi, 50. LAU.

38. εὐωδώθη] ἕως μὲν γὰρ τὰ κατὰ τὴν πολιτείαν εὐδοῦται πράγματα αὐτῷ, Philo. in Jo. p. 548, Δ; p. 557, Δ; Soph. O. C. 1435; χρηστὰ δοῦναι, iv, 139, 90. WE.

39. ἀμφοτέρων] s. vi, 50. STG.

40. παραθήκην] 'Ελληνικῶς παρακατάθηκην, (Thu. ii, 72;); Ἀττικῶς, Moer. SS. vi, 86; ix, 45. This substantive is here redundant. VK.

41. παρατίθενται] κατατίθενται is the more common word; Thu. iii, 28; 27; 102; iv, 57; v, 61; 84; viii, 3; Xen. H. i, 3, 2. VK.

42. ὑπεξέσχε] ὑπεξῆλθεν, ὑπεξέστη, 'he withdrew privately,' und. ἐκ τῆς Σπάρτης; v, 72; viii, 132; πρὸ τῆς δίκης ὑπεξέσχε, Dio. i.e. as the Athenians say, οὐκ ὑπέμεινε τὴν κρίσιν στὸν ἀγῶνα. VK.

43. ὄρκους προσάγων] ἐπὶ τοῖτοισι δ. ἐπήλασαν, vi, 62. STG.

45. Νάνακριν] Of this city nothing remains but ruins. LR.

46. τὸ Σ. ὕδωρ] Stygiatque paludem, di cuius iurare timent et fallere numen, Vir. Aë. vi, 323; θεοὺς πηγὰς καὶ ποταμούς ἐνόμισον μεγίστους τε καὶ πρώτους, καὶ ἔτι γε νάματα, Aristid. Is. t. i, p. 18. Hence μὰ τὰς Σιμοενίδας πηγὰς, Eur. Rh. 823. MR.

47. κατήγον] The order of the words is δέισαντες κατήγον αὐτὸν ἐς Σ. ἐπὶ τοῖσι αὐτοῖσι, τοῖσι, &c. LAU. s. i, 60, 28.

καὶ πρότερον ἦρχε. κατελθόντα δὲ αὐτὸν αὐτίκα ὑπέλαβε μανίη νοῦσος⁴⁸, ἴοντα καὶ πρότερον ὑπομαργότερον⁴⁹ ὅκως γάρ τε φ' ἐντύχοι Σπαρτιητέων, ἐνέχρανε ἐς τὸ πρόσωπον τὸ σκήπτρον.⁵⁰ ποι- εῦντα δὲ αὐτὸν ταῦτα, καὶ παραφρονήσαντα, ἔδησαν οἱ προσήκοντες ἐν ξύλῳ⁵¹ ὁ δὲ, δεθείς, τὸν φύλακον μουνωθέντα ἰδὼν τῶν ἄλλων, αἶτεε μάχαιραν⁵² οὐ βουλομένον δὲ τὰ πρῶτα τοῦ φυλάκου διδόναι, ἀπείλκε τὰ μιν αὐτίς ποιήσεις· ἐς δ', δείσας τὰς ἀπειλάς, ὁ φύλακος, ἦν γὰρ τῶν τις εἰλωτέων⁵³, διδοῖ οἱ μάχαιραν Κλεομένης δὲ, παρα- λαβὼν τὸν σίδηρον, ἄρχετο ἐκ τῶν κνημέων ἑωντὸν λωβώμενος· ἐπιτάμων γὰρ κατὰ μήκος⁵⁴ τὰς σάρκας, προῦβαινε ἐκ τῶν κνημέων ἐς τοὺς μηρούς, ἐκ δὲ τῶν μηρῶν ἔς τε τὰ ἰσχία καὶ τὴν λαπάρας, ἐς δ' ἐς τὴν γαστέρα ἀπῆκετο, καὶ ταύτην καταχορδεύων⁵⁵, ἀπέθανε τρόπῳ τοιούτῳ.

48. μανίη νοῦσος] ν. ποδάγρα, Suid. SW.

50. ἐνέχρανε ἐς τὸ π. τὸ σ.] ἐπληξε τὸ π. τῷ σκήπτρῳ, Eust. on O. B. p. 79, 42; VK. οἱσι κερφότης οὐλό- μενον κακοεργὸν ἐνιχραύσει κυνόδοντα, Nican. Th. 277. WE.

51. ἐν ξύλῳ] ix, 37; 'in the stocks.'

52. μάχαιραν] "The Greeks of the heroic age usually carried two weapons of the sword kind, one called ξίφος, the other μάχαιρα, very different one from the other, but commonly both rendered in English by the word 'sword.' The ξίφος was a large broadsword; the μάχαιρα was but a large knife, and used for the purpose of a knife equally and a weapon. Hom. Il. γ, 271; A, 843; T, 252." MT, i, 3. TX.

53. εἰλωτέων] 'The Helots,' strictly speaking, were the inhabitants of the city of Helos, in Laconia. When the Heraclidæ had conquered a part of the Peloponnesus, wishing to attach their new subjects to them, they granted them very extensive privileges, and even admitted them to the magistracy. Agis, an ambitious prince, not content with depriving them of these privileges, imposed a tribute on them; to which the greater part of the cities, not daring to trust to the fate of war, submitted. The city of Helos alone took up arms. Agis attacked it, and, after an obstinate resistance, conquered it, and reduced

its inhabitants to slavery. The Mes- senians afterwards experienced the same treatment, and at length became one and the same body with the Helots. LR. Consult also PC, i, 10. TX. and MT, iv, 3; xii, 1; xvi, 2. With respect to the orthography of the word, "it is generally agreed, that it is an ancient participial form, derived from ἔλω or εἶλω, making the penult of the oblique cases long; as in ἐκεγγέλωτος, μεμάλωτος, &c. in Hom. s. ML, D. t. ii, p. 33; Prol. zur Myth. p. 428. At any rate, even if it is contended that the word is a national name from ἑλος, it will hardly be denied that the nomi- native is εἶλωτος, and not εἰλωτής. We should therefore read εἰλωτών," Class. Jour. xi, 79.

55. καταχορδεύων] κατατέμων, ΓΛ. εἰς χορδὰς ἦτοι λέπαθνα τέμνον δια- φθελεῖν; the preposition has the same force in κατατρωματίζειν, vii, 212; τὸ αὐτοῦ σῶμα κατεχόρδενεν ἐκ ποδῶν ἀρξάμενος, Aristid. ii, p. 393; εἶτα τῶν φρενῶν [iii, 155, 97;] ἐξέπλευσε καὶ μανὲς αὐτὸν μαχαίρᾳ κατεχόρδενε, Theop. (probably) in Suid. διὰ μέθην αὐτὸν καὶ μαχαίρᾳ κατέτεμε, Ath. x, 48; ἀπολομένη, καὶ διαπρυσθείην, δια- τμηθείην τε λέπαθνα, Arist. Eq. 768; εἰς μέρη λωροτμηθείην, Schol. WE. VK. SW. κατεπύσατο, ix, 14, 71; HE, on VG, ix, 5, 8. κατὰ implied 'destruction by the action' which the verb denotes; Xen. A. i, 2, 25; 3, 2;

(85) Τελευτήσαντος δὲ Κλεομένεος, ὡς ἐτύθοντο Αἰγινήται ἐπεμπον ἐς Σπάρτην ἀγγέλους καταβωσομένους⁵⁶ Λευτυχίδεω περὶ τῶν ἐν Ἀθήνῃσι δμήρων ἐχομένων. Λακεδαιμόνιοι δὲ, δικαστήριον συναγαγόντες, ἔγνωσαν περιῦβρίσθαι Αἰγινήτας ὑπὸ Λευτυχίδεω, καὶ μιν κατέκριναν ἔκδοτον⁵⁷ ἄγεσθαι ἐς Αἶγιναν ἀντὶ τῶν ἐν Ἀθήνῃσι ἐχομένων ἀνδρῶν. μελλόντων δὲ ἄγειν τῶν Αἰγινήτων τὸν Λευτυχίδα, εἶπέ σφι Θεασίδης ὁ Λεωπρέπεος, ἑὼν ἐν τῇ Σπάρτῃ δόκιμος ἀνὴρ· “Τί βούλεσθε ποιεῖν, ἄνδρες Αἰγινήται; τὸν βασιλέα “ τῶν Σπαρτιητέων ἔκδοτον γενόμενον ὑπὸ τῶν πολιητέων ἄγειν; “ εἰ νῦν, ὀργῇ χρεώμενοι, ἔγνωσαν οὕτω Σπαρτιηταί, ὅκως ἐξ “ ὑστέρης μὴ⁵⁸ τι ὑμῖν, ἣν ταῦτα πρήσσητε, πανώλεθρον κακὸν ἐς “ τὴν χώραν ἐσβάλωσι.” ταῦτα ἀκούσαντες, οἱ Αἰγινήται ἐσχοντο τῆς ἀγωγῆς· ὁμολογίῃ δὲ ἐχρήσαντο τοιῇδε, ἐπιστόμενον⁵⁹ Λευτυχίδα ἐς Ἀθήνας, ἀποδοῦναι Αἰγινήτῃσι τοὺς ἄνδρας. (86) Ὡς δὲ, ἀπικόμενος Λευτυχίδης ἐς τὰς Ἀθήνας, ἀπαίτεε τὴν παρακαταθήκην, οἱ Ἀθηναῖοι προφάσις εἶλκον⁶⁰, οὐ βουλόμενοι ἀποδοῦναι· φάντες, ‘ δύο σφέας ἑόντας βασιλέας παραθέσθαι, καὶ οὐ δικαιοῦν ‘ τῷ ἐτέρῳ ἄνευ τοῦ ἐτέρου ἀποδιδόναι.’ οὐ φαμένων δὲ ἀποδώσειν τῶν Ἀθηναίων, Λευτυχίδης μὲν ἀπαλλάσσετο. (87) Οἱ δὲ Αἰγινήται, πρὶν τῶν πρότερον⁶¹ ἀδικημάτων δοῦναι δικας, τῶν ἐς Ἀθηναίους ὕβρισαν, Θηβαίοισι χαρίζομενοι, ἐποίησαν τοιόνδε· μεμφόμενοι τοῖσι Ἀθηναίοισι, καὶ ἀξιοῦντες ἀδικέεσθαι, ὡς τιμωρησόμενοι τοὺς Ἀθηναίους παρεσκευάζοντο. καὶ ἦν γὰρ δὴ τοῖσι Ἀθηναίοισι πενήτηρης ἐπὶ Σουνίῳ⁶², λοχήσαντες ὦν, τὴν Θεωρίδα⁶³ νῆα εἶλον

St Matthew v, 13; 17; xxvi, 49; Lxx, Job i, 16; vii, 19.

56. καταβωσομένους] ‘to inveigh against;’ Thu. v, 45; BF. literally ‘to cry down.’

57. ἔκδοτον] προδεδομένον, ἀποδεδομένον, Hes. ἡ γὰρ τὸν στρατηγὸν Ἀντίαν, καὶ τοὺς μετ’ αὐτοῦ συνέδρους, ἐκδότους δίδουσι Ῥωμαίοις ἀπῆλθον, ἢ προήγγελλον τὸν πόλεμον, Pol. iii, 20, 8. The expression is used in speaking of our Saviour, Acts ii, 23. SS.

58. ὅκως ... μὴ] ὅπως μὴ σκεπτοῖν οἰκτιρεῖς ποτε, Aesch. P. V. 68; Soph. GE. R. 325. BL. The former passage is paraphrased thus by Eust. δέδοιθι μὴ πάσης οἴκτου ἔξια, on O. E, p. 231, 37. DW, p. 229. The ellipsis may be supplied in different ways, εἰ περὶ ἡμῶν γινώσκεσθε μὴ τὰ εἰκότα, ὁρᾶτε δ. μὴ οὐκ ἀποδέχονται, Thu. iii, 57; βλέπε

δ. μὴ παρέσθαι πρὸς ἡμᾶς θῆναι, Diog. L. ii, 102; VK. or φοβητέον ἐστὶν ὁμῶν, a. iii, 62, 5; STG. or φροντίζετε, ZN, on VG, vii, 10, 6. or σκοπεῖτε. LS, and SH, on BO, 380.

60. προφάσις εἶλκον] πᾶσας πρ., ὥστ’ ἀπελθεῖν οἰκάδε, ἔλκουσιν, Arist. L. 726. WE.

61. πρότερον] v, 80 f. SW.

62. Σουνίῳ] now called Cape Colonna from nineteen Doric ‘pillars,’ which are visible from a far distance at sea, and belonged to the temple of Minerva. LR. Liv. xxviii, 8, mar.

63. Θεωρίδα] ἔτυχε ἡ πρῶτα ἐστειμένη τοῦ πλοίου, δ. εἰς Δῆλον Ἀθηναῖοι πέμψουσι [κατ’ ἔτος]. τοῦτό ἐστι τὸ πλοῖον, ὥς φασιν Ἀθηναῖοι, ἐν ᾧ Θησεύς ποτε εἰς Κρήτην τοὺς δις ἐπὶ ἐκείνους φέχετο ἔγων, καὶ ἔσωσέ τε, καὶ αὐτὸς ἐσώθη. τῷ οὖν Ἀπόλλωνι εὐχαιτο, ὡς

πλήρεα ἀνδρῶν τῶν πρώτων Ἀθηναίων λαβόντες δὲ τοὺς ἀνδρας, ἔδσαν. (88) Ἀθηναῖοι δὲ, παθόντες ταῦτα πρὸς Αἰγινήτων, οὐκέτι ἀνεβάλλοντο μὴ οὐ⁶⁴ τὸ πᾶν μηχανήσασθαι ἐπ' Αἰγινήτησι. καὶ ἦν γὰρ Νικόδομος Κνοίθου καλεόμενος ἐν τῇ Αἰγίνῃ, ἀνὴρ δόκιμος, οὗτος, μεμφόμενος μὲν τοῖσι Αἰγινήτησι προτέρην ἐωυτοῦ ἐξέλασιν⁶⁵ ἐκ τῆς νήσου, μαθὼν δὲ τότε τοὺς Ἀθηναίους ἀναρτημένους ἔρδειν Αἰγινήτας κακῶς, συντίθεται Ἀθηναίοισι προδοσίην Αἰγίνης, φράσας ἐν τῇ τε ἡμέρῃ ἐπιχειρήσει, καὶ ἐκείνους ἐς τὴν⁶⁶ ἤκειν δεήσει βοηθέοντας. μετὰ ταῦτα, κάταλαμβάνει μὲν, κατὰ τὰ συνεθήκατο ὁ Νικόδομος Ἀθηναίοισι, τὴν παλαιὴν καλεομένην πόλιν. (89) Ἀθηναῖοι δὲ οὐ παραγίνονται ἐς δέον· οὐ γὰρ ἔτυχον εὐοῦσαι νέες σφί ἀξιώμαχοι τῇσι Αἰγινήτων συμβαλέειν. ἐν ᾧ⁶⁷ ὦν Κορινθίων ἐδέοντο χρῆσαι⁶⁸ σφί νέας, ἐν τούτῳ διεφθάρη τὰ πρήγματα. οἱ δὲ Κορινθιοί, ἦσαν γὰρ σφί τούτον τὸν χρόνον φίλοι ἐς τὰ μάλιστα⁶⁹, Ἀθηναίοισι διδοῦσι δεομένοισι εἴκοσι νέας, διδοῦσι δὲ πενταδράχμους⁷⁰ ἀποδόμενοι⁷¹ ὧν γὰρ ἐν τῷ νόμῳ οὐκ ἔξην δοῦναι. τάντας τε δὴ λαβόντες⁷² οἱ Ἀθηναῖοι καὶ τὰς σφετέρας,

λέγεται, τότε, εἰ σωθεῖεν, ἐκάστου ἔτους θεωρίαν ἀπᾶσαι εἰς Δῆλον· ἦν δὴ αἰεὶ καὶ νῦν. ἔτι ἐξ ἐκείνου κατ' ἐνιαυτὸν τῷ θεῷ πέμπουσιν, Pla. Phdo, 2. (WY. FI. HDF.) It was stationed at Sunium, because ἀπ' ἑκρας τῆς Ἀττικῆς ἡ Λητῶ ἐπέβη τῆς νήσου, Hyper. in Del. VK. The festival, which was called Θεωρία or Δήλια, commenced when the priest of Apollo had crowned the stern of the vessel. The ambassador sent to offer a sacrifice to a god, or to consult the oracle, was termed θεωρός; this name served to distinguish such ambassadors from those who were charged with civil affairs; the latter being called πρέσβεις. LR. PC, ii, 9. TX. Xen. M. iv, 8, 2. STG.

64. μὴ οὐ] οὐδὲν ἐλλείψω τὸ μὴ οὐ πᾶσαν πυνθέσθαι τῶνδ' ἀλήθειαν πέρι, Soph. Tr. 88. This combination of negatives is used with infinitives, after negative propositions or verbs, and is equivalent to the Latin *quin* or *quo minus*, iii, 51; ix, 12; MA, 601, a; 608, e, 1. s. vii, 5, 23; viii, 57, 34; 119, 42.

65. ἐξέλασιν] v, 76; ἐν Αἰγίνῃ δὲ τὴν πράξιν πρὸς Χάρητα πράξας ἐνεχείρησε μεταβαλεῖν τὴν πολιτείαν, Arist.

P. v, 6. WE. This Chares was an Athenian general. LR.

66. ἐς τὴν] 'on which;' γενομένης διαμαρτίας τῶν ἡμέρων, ἐς ἃς ἔπει ἀμφοτέρους στρατεύειν, Thu. iv, 89. BF.

68. χρῆσαι] iii, 58; 'to oblige' them 'by a donation,' SW, or 'loan.' WE.

69. ἐς τὰ μάλιστα] i, 20; Thu. vi, 104; and, without the preposition, ii, 147; ἐς τὰ μέγιστα, viii, 111; 144, 34; πρὸς τὰ μ. viii, 20; VK. WS, ἐς τὸ πᾶν is a favourite expression with Æschylus. BL, on Ch. 672.

70. πενταδράχμους] 'for five drachmæ a-piece;' s. v, 77, 71. WE. If the whole fleet had been given for five drachmæ, the genitive πέντε δραχμῶν would be used. MA, 342, b. Selling the vessels for between three and four shillings a-piece was virtually a donation. LR.

71. ἀποδόμενοι] i, 70; 'selling' them; SW. ἀπέδοτο τὸν κολοῦν ὀβολοῦ, Ar. Av. 17 f. (DF.)

72. λαβόντες] The Corinthians afterwards reminded the Athenians of this benefit, νεῶν μακρῶν σπανίσαντές ποτε πρὸς τὸν Αἰγινήτων ὑπὲρ τὰ Μηδικὰ πόλεμον, παρὰ Κορινθίων εἴκοσι ναῦς ἐλάθετε, Thu. i, 41. WE.

πληρώσαντες ἑβδομήκοντα νέας τὰς ἀπάσας, ἔπλεον ἐπὶ τὴν Αἰγίνα, καὶ ὑστέρισαν⁷³ ἡμέρῃ μὴ τῆς συγκειμένης. (90) Νικόδρομος δέ, ὡς οἱ Ἀθηναῖοι ἐς τὸν καιρὸν οὐ παρεγίνοντο, ἐς πλοῖον ἐσβας, ἐκδιδρῆσκει ἐκ τῆς Αἰγίνης· σὺν δέ οἱ καὶ ἄλλοι ἐκ τῶν Αἰγινητέων ἔσποντο, τοῖσι Ἀθηναῖοι Σούνιον οἰκῆσαι ἔδωσαν.⁷⁴ ἐνθεῦτεν δὲ οὗτοι ὀρμεύμενοι ἔφερόν τε καὶ ἦγον⁷⁵ τοὺς ἐν τῇ νήσῳ Αἰγινήτας. ταῦτα μὲν δὴ ὕστερον ἐγίνετο. (91) Αἰγινητέων δὲ οἱ παχέες, ἐπαναστάντος τοῦ δήμου σφί ἅμα Νικοδόμῳ, ἐπεκράτησαν· καὶ ἔπειτά σφας χειρωσάμενοι, ἐξήγον ἀπολέοντες. ἀπὸ τούτου δὲ καὶ ἄγος⁷⁶ σφί ἐγένετο, τὸ ἐκθύσασθαι⁷⁷ οὐκ οἶοι τε ἐγίνοντο ἐπιμηχανώμενοι, ἀλλ' ἐφθισαν ἐκπεσόντες πρότερον⁷⁸ ἐκ τῆς νήσου, ἥ σφί ἴλεων γενέσθαι τὴν θεόν. ἐπτακοσίους γὰρ δὴ τοῦ δήμου ζωγρήσαντες, ἐξήγον ὡς⁷⁹ ἀπολέοντες. εἷς δὲ τις τούτων, ἐκφυγὼν τὰ δεσμὰ, καταφεύγει πρὸς πρόθυρα Δήμητρος Θεμοφόρου⁸⁰, ἐπιλαμβανόμενος δὲ τῶν ἐπισπαστήρων⁸¹, εἶχετο· οἱ δὲ, ἐπεὶ τέ μιν ἀποσπάσαι οὐκ οἶοι τε ἀπέλκοντες ἐγίνοντο, ἀποκόψαντες αὐτοῦ τὰς χεῖρας, ἦγον οὐτ'· χεῖρες δὲ κείναι ἐμπεφυκῆναι ἦσαν τοῖσι ἐπισπαστήροισι. (92) Ταῦτα μὲν νυν σφῆας αὐτοὺς οἱ Αἰγινῆται ἐργάσαντο. Ἀθηναῖοισι δὲ ἦκουσι ἐναυμάχησαν νηυσὶ ἑβδομήκοντα· ἐσσωθέντες δὲ τῇ ναυμαχίῃ, ἐπεκαλέοντο τούτους αὐτοὺς, τοὺς καὶ πρότερον, Ἀργεῖους. καὶ δὴ σφί οὗτοι μὲν οὐκέτι βοηθεύουσι, μεμφόμενοι, ὅτι Αἰγιναῖται νέες, ἀνάγκη⁸¹ λαμβοθεῖσαι

73. ὑστέρισαν] ὑστέρησαν, i, 70; Thu. viii, 44. WE.

74. οἰκῆσαι ἔδωσαν] ἐκπεσοῦσι τοῖς Αἰγινήταις οἱ Λακεδαιμόνιοι ἔδωσαν Θυρέαν οἰκῆν καὶ τὴν γῆν νέμεσθαι, Thu. ii, 27; 30; v, 42; iv, 64; Soph. Aeg. fr. i, 3; χάραν ἔδωκε νέμεσθαι, Jos. 741, 20. The infinitive limits the other verb, so as to denote 'occupation,' but not 'property.' BF.

76. ἄγος] corresponds to the Latin word *sacer*, and implies set apart or devoted to some god, whether for good or for evil: *acerba fata Romanos agunt, scelusque fraternæ necis; ut immerentis fluxit in terram Remi sacer nepotibus cruor*, Hor. E. vii, 17. τὸ ἄγος τῆς θεοῦ, Thu. i, 126; is 'the accursed thing devoted to the vengeance of the goddess, or that would draw down her vengeance.' AO. Liv. ii, 38, 3.

77. ἐκθύσασθαι] 'to expiate, to atone for:' it also signifies ἔξιλεώσασθαι,

ἐκμειλίξασθαι, Suid. οὐδὲν ἐξεθύσαντο, Dio C. xli, 14; οὐδ' οἱ τερατοσκόποι καὶ οἱ μάντεϊς ἐκθύονται, Synes. En. Cal. p. 74, v; WE. τίνα δὲ μακάρων ἐκθυσαμένους εὐρεῖν μόχθων ἀνάπανταν, Eur. fr. inc. clv, 12. VK.

79. ὡς] Just above, this particle was omitted; but it is often inserted, διαβαίνει ὡς ἀμήσων τὸν σίτον, vi, 28; αὐτὸς ἡγγέλλετο βασιλεὺς διανοεῖσθαι ὡς ἐπιχειρήσων πάλιν ἐπὶ τοὺς Ἑλληνας, Plu. Mx. p. 240, v; διενοοῦντο ὡς θάψοντες, Pau. ix, 13. WE.

81. ἐπισπαστήρων] ἐπισπαστήρ was the 'handle, ring,' or 'knocker,' by which a person pulled a gate in order to shut it, (ἐπισπᾶσθαι τὴν θύραν καὶ ἐπικλείσαι;) ὅς καὶ ῥόπτρον ἐλέγετο, Eust. ἐχομένη τῶν ῥόπτρων τῶν θυρῶν τοῦ ἱεροῦ, Phyl. in Ath. xiii, p. 593, v; ἐπισπᾶσα τὴν θύραν, εἶχετο τοῦ ῥοπάλου (ῥόπτρου?), Xen. H. vi, 351, 29. εὐρὼν προσκειμένας

ὑπὸ Κλεομένους⁸², ἔσχον τε ἐς τὴν Ἀργολίδα χώραν, καὶ συναπέ-
 ξησαν Λακεδαιμονίοισι· συναπέβησαν δὲ καὶ ἀπὸ Σικυνώνων⁸³ νεῶν
 ἄνδρες τῇ αὐτῇ ταύτῃ ἐσβολῇ· καὶ σφι ὑπ' Ἀργείων ἐπεβλήθη ζήμη,
 χίλια τάλαντα ἐκτίσαι, πεντακόσια ἑκατέρους. Σικυνῶνιοι μὲν νυν,
 συγγινόντες ἀδικῆσαι, ὠμολόγησαν, ἑκατὸν τάλαντα ἐκτίσαντες,
 ἀζήμιοι εἶναι· Αἰγινῆται δὲ οὐ τε συνεγινώσκοντο, ἥσαν τε αὐθα-
 δέστεροι.⁸⁴ διὰ δὲ ὧν σφι ταῦτα δεομένοισι ἀπὸ μὲν τοῦ δημοσίου
 οὐδεὶς Ἀργείων ἐτι ἐβόηθεε, ἐθελονταὶ δὲ ἐς χιλίους· ἦγε δὲ αὐτοὺς
 στρατηγὸς ἀνὴρ⁸⁵, ᾧ οὖνομα Εὐρυβάτης, πεντάεθλον⁸⁶ ἐπασκῆσας.
 τούτων οἱ πλεῦνες οὐκ ἀπενόστησαν ὀπίσω, ἀλλ' ἐτελεύτησαν ὑπ' ⁸⁷
 Ἀθηναίων ἐν Αἰγίνῃ· αὐτὸς δὲ ὁ στρατηγὸς Εὐρυβάτης, μουννομα-
 χίην ἐπασκῆων, τρεῖς μὲν ἄνδρας τρόπῳ τοιούτῳ κτείνει, ὑπὸ δὲ τοῦ
 τετάρτου Σωφάνεος τοῦ Δεκελέως⁸⁸ ἀποθνήσκει. (93) Αἰγινῆται
 δὲ, εὐοῦσι ἀτάκτοισι Ἀθηναίοισι συμβαλόντες τῇσι νηυσὶ, ἐνίκησαν
 καὶ σφῶν νέας τέσσερας αὐτοῖσι ἀνδράσι εἶλον.

(94) Ἀθηναίοισι μὲν δὴ πόλεμος συνῆπτο πρὸς Αἰγινῆτας. Ὁ
 δὲ Πέρσης τὸ ἐνωτοῦ⁸⁹ ἐποίηε, ὥστε ἀναμιμνήσκοντός τε αἰεὶ τοῦ
 θεράποντος⁹⁰ 'μεμνήσθαι μιν τῶν Ἀθηναίων,' καὶ Πεισιστρατι-
 δέων προσκατημένων καὶ διαβαλλόντων Ἀθηναίους, ἅμα δὲ βουλό-
 μενος ὁ Δαρεῖος, ταύτης ἐχόμενος τῆς προφάσιος⁹¹, καταστρέφεσθαι
 τῆς Ἑλλάδος τοὺς μὴ δόντας αὐτῷ γῆν τε καὶ ὕδωρ. Μαρδόνιον

τὰς δύορας, καὶ λαβόμενος τῶν ἐπι-
 σπαστήρων, ἀπρὶξ εἶχετο, Suid. VK.

82. ἀ. λ. ὑπὸ Κ.] This expedition is
 mentioned, vi, 76 ff. LR.

83. Σικυνώνων] Sicyon is now Basi-
 lica. LR.

84. αὐθαδέστεροι] 'more self-willed'
 than they ought to have been, i.e. 'too
 self-willed'; MA, 457, 2. or, perhaps,
 'obstinate in comparison with' the
 Sicyonians. s. vi, 108, 76; ix, 6, 23.

85. στρατηγὸς ἀνὴρ] i, 90, 68.
 WS thinks the order of the words may
 be σ., ᾧ οὖνομα Εὐ., ἀ. π. ἐπ. so Εὐρυ-
 βάτην τὸν Ἀργεῖον, ἄνδρα π. ix, 75;
 where further particulars are men-
 tioned of Sophanes.

86. πεντάεθλον] 'The pentathlon'
 included five kinds of exercise; jump-
 ing, running, the exercise of the disk,
 that of the javelin, and wrestling;
 ἅμα, πῶδε κείνην, δίσκον, ἄκοντα, πάλην,
 Simon. Ep. viii. These five exercises
 were not all in use at the Olympic
 games from the beginning. To those

of jumping, the disk, and the javelin,
 they first added the simple race of the
 stadium; in the fourth Olympiad, that
 of the double stadium or *diaulus* was
 introduced; and in the eighteenth,
 wrestling; which was properly called
 the *pentathlon*. Pugilism having been
 introduced in the twenty-third Olym-
 piad, they still continued to give these
 exercises the name of *pentathlon*,
 though the more suitable name would
 have been *hexathlon*, ἑξαθλος. This
 Eurybates obtained the prize of the
pentathlon at the Nemean games. LR.
 Soph. E. 685. f.

88. Δεκελέως] Declea is now Biala
 Castro. LR.

89. τὸ ἐνωτοῦ] und. μέρος. FI, on
 BO, 157.

90. τοῦ θεράποντος] v, 105. SW.

91. προφάσιος] *προφασίς* often oc-
 curs in the sense of 'cause, reason';
 i, 29; ii, 161; iii, 36 &c; Thu. i,
 118; *σκήψις* is used in the same sense,
 Aesch. A. 859. BF.

μὲν δὴ, φλαύρως⁹² πρήξαντα τῷ στόλῳ, παραλῦει τῆς στρατηγίης⁹³ ἄλλους δὲ στρατηγοὺς ἀποδέξας ἀπέστειλε ἐπὶ τε Ἑρέτριαν καὶ Ἀθήνας, Δαίτιν τε, ἔοντα Μῆδον γένος, καὶ Ἀρταφέρνεα τὸν Ἀρταφέρνεος παῖδα, ἀδελφιδέον⁹⁴ ἑωυτοῦ· ἐντειλάμενος δὲ ἀπέπεμπε, ἑξάνδραποδίσαντας Ἀθήνας καὶ Ἑρέτριαν, ἄγειν ἑωυτῷ ἐς ὄψιν ἑ τὰ ἀνδράποδα. (95) Ὡς δὲ οἱ στρατηγοὶ οὗτοι οἱ ἀποδεχθέντες, πορευόμενοι παρὰ βασιλέος, ἀπίκοντο τῆς Κιλικίης ἐς τὸ Ἀλήϊον πεδίον⁹⁵, ἅμα ἀγόμενοι πεζὸν στρατὸν πολλὸν τε καὶ εὖ ἑσκευασμένον, ἐνθαῦτα στρατοπεδευόμενοι ἐπῆλθε⁹⁶ μὲν ὁ ναυτικός πᾶς στρατὸς ὁ ἐπιταχθεὶς ἐκάστοισι, παρεγένοντο δὲ καὶ αἱ ἰππαγωγοὶ⁹⁷ νέες, τὰς τῇ προτέρῳ ἔτει προεῖπε τοῖσι ἑωυτοῦ δασμοφόροις Δαρεῖος ἐτοιμάζειν. ἐσβαλόμενοι⁹⁸ δὲ τοὺς ἵππους ἐς ταύτας, καὶ τὸν πεζὸν στρατὸν ἐσβιάσαντες ἐς τὰς νέας, ἔπλεον ἐξακοσίῃσι τριήρεσι ἐς τὴν Ἰωνίην. ἐνθεῦτεν δὲ οὐ παρὰ τὴν ἡπειρον εἶχον⁹⁹ τὰς νέας ἰθὺ¹⁰⁰ τοῦ τε Ἑλλησπόντου καὶ τῆς Θρηκίης, ἀλλ', ἐκ Σάμου¹ ὁρμώμενοι, παρὰ τε Ἰκάριον² καὶ διὰ νήσων τὸν πλοῦν ἐποιεῦντο ὥς μὲν ἔμοι δοκείν³, δέξαντες μάλιστα τὸν περιπλοῦν τοῦ Ἄθω, ὅτι τῷ προτέρῳ ἔτει ποιούμενοι ταύτῃ τὴν κομιδὴν, μεγάλως προσέπταισαν⁴ πρὸς δὲ, καὶ ἡ Νάξος σφέας ἠνάγκαζε, πρότερον οὐκ ἀλοῦσα. (96) Ἐπεὶ δὲ, ἐκ τοῦ Ἰκαρίου πελάγεος προσφερόμενοι, προσέμιξαν τῇ Νάξῳ· ἐπὶ ταύτῃ γὰρ δὴ πρῶτην ἐπέιχον⁵ στρατεῦσθαι οἱ Πέρσαι, μεμνημένοι τῶν πρότερον⁶ οἱ Νάξιοι πρὸς τὰ οὖρα οἴχοντο⁷ φεύγοντες, οὐδὲ ὑπέμειναν. οἱ δὲ Πέρσαι, ἀνδραποδισάμενοι τοὺς

92. φλαύρως] iii, 129; 130; vi, 135, 71; vii, 10, 17; Thu. i, 126; Arist. Av. 651. φλαῦρος, in the earlier writers, signifies what is 'bad, unlucky,' and 'unfavourable,' Æsch. P. 222; in the later ones, what is 'paltry, base,' and 'vile.' φαῦλος is derived from it by metathesis: its root is φλάω. BF. φαῦλος is generally used of persons, φλαῦρος of things. BL.

93. παραλῦει τῆς στρατηγίης] παραλύνει τῆς ἀρχῆς, Thu. vii, 16; viii, 54; Herod. vi, 2, 3; 2, 18; π. τῆς διακῆς, Luc. i, 474; BF. π. τῆς στρατηγίης, vii, 38; (v, 75;) καταλυθέντες τῶν ἀρχῶν, vi, 9.

94. ἀδελφιδέον] 'nephew.'

95. τὸ Ἀλήϊον π.] οὐκ ἔχων λήϊα, i. e. σιτοφόρα χωρία. s. Hom. Il. Z, 201. LR. WE.

96. ἐπῆλθε] 'came to join'; vi, 108; Thu. i, 36.

98. ἐσβαλόμενοι] i, 1, 54; ἵππους ἐξεβάλλοντο, vi, 101.

99. εἶχον] ἤλουν, Eust. Hom. Il. N, 326. WE.

100. ἰθὺ] an Ionic form of εὐθὺ, Ἄ. 'straight to'; followed by a genitive case, or an accusative with εἰς, MA, 328. iv, 120; vii, 179; viii, 38; ὁ μὲν, ἔρας, εὐθὺ τῆς Φασήλιδος καὶ Καῦνου ἄνω τὸν πλοῦν ἐποιεῖτο, Thu. viii, 88. BF. 'right for.'

1. ἐκ Σάμου] It would have been much more direct to have gone at once to Naxos: their object therefore must have been to rest at Samos after their voyage, before attacking Naxos. LR.

2. Ἰκάριον] und. πέλαγος, vi, 96. FI, on BO, 214. It is named from the isle of Icarus. LR.

4. προσέπταισαν] vi, 44. WE.

6. πρότερον] v, 34. WE.

κατέλαβον αὐτῶν, ἐνέπρησαν καὶ τὰ ἱρὰ καὶ τὴν πόλιν· ταῦτα δὲ ποιήσαντες, ἐπὶ τὰς ἄλλας νήσους ἀνάγοντο. (97) Ἐν ᾧ δὲ οὗτοι ταῦτα ἐποίουν, οἱ Δῆλιοι, ἐκλιπόντες καὶ αὐτοὶ τὴν Δῆλον, οἷχοντο φεύγοντες εἰς Τήνον.⁷ τῆς δὲ στρατιῆς καταπλευούσης, ὁ Δᾶτις, προσπλώσας, οὐκ ἔα τὰς νέας πρὸς τὴν νῆσον προσορμίζεσθαι, ἀλλὰ πέρην ἐν τῇ Ῥηνέῃ.⁸ αὐτὸς δὲ, πυθόμενος, ἵνα ᾦσαν οἱ Δῆλιοι, πέμπων κήρυκα, ἡγόρενέ σφι τάδε· “ἄνδρες ἱεοὶ, τί φεύγοντες; οἶχεσθε, οὐκ ἐπιτήδεα καταγόνοντες κατ’ ἐμεῦ; ἐγὼ γὰρ καὶ αὐτὸς “ἐπὶ τοσοῦτό⁹ γε φρονέω, καὶ μοι ἐκ βασιλέως ὧδε ἐπέσταλται, ἐν ᾗ “χώρῃ οἱ δύο θεοὶ ἐγένοντο.¹⁰ ταύτην μηδὲν σίνεσθαι, μήτε αὐτὴν “τὴν χώραν, μήτε τοὺς οἰκήτορας αὐτῆς. νῦν ὦν καὶ ἅπιτε ἐπὶ τὰ “ὑμέτερα αὐτῶν¹¹, καὶ τὴν νῆσον νέμεσθε.” Ταῦτα μὲν ἐπεκηρύκευστο τοῖσι Δηλίοισι· μετὰ δὲ, λιβανωτοῦ τρηκόσια τάλαντα κατανήσας ἐπὶ τοῦ βωμοῦ ἐθυμίησε.¹² (98) Δᾶτις μὲν δὴ, ταῦτα ποιήσας, ἔπλεε ἅμα τῷ στρατῷ ἐπὶ τὴν Ἑρέτριαν πρῶτα, ἅμα ἀγόμενός καὶ Ἴωνας καὶ Αἰολέας. μετὰ¹³ δὲ τοῦτον ἐνθεῦτεν ἐξαναχθέντα, Δῆλος ἐκινήθη¹⁴, ὡς ἔλεγον οἱ Δῆλιοι, καὶ πρῶτα καὶ ὕστατα

7. Τήνον] also called Hydrussa and Ophiussa, now Teno. LR.

8. Ῥηνέῃ] as well as Delos, is now called Sdili. LR.

9. ἐπὶ τοσοῦτό] namely ὥστε νομί-
ζω οὐκ ὅσιον εἶναι τὴν νῆσον ταύτην
σίνεσθαι, ὡς ἱερὰν τῶν δυοῖν θεῶν οὖ-
σαν. STG.

10. οἱ δύο θεοὶ ἐγένοντο] Gobryas the Magian is said to have been sent to Delos, κατὰ τὴν τοῦ Ξέρξου διάβασιν, ὅπως τηρήσειε τὴν νῆσον, ἐν ᾗ οἱ δ. δ. ἔ. Aesch. S. iii, 19; est proditum memoria ac literis, Latonam, ex longo errore, confugisse Delum, atque ibi Apollinem, Dianamque peperisse: qua ex opinione hominum, illa insula eorum deorum sacra putatur: tantaque ejus auctoritas religionis et est, et semper fuit, ut ne Persæ quidem, cum bellum toti Græciæ, diis hominibusque indissent, et mille numero navium clussem ad Delum appulissent, quidquam comarentur. aut violare, aut attingere, Cic. II V. i, 18; WE. Persæ, mille navium numero Delum compulsi, templo Apollinis religiosas potius quam rapaces manus adhibuerunt, V. Max. i, 1, 6. VK.

12. ἐθυμίησε] Δᾶτις τῷ Ἀπόλλωνι

ἐθυμίᾳ τῇ Δῆλῳ τάλαντα τριακόσια λιβανωτοῦ πρωτίστου, Tzetz. Ch. i, 863. The other general is seldom mentioned; Datis is called by Aristides ὁ τοῦ στρατοπέδου κύριος καὶ ἡγεμῶν, Mil. t. iii, p. 269. VK.

14. Δ. ἐκινήθη] Thucydides, in speaking of the Peloponnesian war, says, ἔτι δὲ Δ. ἐ. ὀλίγον πρὸ τούτων, πρότερον οὐπω σεισθεῖσα ἀφ’ οὗ Ἕλληνες μέμνηνται· ἐλέγετο δὲ καὶ ἐδόκει ἐπὶ τοῖς μέλλουσιν γενέσθαι σημήναι, ii, 8. WE. “As Thucydides, ii, 16; uses the word ἄρτι to describe an event that took place just after the Persian invasion, it is not impossible that ὀλίγον πρὸ τούτων may require to be taken with the same latitude. And as Herodotus here expressly affirms that the earthquake, which visited Delos a little before the battle of Marathon, had never been repeated within his memory; as he notices in his history events later than the beginning of the Peloponnesian war; and as he says that the earthquake, which he does mention, was thought to have foretold the troubles of the Peloponnesian war, as well as the Persian invasion; it seems to me probable that

μέχρι ἐμεῦ σεισθεῖσα. καὶ τοῦτο μὲν κον τέρας ἀνθρώποισι τῶν μελόντων ἔσεσθαι κακῶν ἔφηγε ὁ Θεός. (99) Οἱ δὲ βάβαροι, ὡς ἀπῆραν ἐκ τῆς Δήλου, προσίσχον πρὸς τὰς νήσους· ἐνθεῦτεν δὲ στρατιήν τε παρελάμβανον, καὶ ὁμήρους τῶν νησιωτέων παῖδας ἐλάμβανον. ὡς δὲ, περιπλέοντες τὰς νήσους, προσέσχον καὶ ἐς Κάρυστον·¹⁵ οὐ γὰρ δὴ σφι οἱ Καρύστιοι οὔτε ὁμήρους ἐδίδοσαν, οὔτε ἔφασαν ἐπὶ πόλιν ἀστυγείτονας στρατεύεσθαι, λέγοντες Ἐρετρίαν τε καὶ Ἀθήνας· ἐνθαῦτα τούτους ἐπολιόρκεόν τε καὶ τὴν γῆν σφέων ἔκειρον, ἐς δὲ καὶ οἱ Καρύστιοι παρέστησαν ἐς τῶν Περσέων τὴν γνώμην. (100) Ἐρετρίες δὲ, πυνθανόμενοι¹⁶ τὴν στρατιήν τὴν Περσικὴν ἐπὶ σφέας ἐπιπλέουσιν, Ἀθηναίων ἐδεήθησάν σφισι βοηθοὺς γενέσθαι. Ἀθηναῖοι δὲ οὐκ ἀπείπαντο¹⁷ τὴν ἐπικουρίην, ἀλλὰ τοὺς τετρακισχιλίους κληρουχέοντας τῶν ἱπποβοτέων¹⁸ Χαλκιδέων τὴν χώραν, τούτους σφι διδοῦσι τιμωροὺς. τῶν δὲ Ἐρετριέων ἦν ἄρα οὐδὲν ὑγιὲς βούλευμα· οἱ μετεπέμποντο μὲν Ἀθηναίους, ἐφρόνεον δὲ διφασίας ιδέας. οἱ μὲν γὰρ αὐτῶν ἐβουλεύοντο ἐκλιπεῖν τὴν πόλιν ἐς¹⁹ τὰ ἄκρα²⁰ τῆς Εὐβοῆς· ἄλλοι δὲ αὐτῶν, ἴδια κέρδεα²¹ προσδεκόμενοι παρὰ τοῦ Πέρσεω οἴσεσθαι, προδοσίην ἐσκευάζοντο, μαθὼν δὲ, τούτων ἑκάτερα ὡς εἶχε, Αἰσχίνης ὁ Νόθωνος, ἐὼν τῶν

Thucydides after all alludes to the same earthquake as Herodotus, although the words ἄλιγον πρὸς τούτων are somewhat of an exaggeration." 40. Both WE and LR are of this opinion. ἐκινήθη, 'was shaken by an earthquake;' this is a very rare signification: *insolitis tremuerunt motibus Alpes*, Vir. G. i, 475; BF. *motamque tremoribus urbem*, Ov. M. xv, 798.

15. Κάρυστον] also called Chironia, now Caristo, produced the mineral known by the name of asbestos. LR.

17. ἀπείπαντο] 'renounced;' ἡρνήσαντο, ἀπεβρίψαντο, παρητήσαντο, ἀπετάξαντο, Hes. ἀπηρνήσαντο, Suid. SS.

18. ἱπποβοτέων] v, 77, 68. WE.

19. ἐκλιπεῖν...[es] Frequently a verb of itself signifies only a removal 'from' a place (which is sometimes expressed with it), and the accompanying motion 'to' a place is merely signified by ἐς: iv, 12; 155; viii, 50. MA, 578, 3. After ἐκλιπεῖν the words καὶ ἵνα may be supplied. STG.

20. τὰ ἄκρα] vii, 192, 99. 'The rocks' of Euboea were well-known objects of terror; *Euboeica cautes ultorque*

Caphereus, Vir. Æ. xi, 260; Soph. Tr. 790. Dio Ch. makes τὰ ἄκρα, and τὰ κοῖλα [vi, 20, 36;] τῆς Εὐβοῆς, synonymous, Eub. p. 99, v; and describes the latter as ἄγρια καὶ σκληρὰ τῆς νήσου τὰ πρὸς τὸ πέλαγος, p. 100, α: s. viii, 13, 57; Str. x; Philost. in Her. p. 716; *est sinus Euboicus, quem Caela vocant, suspectus nautis*, Liv. xxxi, 47; VK. Eur. Tr. 84; Tzetz. on Lyc. 384. MLT says that this coast is beset with crags, breakers, and sunken rocks. The Epitomizer of Strabo places 'the Hól-lows' between Caphereus and Geræstus. It is necessary to be thus particular, as the generality of modern geographers have fallen into an error on this point. BARBIÉ DU BOGAGE, V. du J. A. pl. 5. is correct. The Persian fleet would hardly have dared to venture among these rocks, for fear of being wrecked. LR. The word may also mean 'the heights.'

21. κέρδεα] Gongylus received as the 'reward' of his treason four cities, Gambrium, Palægambrium, Myrina, and Grynium; Xen. H. iii, 1, 6. LR.

Ἑρετριέων τὰ πρῶτα²², φράζει τοῖσι ἡκουσι²³ τῶν Ἀθηναίων πάντα τὰ παρούσα σφι πρήγματα· προσεδέετό τε ἁπαλλάσσεσθαι ἑσφας ἐς τὴν σφετέρην, ἵνα μὴ προσαπόλωνται.²⁴ οἱ δὲ Ἀθηναῖοι ταῦτα Αἰσχίνῃ συμβουλευέσαντι πείθονται. καὶ οὗτοι μὲν, διαβάντες ἐς Ὀρωπὸν²⁵, ἔσωζόν σφας αὐτούς. (101) Οἱ δὲ Πέρσαι, πλείοντες, κατέσχον τὰς νέας²⁶ τῆς Ἑρετρικῆς χώρας κατὰ Ταμύνας²⁷ καὶ Χοιρέας καὶ Αἰγίλια· κατασχόντες δὲ ἐς ταῦτα τὰ χωρία, αὐτίκα ἵππους τε ἐξεβάλλοντο, καὶ παρεσκευάζοντο ὥς προσισόμενοι τοῖσι ἐχθροῖσι. οἱ δὲ Ἑρετρίες ἐπέελεθθῆν μὲν καὶ μαχέσασθαι οὐκ ἐποιεῦντο βουλὴν· εἴ πως²⁸ δὲ διαφυλάξαιεν τὰ τεῖχεα, τούτου σφι ἔμελε περί, ἐπεὶ τε ἐνίκα²⁹ μὴ ἐκλιπεῖν τὴν πόλιν. προσβολῆς δὲ γενομένης καρτερῆς πρὸς τὸ τεῖχος, ἔπιπτον ἐπὶ ἕξ ἡμέρας πολλοὶ μὲν ἀμφοτέρων· τῇ δὲ ἐβδόμῃ Εὐφορέος τε ὁ Ἀλκιμάχου καὶ Φίλαγρος ὁ Κυνέου, ἄνδρες τῶν ἀστῶν δοκιμοί, προδιδούσι τοῖσι Πέρσῃσι. οἱ δὲ, ἐσελθόντες ἐς τὴν πόλιν, τοῦτο μὲν, τὰ ἱρὰ συλῆσαντες ἐνέπρησαν, ἀποτινύνμενοι τῶν ἐν Σάρδισι κατακαυθέντων ἱρῶν· τοῦτο δὲ, τοὺς ἀνθρώπους ἠνδραποδίσαντο, κατὰ τὰς Δαρεῖου ἐντολὰς.³⁰ (102) Χειρωσάμενοι δὲ τὴν Ἑρετρίαν, καὶ ἐπισχόντες ὀλίγας ἡμέρας, ἔπλεον ἐς τὴν Ἀττικὴν, κατέργοντες³¹

22. τὰ πρῶτα] ix, 78, 94; Eur. M. 913; O. 1245; τὸν τῶν τὰ π. ἐν τῇ νήσῳ δυναστῶν φερόμενον, Dio C. xi, p. 136; xxxvi, p. 16, c; Synes. Dion. p. 35, v; οἱ ἀμφ' [s. i, 62, 69;] Ἀρίστυπὸν τε καὶ Ἐπίκουρον τὰ π. παρ' αὐτοῖς ἐφέροντο, Luc. V. H. ii, 18; Δῆλος ἐθέλει τὰ π. φέρεσθαι ἐκ Μουσέων, Call. Del. 4; αὐλωπίας ('a fish of the tunny species') βῆμην τε καὶ ἀλκὴν τὰ π. φέροιτο ἄν, Ael. N. A. xiii, 17; φερόμενον οὐ τὰ δεύτερα τῶν εὐνούχων παρὰ βασιλεῖ, viii, 134; Ἀνατολίῃ τῇ μετὰ Πορφύριον τὰ δ. φερομένη, Eunap. in Iam. p. 21; μὴ δ. σείο φέρηται, Mos. iii, 57. VK. WE. Proper names in the singular are often accompanied by πρῶτος in the neuter plural with an article, either as a predicate or in apposition: MA, 438, 5. ductores Danaum delecti, prima virosorum, Lucr. i, 87. LR. Many other instances of this enallage are collected by BL, on A. P. 1; of which the following corresponds more closely, than that from Lucretius, with the above rule; eumma ducum Atrides, Ov. A. i, 9, 37.

23. ἡκουσι] 'to those who were come:' ἦκω has regularly the signification of a past action, of the perfect, not 'I come, I am in the act of coming,' but 'I am come, I am here;' hence it is coupled with ἐκπεφυγώς, vi, 104, 37; viii, 50; 68, 2. MA, 504, 2.

24. ἴ. μὴ προσαπόλωνται] 'lest they also should perish.' s. i, 29, 23.

25. Ὀρωπὸν] now Orope. LR.

26. κ. τὰς νέας] viii, 40. The substantive is often omitted, as just below; Xen. H. ii, 1, 29. SH, on BO, 183.

27. τῆς Ἑ. χ. κατὰ Ταμύνας] 'at the territory of Eretria at the towns of Tamynæ,' &c. AO. πόλις ἐστὶν ἐν Εὐβοίᾳ ἐν τῇ χώρᾳ τῶν Ἑρετριέων αἱ Ταμίνας, Harp. VK. s. v, 100, 57.

28. εἴ πως] These words give the following meaning to the passage; διαφυλάξαι δὲ τὰ τεῖχεα, εἴ πως δύναντο. SW.

29. ἐνίκα] und. ἡ γνώμη. STG. v, 118; vi, 109. s. i, 61, 45.

30. ἐντολὰς] vi, 94. LAU.

31. κατέργοντες] 'hemming them in, reducing them to great straits;' v,

τε πολλὸν, καὶ δοκέοντες ταῦτα τοὺς Ἀθηναίους ποιήσειν³², τὰ καὶ τοὺς Ἑρετρίας ἐποίησαν' καὶ, ἣν γὰρ ὁ Μαραθῶν³³ ἐπιτηδεύατον χωρίον τῆς Ἀττικῆς ἐνιππεύσαι³⁴, καὶ ἀγχοτάτῃ τῆς Ἑρετρίης, ἐς τοῦτό σφι κατηγέετο Ἰππίης ὁ Πεισιστράτεω. (103) Ἀθηναῖοι δέ, ὡς ἐπύθοντο ταῦτα, ἐξοθήθην καὶ αὐτοὶ ἐς τὸν Μαραθῶνα· ἦγον δὲ σφας στρατηγοὶ δέκα· τῶν δὲ δέκατος³⁵ ἦν Μιλτιάδης, τοῦ³⁶ τὸν πατέρα Κίμωνα, τὸν Σγησαγόρεω, κατέλαβε φυγεῖν ἐξ Ἀθηνῶν Πεισιστράτον τὸν Ἰπποκράτεος. (104) Οὗτος δὲ ὢν τότε ὁ Μιλτιάδης, ἦκων³⁷ ἐκ τῆς Χερσονήσου, καὶ ἐκπεφυγὼς διπλόον θάνατον, ἐστρατήγεε Ἀθηναίων. ἅμα μὲν γὰρ οἱ Φοίνικες αὐτὸν, οἱ ἐπιδιώξαντες μέχρι Ἱμέρου, περὶ πολλοὺ ἐποιεῦντο λαβεῖν τε καὶ ἀναγαγεῖν παρὰ βασιλέα· ἅμα δὲ³⁸, ἐκφυγόντα τε τούτους, καὶ ἀπικόμενον ἐς τὴν ἑωυτοῦ, δοκέοντά τε εἶναι ἐν σωτηρίῃ ἤδη, τὸ ἐνθευτέν μιν οἱ ἔχθροί, ὑποδεξάμενοι καὶ ὑπὸ δικαστηρίῳ³⁹ αὐτὸν ἀγαγόντες, ἐδίωξαν τυραννίδος⁴⁰ τῆς ἐν Χερσονήσῳ.⁴¹ ἀποφυγὼν δὲ καὶ τούτους, στρατηγὸς οὕτω⁴² Ἀθηναίων ἀπεδέχθη, αἰρεθεὶς ὑπὸ τοῦ δήμου. (105) Καὶ πρῶτα μὲν, ἰόντες ἔτι ἐν τῷ ἄσπεϊ, οἱ

63; WE. κατεῖργον αὐτοὺς τῷ πολέμῳ καὶ κατὰ γῆν καὶ κατὰ θάλασσαν, Thu. vi, 6; SW. π. καὶ δεινῷ τινὶ κατεργόμενον, Thu. iv, 98. BF.

32. ποιήσειν] before this infinitive und. αὐτοί, which is omitted as not being emphatic. MA, 535.

33. ὁ Μαραθῶν] feminine in Pin. O. xiii, 157. MA, 93, obs. 1.

34. ἐπιτηδεύατον χ. τῆς Ἀ. ἐνιππεύσαι] ἐνδυστυχῆσαι ἐπιτήδειος εἶ, Eur. B. 508; Arist. P. 1228; POR. εὐμενῇ ἐναγωνίσασθαι 'a favourable field to fight in,' Thu. ii, 74. A verb similarly compounded is ἐνευδαίμωνῆσαι, ib. 44; AO. χάρος ἐπιτήδειος ἐνστρατοπεδεύσαι, ib. 20; MA, 532, 2. χ. ἐπιτήδειος ἐνδιατάξει τε καὶ ἐναριθμῆσαι τὸν στρατὸν, vii, 59, 22; χ. ἐπιτηδεύτερος ἐνστρατοπεδεύεσθαι, ix, 2; WE. 25; ἐπιτηδεύατον ἐμμάχασθαι πεδίον, ix, 7, 2; π. ἐπιτήδειον ἵππῳ ἐμμάχεσθαι, Suid. VK. HE, on VG, ix, 3, 16. τῷδε τῷ παιδί ἤρκεσε τότε τὸ σκεῦμα ἐνυῖρσθαι, Xen. Con. 2, 18; Liv. xxiv, 37, b: 'most suitable for cavalry to act in.'

35. ὁ δέκατος] δ. αὐτὸς, Thu. ii, 13; σὺν δὲ τρίτος ἕκκων, Theoc. vii, 2; WS. μετ' ἄλλων δέκα, Thu. i, 57. MA, 472, 12. s. vi, 111, 9.

36. τοῦ] vi, 39... 41. SW.

38. ἅμα μὲν... ἅμα δὲ] 'partly... partly,' MA, 597. HGV, on VG, vii, 2, 6 f. δ. μὲν... πρὸς δὲ, viii, 51, 5. HE, ibid. Liv. xxvii, 15, j.

39. ὅπῃ δ.] perhaps for eis. MA, 593, c. 'before'; vi, 72; 82; ix, 93. SH, on BO, 68.

40. ἐδίωξαν τυραννίδος] As the genitive expresses the cause 'on account of which,' it is put with verbs signifying 'to accuse, to prosecute.' διώκομαι σε δειλίας, Arist. Eq. 368. MA, 346.

41. τυραννίδος τῆς ἐν Χ.] MA, 276. 'Tyranny' was the crime of which Miltiades was accused; the place, in which it had been exercised, was comparatively immaterial, and only so far important, as it enabled the prosecutors to bring specific evidence of the charge. Hence the noun is put without an article, and the designation of the noun follows, as much perhaps to remind the reader of the particulars in the history of Miltiades previously recorded, as to give a definite character to the accusation itself.

42. οὕτω] often stands like οὗτος, and after participles, whose meaning it thus repeats for the sake of emphasis. MA, 610.

στρατηγοὶ ἀποπέμπουσι ἐς Σπάρτην κήρυκα Φειδιππίδην⁴³, Ἀθηκαῖον μὲν ἄνδρα, ἄλλως⁴⁴ δὲ ἡμεροδρόμον τε καὶ τοῦτο μελετῶντα.⁴⁵ τῷ δὴ, ὡς αὐτός τε ἔλεγε Φειδιππίδης καὶ Ἀθηναίοισι ἀπήγγελλε, περὶ τὸ Παρθένιον⁴⁶ οὖρος, τὸ ὑπὲρ Τεγέης, ὃ Πᾶν περιπίπτει.⁴⁷ βώσαντα⁴⁸ δὲ τὸ οὖνομα τοῦ Φειδιππίδew, τὸν Πᾶνα Ἀθηναίοισι ‘κελεῦσαι ἀπαγγεῖλαι, διότι⁴⁹ ἑωυτοῦ οὐδεμίαν ἐπιμέλειαν⁵⁰ ποιεῖνται, ἐόντος εὐνόου Ἀθηναίοισι, καὶ πολλαχῇ γενομένου ἤδη ‘σφίσι·χρησίμου, τὰ δ’ ἐτι⁵¹ καὶ ἐσομένου;’ καὶ ταῦτα μὲν Ἀθηναῖοι, καταστάντων σφίσι εἰς⁵² ἤδη τῶν πρηγμάτων, πιστεύσαντες εἶναι ἀληθεῖα⁵³, ἰδρύσαντο⁵⁴ ὑπὸ τῇ ἀκροπόλει Πανὸς ἱρόν, καὶ αὐτὸν ἀπὸ ταύτης τῆς ἀγγελίης θυσίῃσι ἐπετείῃσι καὶ λαμπάδι⁵⁵ ἱλάσκοντα. (106) Τότε δὲ πεμφθεὶς ὑπὸ τῶν στρατηγῶν ὁ Φειδιππίδης οὔτος, ὅτε πέροϊ ἔφη καὶ τὸν Πᾶνα φανῆναι, δευτεραίος⁵⁶ ἐκ τοῦ Ἀθη-

43. Φειδιππίδην] Most authors call him Philippiades: *Philippides cursor ejus generis, qui hemerodromi vocantur*, Nep. i, 4. WE.

44. ἄλλως] i, 60; ‘besides this.’

45. τοῦτο μελετῶντα] ‘making this his profession.’

46. Παρθένιον] now Partheni. LR.

47. περιπίπτει] ‘falls in with;’ *περιπεσοῦσαν*, ‘about to fall into,’ vi, 106.

48. βώσαντα] This sudden transition from direct to oblique speech may be dependent on ἔλεγε ὁ Φ. understood. HGV, on VG, v, 3, 9.

49. διότι] i.e. διὰ τί. STG.

50. ἐπιμέλειαν] σπουδὴν, Hes. φρον. τίδα, Suid. SS. According to Schol. on Aristid. Pan said ‘τῇ μάχῃ παρόσομαι· εἰπέ δὲ Ἀθηναίοις τιμᾶν με.’ VK. s. vii, 118, 77.

51. τὰ ἐτι] ‘hereafter,’ as τὰ νῦν ‘now.’ MA, 282. LAU, i, 5, 36.

52. εἰς] i.e. τῶν βαρβάρων νικηθέντων, καὶ σωθείσης τῆς πόλεως. JC.

53. ἀληθεῖα] It was probably a pious fraud devised by Miltiades. Pericles practised a similar artifice, Fron. St. i, 11, 10. Archidamus, Agesilaus, and Epaminondas did not disdain to avail themselves in like manner of popular superstitions. VK.

54. ἰδρύσαντο] Lucian makes Pan say ‘Ἀθηναίοισι συμμαχήσας οὕτως ἤρπτευσά ἐν Μαραθῶνι, ὥστε καὶ ἀριστέων ἡρέθη μοι τὸ ὑπὸ ἀκροπόλει στήλαιον,’ D. D. xxii, 3. VK. This cave

is probably the chapel, which was a little below the propylea of the citadel (Pau. i, 28;) and in which was a statue of Pan, of Parian marble (Anth. iv, 12;) erected by Miltiades. (Anal. P. V. G. t. i, p. 131.) LR.

55. λαμπάδι] The ‘torch-race’ was as follows. A man ran, with a lighted torch in his hand, from the altar of the god, in whose honour the race was celebrated, to a certain spot. If the torch of him, who first made the attempt, went out, it was handed to a second; and he, in like manner, delivered it to a third. If all the three were unsuccessful, neither obtained the prize. The competitors were limited to three. They were not allowed by the spectators to slacken their pace; Pau. i, 30. This ceremony was performed in honour of several other deities, and there are allusions to it by the poets: ἡ ἄρη λαμπάδ’ ἔχονσα τρέχει, Alcæ. of M. An. P. V. G. t. i, p. 486; quasi cursores, vitæ lampada tradunt, Lucr. ii, 78. LR. PC, ii, 20. TX. s. viii, 98, 31.

56. δευτεραίος] s. i, 84, 95. *Philippides biduo mille ducenta quadraginta stadia ab Athenis Lacedæmonem concurrebat*, Sol. i, p. 9, 2; SM. λέγεται, ἀπὸ Μαραθῶνος ἀγγέλλων τὴν νίκην, εἰπεῖν πρὸς τοὺς ἄρχοντας: ‘χαίρετε, νικῶμεν’ καὶ τοῦτο εἰπὼν, συναποθανεῖν τῇ ἀγγελίᾳ, καὶ τῷ χαίρειν συνεκπνεῦσαι, Luc. t. i, p. 727. VK.

ναίων ἀστεος ἦν ἐν Σπάρτῃ. ἀπικόμενος δὲ ἐπὶ τοὺς ἄρχοντας⁵⁷ ἔλεγε· “ὦ Λακεδαιμόνιοι, Ἀθηναῖοι ὑμέων δέονταί σφισι βοηθῆσαι, καὶ μὴ περιϋδεῖν πόλιν ἀρχαιοτάτην ἐν⁵⁸ τοῖσι Ἑλλήσι δουλοσύνην περιπεσοῦσαν πρὸς ἀνδρῶν βαρβάρων” καὶ γὰρ Ἐρέτριά τε “νῦν ἡνδραπόδισται, καὶ πόλις⁵⁹ λογίμη ἢ Ἑλλὰς γέγονε ἀσθενεστέρα.” Ὁ μὲν δὴ σφι τὰ ἐντεταλμένα ἀπήγγελλε· τοῖσι δὲ ἔαδε⁶⁰ μὲν βοηθεῖν Ἀθηναίοισι, ἀδύνατα⁶¹ δὲ σφι ἦν τὸ παραυτίκα ποιεῖν ταῦτα, οὐ βουλομένοισι λύειν τὸν νόμον⁶²· ἦν γὰρ ἱσταμένου τοῦ μηνὸς⁶³ εἰνάτῃ· εἰνάτῃ δὲ οὐκ ἐξελεύσεσθαι ἔφασαν, μὴ οὐ⁶⁴ πλήρως ἐόντος τοῦ κύκλου.⁶⁵ οὗτοι μὲν νυν τὴν πανσέληνον⁶⁶ ἔμενον.⁶⁷ (107) Τοῖσι δὲ βαρβάροισι κατηγέετο Ἰππίης ὁ Πεισιστράτου ἐς τὸν Μαραθῶνα· τότε δὲ κατηγεόμενος, τοῦτο μὲν, τὰ ἀνδράποδα τὰ ἐξ Ἐρετριῆς ἀπέβησε⁶⁸ ἐς τὴν νῆσον τὴν Στυρέων⁶⁹, καλεομένην δὲ Αἰγίλειαν· τοῦτο δὲ, καταγομένας ἐς τὸν Μαραθῶνα τὰς νέας ὤρμιζε⁷⁰ οὗτος, ἐκβάντας τε ἐς τὴν γῆν τοὺς βαρβάρους διέτασσε. (108) Ἀθηναίοισι δὲ τεταγμένοισι ἐν τεμένει Ἡρακλέος⁷¹ ἐπῆλθον βοηθέοντες Πλαταιέες⁷² πανδημεῖ⁷³· καὶ γὰρ καὶ ἐδεδώκεσάν σφεας αὐτοὺς τοῖσι Ἀθηναίοισι οἱ Πλαταιέες, καὶ πόνοους ὑπὲρ

57. τοὺς ἄρχοντας] not properly so called (as in the preceding passage of Lucian), but τὰ τέλη, consisting of kings, ephors, and senate.

59. πόλις] The dative expresses the relation of the measure, degree, &c. with the comparative. *MA*, 405, 7.

60. ἔαδε] *MA*, 161.

62. νόμον] “The Lacedæmonians were obliged never to march before the full moon; for that planet was believed to have a particular influence upon their affairs, to bless them with success, when itself was in the height of its splendour, but till it was arrived there, to neglect or suffer them to be blasted for want of power to send assistance;” *PC*, iii, 7. This was one of “the curbs to which Lycurgus trusted for restraining that ambition which he could not but foresee must arise among his fellow-countrymen;” *MT*, iv, 3. *TX*. s. vii, 206, 48; ix, 7, 30.

63. ἱσταμένου τοῦ μηνὸς] i. e. ἀρχομένου, ‘from the month’s beginning.’ *SW*.

64. μὴ οὐ] ‘if the moon’s orb were not full,’ ii, 110. The ‘if’ is con-

tained not in μὴ οὐ, but in the particle; *MA*, 566, 4, and μὴ, which is in this connexion the appropriate negative particle, is only strengthened by οὐ. ib. 608, 2; (p. 954;) or 601, b. s. vi, 9, 32.

65. τοῦ κύκλου] und. τῆς σελήνης. *STG*.

66. τὴν πανσέληνον] und. ὥρην. *FE*, on *BO*, 336.

67. ἔμενον] “As things now stood, probability of successful opposition was so small, that perhaps we ought not to impute to any base or unreasonable selfishness the caution of the Lacedæmonian government, though we should believe that policy or irresolution, more than religion, detained their army;” *MT*. vii, 4. *TX*.

69. Στυρέων] *Thu*. vii, 57; of Styra in Eubœa, *Hom.* II. B, 539; *LR*. now Spililus. *WS*.

70. ὤρμιζε] ‘brought to anchor;’ ὤρμιζετο, ‘came to an anchor,’ *Thu*. i, 51. *BF*.

71. ἐν τ. Ἡρακλέος] vi, 116, 40. *EE*.

72. Πλαταιέες] Plataea is now Cocla. *LR*.

αὐτῶν οἱ Ἀθηναῖοι συχνούς ἤδη ἀναίρεατο⁷⁴ ἔδοσαν δὲ ὤδε. πιεζέμενοι⁷⁵ ὑπὸ Θηβαίων, οἱ Πλαταιεὺς ἐδίδοσαν πρῶτα παρατυχοῦσι Κλεομένει τε τῷ Ἀναξανδρίδῳ καὶ Λακεδαιμονίοισι σφεας αὐτούς. οἱ δὲ, οὐ δεκόμενοι, ἔλεγόν σφι τάδε· “ἡμεῖς μὲν ἑκαστέ-ρω⁷⁶ τε οἰκόμεν, καὶ ὑμῖν τοιγὰρ τις γίνουι’ ἂν ἐπικουρή ψυχρή⁷⁷ φθαίητε γὰρ ἂν πολλάκις ἐξανδραποδισθέντες⁷⁸, ἢ τινα πυθέσθαι ἡμέων. συμβουλευόμεν δὲ ὑμῖν δοῦναι ὑμᾶς αὐτοὺς Ἀθηναίοισι, “πλησιοχώροισι τε ἀνδράσι καὶ τιμωρέειν ἐοῦσι οὐ κακοῖσι.”⁷⁹ Ταῦτα συνεβούλευον οἱ Λακεδαιμόνιοι, οὐ κατὰ εὐνόην οὕτω τῶν Πλαταιέων, ὥς⁸⁰ βουλόμενοι τοὺς Ἀθηναίους ἔχειν πόνους, συνεστῶτας Βοιωτοῖσι. Λακεδαιμόνιοι μὲν νυν Πλαταιεῦσι ταῦτα συνεβούλευον⁸¹ οἱ δὲ οὐκ ἠπίστησαν⁸², ἀλλ’, Ἀθηναίων ἰρὰ ποιούντων τοῖσι δώδεκα θεοῖσι⁸³, ἰκέται ἰζόμενοι ἐπὶ τὸν βωμόν, ἐδίδόσαν σφεας αὐτούς. ἔδοσαν μὲν δὴ οἱ Πλαταιεὺς σφᾶς αὐτοὺς Ἀθηναίοισι τρὸς τῷ εἰρημένῳ⁸⁴ ἦκον δὲ τότε ἐς Μαραθῶνα βοηθέοντες.

(109) Τοῖσι δὲ Ἀθηναίων στρατηγοῖσι ἐγίνοντο δῖχα⁸⁴ αἱ γνῶ-

74. ἀναίρεατο] ‘had undertaken;’ Ionic = ἀνήρητο. *VK.* s. v, 36, 4.

75. πιεζέμενοι] iii, 146; vi, 108, 75; viii, 142, 19; ix, 21; “δεομένων γὰρ ἐνιμαχίας ὅτε Θηβαῖοι ἡμᾶς ἐβιάσαντο, ὅμεις ἀπεώσασθε καὶ πρὸς Ἀθηναίους ἐκελεύετε τραπέσθαι ὡς ἐγγὺς ὄντας, ὁμῶν δὲ μακρὰν ἀποικούντων” is in the speech of the Plataeans to the Spartans, *Thu.* iii, 55. *WE.* It was the custom of the Ionians to lengthen many verbs in -ω by substituting the termination -έω. *MA.* 178, 3.

76. ἑκαστέρῳ] iii, 101; *Apoll. Rh.* iv, 90 &c; *πορρωτέρῳ*, *Hes. WE.* vi, 92, 84. A comparison seems to be implied here, which would be expressed by an infinitive with ἤ. *MA.* 457, 2.

77. ἐ. ψυχρῇ] ‘but a poor assistance:’ *νίκη ψ.* ix, 49; *ἐλπίς ψ.* *Eur.* I. A. 1014; *Jos. B. J. i*, 18, 3. *WE.*

78. φθαίητε ἂν ἐξ. ἡ] ‘you would in all probability be enslaved before that’ &c. *HE.* and *HGV.* on *VG.* v, 14, 2. *MA.* 553, 3.

79. τιμωρέειν οὐ κακοῖσι] s. i, 79, 63; iii, 72, 77. οὐ may here be rendered ‘far from, by no means.’ It is an instance of litotes similar to οὐκ ἄμεινον, i, 187; iii, 71, 73; οὐκ ἐλαχίστην μοῖρην, i, 204; οὐ γήθησεν, *Hom. Il. A.* 330; οὐχ ἐνός, *Æsch. Th.* 100; (where *BL*

gives several parallel examples both in Greek and in Latin;) οὐχ ἥκιστα, vii, 210, 70; *Soph. CE. R.* 1053, and elsewhere very frequently; οὐκ ἐν δούλοισι, *Tr.* 315; οὐ χαλεπῶς, *Thu.* i, 2; οὐχ ἥσσον, *ib.* 8; 44; οὐ τὸ πλείον, *ib.* 9; 36; οὐκ ἐλάσσω, *ib.* 40; *non magis*, *Liv.* ii, 5; 11; 29; οὐτ’ ἐλαχίστης οὐτ’ ἀσθενεστάτης (i. e. καὶ μεγίστης καὶ ἰσχυροτάτης), vii, 101, 70; οὐ τῷ ἀσθενεστάτῳ σοφιστῇ Πυθαγόρῃ, iv, 95; οἱ οὐκ ἐλαχίστον δυνάμενοι ἐν τῇ πόλει, *Xen. H.* vi, 4, 18. *MA.* 463.

81. συνεβούλευον] The crafty selfishness of the Spartan character was notorious, *Σπάρτης ἐνοικοι, δόλια βουλευτήρια*, *Eur. An.* 447. *WE.*

82. ἠπίστησαν] *ἠπέσθον*, *Harp.* ἦσαν ἀπειθεῖς; thus εἰ μὲν ἐπέσθης ... εἰ δ’ ἠπίστησας, *Isoc.* to *Ph.* p. 409, A. This sense is common in *Soph. VK.* as τοῖς ἀπιστοῦσιν, *An.* 225; σὲ ἀπιστοῦσαν τοῖς βασιλείουσιν νόμοις, 387; these participles the Scholiast rightly explains, τοῖς ἀπιστοῦσιν, and μὴ πειθαρχοῦσαν. *LR.*

83. τοῖσι δώδεκα θεοῖσι] ii, 7; *LR.* Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars, Mercurius, Jovis, Neptunus, Vulcanus, Apollo, Enn.

84. ἐγίνοντο δῖχα] Instead of adjectives or participles, adverbs are fre-

μαί· τῶν μὲν οὐκ ἑόντων συμβάλλειν, ὀλίγους γὰρ εἶναι, στρατιῇ
 'τῇ Μήδων συμβαλέειν' ⁸⁵ τῶν δὲ, καὶ Μιλτιάδew, κελευόντων. ὥς
 δὲ διχα τε ἐγίνοντο, καὶ ἐνίκα ἡ χείρων τῶν γνωμῶν, ἐνθαῦτα, ἦν
 γὰρ ἐνδέκατος ψηφιδόφορος ὁ τῷ κυάμφω λαχὼν ⁸⁶ Ἀθηναίων πολε-
 μαρχεῖν ⁸⁷ τὸ παλαιὸν γὰρ Ἀθηναῖοι ὁμόψηφον ⁸⁸ τὸν πολέμαρ-
 χον ⁸⁹ ἐποιεῦντο τοῖσι στρατηγοῖσι ⁹⁰ ἦν τε τότε πολέμαρχος
 Καλλίμαχος Ἀφιδναῖος ⁹¹ πρὸς τοῦτον ἐλθὼν Μιλτιάδης ἔλεγε
 τάδε· "Ἐν σοὶ νῦν, Καλλίμαχε, ἔστι ⁹² ἡ καταδουλώσαι Ἀθήνας,
 " ἡ, ἐλευθέρως ποιήσαντα ⁹³, μνημόσυνα ⁹⁴ λιπέσθαι ἐς τὸν ἅπαντα
 " ἀνθρώπων βίον, ὅλα οὐδὲ Ἀρμόδιός τε καὶ Ἀριστογείτων λείπουσι.
 " νῦν γὰρ δὴ, ἐξ οὗ ἐγένοντο Ἀθηναῖοι ⁹⁵, ἐς κίνδυνον ἤκουσι μέ-
 " γιστον. καὶ ἦν μὲν γε ὑποκύψωσι τοῖσι Μήδοισι, δέδοκται ⁹⁶ τὰ

quently put in the predicate, after εἶμι
 or some equivalent verb; Thu. iv, 61;
 vii, 81. *MA*, 308, c; 604 or 612.
 With διχα the verb is sometimes un-
 derstood, *Æsch.* P. V. 963; *A.* 1340.
BL.

85. ὀλίγους συμβαλέειν] 'too few
 to engage;' ὥς ἑόντων αὐτῶν ὀλίγων
 στρατῶν τῶν Μήδων ἀλέξασθαι, vii,
 207; νῆες ὀλίγαι ἀμύνειν, Thu. i, 50.
 The positive in these passages is put
 for the comparative, and the words ἡ
 ὥστε or ἡ ὥς are omitted. *MA*, 448, b.
SW. iii, 14, 70.

88. ὁμόψηφον] "lest, in controverted
 matters, an equality of voices should
 retard their proceedings;" *PC*, iii, 5.
 The word occurs, vii, 149; it is the
 same as *ισόψηφον*, Thu. i, 141; iii, 11;
 79; *Dion.* A. R. i, 46; *Eur.* S. 353;
 and is to be taken metaphorically for
ισότιμον. *BF*.

89. πολέμαρχον] The polemarch
 was the third of the nine archons.
 He offered to Diana (*Agrotera* 'the
 huntress,') and to Mars the sacrifices
 which were made annually in commem-
 oration of the victory of Marathon.
 He regulated the funeral games cele-
 brated in honour of those who died in
 the field; and performed funeral sac-
 rifices to Harmodius and Aristogiton.
 He was the judge of the *metæci*, or
 'domiciled strangers,' and exercised
 over them the same authority that the
 archon *eponymus* (i. e. 'the one from
 whom the year was designated') did
 over the other citizens. *LR*. *PC*, i, 12;

iii, 5. *TX*. ἔρχων, πρὸς ὃν κατηγγυῶντο
 τοὺς ξένους. *ΓΛ*.

90. τοῖσι στρατηγοῖσι] "When the
 Athenian tribes or wards were in-
 creased to ten, each ward elected its
 own military commander. Ten gene-
 rals therefore with equal rank, and
 elected annually, commanded the
 forces of the Athenian commonwealth.
 All were not sent together on foreign
 expeditions; but at home, on ordinary
 occasions, each commanded his day in
 turn; the ten forming a council of
 war to decide on emergencies;" *MT*,
 v, 4.

91. Ἀφιδναῖος] Harmodius and Ari-
 stogiton were also of this borough;
 the site of which is doubtful. *LR*.

92. ἐν σοὶ ἔστι] 'it depends upon
 thee, it rests with thee;' ἐν τούτῳ ἔστι,
 iii, 85; ἐν ὑμῶν οἴκε εἶναι ἐμοὶ ἡ σωτη-
 ρία, viii, 118; *STG*. ἐν σοὶ νῦν ἔστι
 σῶσαι τὴν Ἑλλάδα, viii, 60, 1; Thu.
 vi, 92; *Æsch.* P. 177; *Soph.* *CE*. R.
 314; *Eur.* Al. 279; and with the verb
 suppressed, *Ph.* 1265; *I. A.* 1379;
HL. 1441. *BL*.

94. μνημόσυνα] This plural again
 occurs, vii, 226; ix, 16; where the
 singular might have been expected.
WE.

95. ἐξ οὗ ἐγένοντο Ἀ.] ἐξ ὅσου Ἀ.
 ἀειμνηστοὶ εἰσιν, *Lys.* p. 115; ἀφ' οὗ
 γέγονεν ἡ πόλις, *Dem.* p. 204; *VK*.
 s. vii, 8, 49; *ex quo*, *Juv.* i, 81.

96. δέδοκται] 'have already been de-
 termined and settled;' vii, 16, 3; ix,
 74. *WE*.

“ πείσονται παραδεδομένοι Ἰππίῃ” ἦν δὲ περιγένηται αὐτῇ ἡ πόλις,
 “ οἷη τέ ἐστι πρώτη τῶν Ἑλληνίδων πόλιων γενέσθαι. κῶς ὦν δὴ
 “ ταῦτα οἶά τέ ἐστι γενέσθαι, καὶ κῶς ἐς σέ τι τούτων ἀνήκει τῶν
 “ πρηγμαμάτων τὸ κύρος⁹⁷ ἔχειν, νῦν ἔρχομαι φράσω. ⁹⁸ ἡμέων τῶν
 “ στρατηγῶν, ἐόντων δέκα, δίχα γίνονται αἱ γνώμαι· τῶν μὲν,
 “ κελυνόντων συμβαλέειν, τῶν δέ, οὐ συμβαλέειν· ἦν μὲν νυν⁹⁹
 “ μὴ συμβάλλωμεν, ἔλπομαι¹⁰⁰ τινα στάσιν μεγάλην ἐμπεσοῦσαν
 “ διασείσειν τὰ Ἀθηναίων φρονήματα, ὥστε μηδίσαι· ἦν δὲ συμ-
 “ βάλλωμεν, πρὶν τι καὶ σαθρὸν Ἀθηναίων μετεξετέροισι ἐγγενέσθαι,
 “ θεῶν τὰ ἴσα νεμόντων, οἳοί τέ εἰμεν περιγενέσθαι τῇ συμβολῇ.
 “ ταῦτα ὦν πάντα ἐς σέ νῦν τείνει¹ καὶ ἐκ σέο ἀρτηται· ἦν γὰρ
 “ σὺ γνώμῃ τῇ ἐμῇ προσθῇ, ἔστι τοι πατρίς τε ἐλευθέρη, καὶ πόλις
 “ πρώτη τῶν ἐν τῇ Ἑλλάδι· ἦν δὲ τὴν τῶν ἀποσπευδόντων τὴν
 “ συμβολὴν ἔλῃ, ὑπάρξει τοι, τῶν ἐγὼ κατέλεξα ἀγαθῶν, τὰ ἐναν-
 “ τία.” (110) Ταῦτα λέγων, ὁ Μιλτιάδης προσκτάται τὸν Καλλι-
 μαχον. προσγενομένης δὲ τοῦ πολεμάρχου τῆς γνώμης, ἐκεκύρωτο
 συμβάλλειν. μετὰ δὲ, οἱ στρατηγοί, τῶν ἡ γνώμῃ ἔφερε συμβάλλειν,
 ὡς ἐκάστου αὐτῶν ἐγίνετο πρυτανή² τῆς ἡμέρης, Μιλτιάδῃ παρε-
 δίδωσαν· ὁ δὲ, δεκόμενος, οὐ τί καὶ συμβολὴν ἐποίεετο, πρὶν γε δὴ
 αὐτοῦ πρυτανή³ ἐγένετο. (111) Ὡς δὲ ἐς ἐκείνον περιῆλθε, ἐν-
 θαῦτα δὴ ἐτάσσοντο ὧδε Ἀθηναῖοι, ὡς συμβαλέοντες· τοῦ μὲν
 δεξιοῦ κέρεος³ ἡγήετο⁴ ὁ πολέμαρχος Καλλίμαχος· ὁ γὰρ νόμος
 τότε εἶχε οὕτω τοῖσι Ἀθηναίοισι, τὸν πολέμαρχον ἔχειν κέρας τὸ
 δεξιόν.⁵ ἡγεομένου δὲ τούτου, ἐξεδέκοντο ὡς ἀριθμέοντο αἱ φυλαί⁶,

97. τὸ κύρος] ‘the power of deciding, authority to decide, the decision.’

99. μὲν νυν] For μὲν οὖν the Ionic writers and the poets use μὲν νυν both for commencement and transition.

HGV, xi. v, 123; 125; vi, 1; 6 &c.
 1. ἐς σέ τείνει] eis σέ τ. τῶνδε διάλυσις κακῶν, Eur. Ph. 445. VK.

2. πρυτανή] from πρύτανις: for various usages of which word, s. BL, on Æ. P. V. 176.

3. κέρεος] The regular genitive is κέρατος, κέραος, MA, 84, obs. 1.

4. ἡγήετο] ἐξῆρχε γὰρ, κἂν τοῖς πρώτοις ἐτάττεν αὐτὸν ἡ πολέμαρχία, Polemo Soph. p. 3. VK.

5. κ. τὸ δεξιόν] This was formerly the post of the king (Eur. S. 657); after the establishment of a republic, it devolved on the polemarch. The

tribe of Æantis, to which Callimachus belonged, was on the right wing. WE. This same tribe distinguished itself at the battle of Plataea. LR.

6. αἱ φυλαί] “By an excellent institution, those of the same tribe and the same district are enlisted in the same company and the same squadron; they march, they fight by the side of their parents, their friends, their neighbours, their rivals. What soldier would dare disgrace himself in the presence of such formidable witnesses?” BRT, V. du J. A. c. x. MIT. φυλή, Thu. vi, 98. Other nations adopted the custom of keeping their tribes distinct in battle; Thu. iii, 90: hence φύλωνις ‘the shout of tribes’ is put for ‘battle’; Hom. Il. Δ, 15 &c. DU. s. vii, 40, 12; ix, 53, 84.

ἐχόμεναι ἀλληλέων· τελευταῖοι δὲ ἐτάσσοντο, ἔχοντες τὸ εὐνυμον κέρας, Πλαταιέες. ἀπὸ ταύτης γάρ σφι τῆς μάχης, θυσίας Ἀθηναίων ἀναγόντων καὶ πανηγύριαι τὰς ἐν τῇσι πεντητηρίαι· γινόμενας, κατεύχεται ὁ κήρυξ ὁ Ἀθηναῖος, ἅμα τε Ἀθηναίοισι· λέγων ᾿γίνεσθαι τὰ ἀγαθὰ καὶ Πλαταιεῦσι· τότε δὲ, τασσομένων τῶν Ἀθηναίων ἐν⁸ τῷ Μαραθῶνι, ἐγίνετο τοιόνδε τι· τὸ στρατόπεδον ἐξισούμενον τῷ Μηδικῷ στρατοπέδῳ, τὸ μὲν αὐτοῦ μέσον ἐγίνετο ἐπὶ τάξις ὀλίγας⁹, καὶ ταύτῃ ἦν ἀσθενέστατον τὸ στρατόπεδον, τὸ δὲ¹⁰ κέρας ἐκάτερον ἑρῶτω πλήθει. (112) Ὡς δὲ σφι διετέτακτο¹¹, καὶ τὰ σφάγια ἐγίνετο καλὰ, ἐνθαῦτα, ὡς ἀπείθησαν¹² οἱ Ἀθηναῖοι, δρόμφ¹³ ἔιντο ἐς τοὺς βαρβάρους. ἦσαν¹⁴ δὲ στάδιοι οὐκ ἐλάσσονες τὸ μεταίχμιον αὐτῶν ἢ ὀκτώ. οἱ δὲ Πέρσαι, ὀρέωντες δρόμφ ἐπιόντας, παρεσκευάζοντο ὡς δεξόμενοι· μανὴν τε τοῖσι Ἀθηναίοισι ἐπέφερον¹⁵, καὶ πάγχυ ὀλεθρίην¹⁶, ὀρέωντες αὐτοὺς ἐόντας ὀλίγους, καὶ τούτους δρόμφ ἐπειγομένους, οὔτε ἵππου¹⁷ ὑπαρχούσης σφι, οὔτε τοξευμάτων.¹⁸ ταῦτα μὲν νυν οἱ βάρβαροι κατείκάζον· Ἀθη-

7. ἐν τῇσι πεντητηρίαι] Both the Delia and the Panathenæa were celebrated every fifth year: the latter festival is here meant. *LR.*

9. ἐπὶ τάξις ὀλίγας] 'few ranks deep.' The centre was composed only of the tribes of Leontis and Antiochis; the former commanded by Themistocles, the latter by Aristides. *LR.* Miltiades, δέκατος αὐτὸς [*s. vi.*, 103, 35;] στρατηγήσας, μόνος, ὡς εἰπεῖν, ὀνομάζεται, καὶ ταῦτα Ἀριστίδου τοῦ Λυσιστάχου παρόντος, *Aristid.* t. iii, p. 286. *VK.*

10. τὸ μὲν ... τὸ δὲ] *MA*, 288, obs. 2.

11. σφι διετέτακτο] A verb is sometimes put impersonally in the passive with a dative of the subject; ἐπειδὴ αὐτοῖς παρεσκεύαστο, *Thu.* i, 46: *MA*, 296. or τὸ στρατόπεδον may be implied in the verb itself. *MA*, 294, 1.

13. δρόμφ] The dative expresses the manner of an action: hence the datives of substantives are often put adverbially; *MA*, 404, 5. as πανστρατῇ (for πανστρατί), i, 62, 59; πανοικίῃ, vii, 39, 3; for πανοικί, *Æsch.* S. de Div. i, p. 36. *LR.* s. vii, 39, 3.

14. ἦσαν] αἱ Θῆβαι Αἰγυπτὸς ἐκάλετο, ii, 15. In each of these instances the verb agrees not with the subject, but with the predicate. *MA*, 304.

It must be recollected that when verbs (signifying 'to be, to be called, to appear,' &c.) come between two nominatives, that which follows the verb in construction is the predicate, and that which precedes the verb is the subject. The subject in these cases is known by its having the article prefixed, as Θεὸς ἦν ὁ Λόγος, "the Word was God," *St John* i, 1. When both nouns have articles, they are convertible terms.

15. μανὴν ἐπέφερον] viii, 10; μωρίην ἐπιφέρειν, i, 131; αἰτὴν ἐπενείκας, iv, 166. *STG.*

16. ὀλεθρίην] ὀλέθριος is an adjective, ὀλεθρος a substantive. *SW.*

17. ἵππου] The Athenians used to take into their pay Thessalian cavalry; v, 63: but Thessaly was now in the hands of the Persians, and, moreover, was favourable to the Pisistratidæ. *LR.*

18. τοξευμάτων] *Æschylus*, who is said himself to have fought at Marathon, at Salamis, and at Plataea, adverts frequently to the difference of weapons: (ἑρέης) ἐπάγει δουρικλῶτοις ἀνδράσι τοξόδαμνον Ἀρην, *P.* 87; πότερον τόξου ῥῥμα τὸ νικῶν, ἢ δορικράνου λόγχης ἰσχύς κεκράτηκεν; 152; Atossa asks πότῃ τοξουλὸς αἰχμὴ διὰ χειρῶν αὐτοῖς πρόπει; to which

ναῖοι δὲ, ἐπεὶ τε ἄθροοι προσέμιξαν τοῖσι βαρβάροισι, ἐμάχοντο ἀξίως λόγου. πρῶτοι μὲν γὰρ Ἑλλήνων πάντων, τῶν ἡμεῖς ἴδμεν, δρόμῳ ἐς πολεμίους ἐχρήσαντο¹⁹ πρῶτοι δὲ ἀνέσχοντο²⁰ ἐσθλητά τε Μηδικὴν ὀρέωντες, καὶ τοὺς ἄνδρας ταύτην ἐσθλημένους· τέως δὲ ἦν τοῖσι "Ελλήσι καὶ τὸ οὐνομα τὸ Μήδων φόβος²¹ ἀκούσαι. (113) Μαχομένων δὲ ἐν τῷ Μαραθῶνι, χρόνος ἐγένετο πολλός. καὶ τὸ μὲν μέσον τοῦ στρατοπέδου ἐνίκων οἱ βάρβαροι, τῇ Πέρσῃ τε αὐτοὶ καὶ Σάκαι ἐτετάχατο· κατὰ τοῦτο μὲν δὴ ἐνίκων οἱ βάρβαροι, καὶ ῥήξαντες, ἐδίωκον²² ἐς τὴν μεσόγαιαν· τὸ δὲ κέρας ἐκάτερον ἐνίκων Ἀθηναῖοι τε καὶ Πλαταιέες. νικῶντες δὲ, τὸ μὲν τετραμμένον τῶν βαρβάρων²³ φεύγειν ἔων· τοῖσι δὲ τὸ μέσον ῥήξαι αὐτῶν, συναγαγόντες τὰ κέρεα ἀμφότερα, ἐμάχοντο²⁴, καὶ ἐνίκων Ἀθηναῖοι.²⁵ φεύγουσι δὲ τοῖσι Πέρσῃσι εἶποντο, κόπτοντες, ἐς δ, ἐπὶ τὴν θάλασσαν ἀπικόμενοι, πῦρ τε αἶτεον²⁶, καὶ ἐπελαμβάνοντο τῶν νεῶν.²⁷ (114) Καὶ τοῦτο μὲν²⁸, ἐν τούτῳ τῷ πόνῳ²⁹ ὁ πολέμαρχος Καλλι-

the Chorus answers οὐδαμῶς· ἔγχε σταδία, καὶ φεράσπιδες σκαῖ, 244. MT, vii, 4. TX.

19. δρόμῳ ἐχρήσαντο] Long before this, according to Pausanias, the Messenians δ. ἐς τοὺς Λακεδαιμονίους ἐχρῶντο, iv, 8. Not so the more ancient Greeks, Hom. Il. Γ, 8. WE. The practice was afterwards generally adopted; many examples of it may be found in Xen, A. Cæsar highly approved of the method, and adopted it with success in his war against Pompey, who was averse to it. LR.

20. ἀνέσχοντο] τότε πρῶτον Ἑλληνες ὑπέστησαν σχῆμα δεῦσθαι Μηδικὴν, Schol. on Ar. M. VK. σοῦνται τοξοδῶμαντές τ' ἢδ' ἱπποδάται, φοβεροὶ μὲν ἰδεῖν, δεινοὶ δὲ μάχην, Æsch. P. 25. BL.

21. φόβος] for φοβερόν, the abstract for the concrete. MA, 307, b.

22. ἐδίωκον] "The known abilities of Miltiades, and his acquaintance with the temper and formation of the Persian army, added to the circumstances of the action, would almost warrant a conjecture that the flight of his weak centre was intended, purposely to lead the flower of the enemy's forces out of the battle, and fatigue them with unprofitable pursuit;" MT, vii, 4. TX. Liv. xxviii, 42, 5.

23. τὸ τετραμμένον τῶν β.] Instead of the adjectives being considered as epithets of the substantives, and put in the same case with them, the substantive is often considered as the whole, and the adjective as the part; and then the substantive is put in the genitive, and the adjective, or participle, most commonly in the neuter gender. MA, 442, 3. In such cases it is usual to understand μέρος. BO, 156 &c. DAL. s. iii, 9, 22.

24. ἐμάχοντο] This battle was fought about the 17th of August.

25. Ἀθηναῖοι] ἐλθόντων Περσῶν καὶ τῶν σὺν αὐτοῖς παμπληθεῖ στόλῳ ὡς ἀφανιοῦντων τὰς Ἀθήνας, ὑποστήναι αὐτοῖς Ἀθηναῖοι τολμήσαντες, ἐνίκησαν αὐτοὺς, Xen. A. iii, 2, 7; Nep. i, 5. HU.

26. πῦρ αἶτεον] viz. to burn the fleet. WE. Herodotus appears to have had in his mind οἴσετε πῦρ, νῦν ἡμῖν πάντων Ζεὺς ἄξιον ἡμᾶρ ἔδωκεν, νῆας ἐλεῖν, Hom. Il. O, 718. SW.

27. τῶν νεῶν] pugnatum est tanta virtute, ut hinc viros, inde pecudes putares: victi Persæ in naves confugerunt; ex quibus multe suppressæ, multa capta sunt, Jus. ii, 9. HU.

29. πόνῳ] Procopius often imitates this expression, ἀνὴρ ἀγαθὸς ἐν τούτῳ τῷ π. γενόμενος, B. P. ii, 25; in ipso

μαχός διαφθείρεται³⁰, ἀνὴρ γενόμενος ἀγαθός, ἀπὸ δ' ³¹ ἔθανε τῶν στρατηγῶν Σιγησίλειος³² ὁ Θρασύλειος· τοῦτο δέ, Κυναίγειρος³³ ὁ Εὐφορίωνος ἐνθαῦτα, ἐπιλαβόμενος τῶν ἀφλάστων³⁴ νηὸς, τὴν χεῖρα ἀποκοπεῖς πελέκεϊ, πίπτει· τοῦτο δέ, ἄλλοι Ἀθηναίων πολλοὶ τε καὶ ὀνομαστοί. (115) Ἑπτὰ μὲν δὴ τῶν νεῶν ἐπεκράτησαν τρόπῳ τοιοῦτ' Ἀθηναῖοι· ἤρσι δὲ λοιπῇσι οἱ βάρβαροι, ἐξανακρουσάμενοι³⁵, καὶ ἀναλαβόντες ἐκ τῆς νήσου, ἐν τῇ ἔλιπον, τὰ ἐξ Ἑρετρίης ἀνδράποδα³⁶, περιέπλων Σούνιον, βουλόμενοι φθῆναι τοὺς Ἀθηναίους ἀπικόμενοι ἐς τὸ ἄστυ. (116) Οὗτοι μὲν δὴ περιέπλων Σούνιον Ἀθηναῖοι³⁷ δέ, ὡς ποδῶν εἶχον³⁸, τάχιστα ἐξοθήεον³⁹ ἐς τὸ ἄστυ,

belli labore ac periculo deseruit nos Philippus, Sosicr. transl. by Rutil. de F. S. p. 3. WE.

30. *διαφθείρεται*] An absurd story is told, that, in consequence of the number of arrows and javelins with which he was pierced, *ἔμενεν ἐν τῇ τῆς στάσεως σχήματι*, καὶ ἐδόκει ἰσταναι, *πεσεῖν μὴ δυνάμενος*, Polemo O. i. p. 2. WE.

32. *τῶν στρατηγῶν* Σ.] *MA*, 354, 6, a.

33. *Κυναίγειρος*] The brother of Æschylus, WE. and Aminias, viii, 84, 72. ED. His exploit has been exaggerated by later writers: *post praelii innumeras cades, cum fugientes hostes ad naves egisset, onustum navem dextra manu tenuit, nec prius dimisit, quam manum amitteret; tum quoque, amputata dextra, navem sinistra comprehendit; quam et ipsam cum amisisset, ad postremum morsu navem detinuit: tantam in eo virtutem fuisse, ut non tot cædibus fatigatus, non duabus manibus amissis victus, truncus ad postremum, et veluti rubida fera, dentibus dimicaverit*, Jus. ii, 9. LR.

34. *ἀφλάστων* τῶν ἄκρων τῆς πρύμνης. ΓΛ. It was the elevated part of the stern, composed of large curved planks, so called ἀπὸ τοῦ μὴ βράδους φλάσθαι, i. e. *βλάσθαι*; Eust. LR. Ἐκτὼρ δὲ πρύμνης νεὸς ἤφατο· Ἐ. δέ, πρύμνηθεν ἐρεῖ λαβεν, οὐχὶ μεθίει, βφλαστον μετὰ χειρὶν ἔχων, Hom. II. O, 704. SW. Flags &c. were hung on this part of the ship, which appears to have served as a shelter for the steersman. LAU. PC, iii, 15.

Herod. Vol. I.

35. *ἐξανακρουσάμενοι*] literally, 'after beating back out' of the fight; i. e. 'after getting off by the prompt and vigorous use of their oars.' SW. If *ἐν πρύμνῃ* is understood, it will mean 'backing out of the fight;' or 'retreating by backing water.' LR. The depth of water along this coast is not six feet, for about the distance of a stone's throw from the land; a fact ascertained by personal examination. Had the vessels therefore been drawn up, as was customary, with their heads to the shore, the Athenians might easily have waded out far enough to reach the sterns and surround the ships. LAU.

36. *τὰ ἀνδράποδα*] τοὺς ἀνδραποδισμένους ὁ ἀρχμαλότους, vi, 119. WE.

37. Ἀθηναῖοι] Aristides remained on the field with his tribe to guard the prisoners and the booty; in the execution of this duty he displayed his characteristic integrity. LR.

38. *ὡς ποδῶν εἶχον*] WE shows that we must not supply the ellipsis by *ταχυτήρα*, or *δύναμιν*, (BO, 260, and 74;) but by *ἑωντοὺς*; SH. 'as they had themselves (i. e. were) with respect to their feet;' i, 119, 73; *cetera classis, prætoria nave amissa, quantum quæque remis valuit, fugerunt*, Liv. xxxv, 26. VK.

39. *ἐξοθήεον*] *Miltiades, quum ingentem Persarum multitudinem apud Marathona fudisset, Athenienses circa gratulationem morantes compulsi, ut festinarent ad opem urbi ferendam, quam clavis Persarum petebat: quumque præcurrisset, impleissetque mænia*

καὶ ἔφθυσάν τε ἀπικόμενοι, πρὶν ἢ τοὺς βαρβάρους ἤκειν, καὶ ἐστρατοπεδεύσαντο, ἀπιγμένοι ἐξ Ἑρακλήτου⁴⁰ τοῦ ἐν Μαραθῶνι, ἐν ἄλλῳ Ἑρακλήτῳ τῷ ἐν Κυννισάργει.⁴¹ οἱ δὲ βάρεροι, τῇσι νηυσὶ ὑπεραιωρηθέντες⁴² Φαλήρου· τοῦτο γὰρ ἦν ἐπίνειον τότε τῶν Ἀθηναίων· ὑπὲρ τοῦτου ἀνακωχέυσαντες⁴³ τὰς νῆας, ἀπέπλων ὀπίσω ἐς τὴν Ἀσίην. (117) Ἐν ταύτῃ τῇ ἐν Μαραθῶνι μάχῃ ἀπέθανον τῶν βαρβάρων κατὰ⁴⁴ ἑξακισχιλίους καὶ τετρακοσίους ἄνδρας⁴⁵, Ἀθηναίων δὲ ἑκατὸν ἐννενήκοντα καὶ δύο.⁴⁶ ἔπεσον μὲν ἀμφοτέρων τοσούτοι.

(119) Τοὺς δὲ τῶν Ἑρετριέων ἀνδραποδισμένους⁴⁷ Δαίτις τε καὶ Ἀρταφέρνης, ὡς προσέσχον ἐς τὴν Ἀσίην πλείοντες, ἀνήγαγον ἐς Σοῦσα. βασιλεὺς δὲ Δαρεῖος, πρὶν μὲν αἰχμαλώτους γενέσθαι τοὺς Ἑρετρίεας, ἐνεῖχε σφι δεινὸν χόλον, οἷα ἀρξάντων ἀδικίης προτέρων τῶν Ἑρετριέων· ἐπεὶ τε δὲ εἶδέ σφεας ἀπαχθέντας παρ' ἑωυτὸν, καὶ ὑποχειρίους ἑωυτῷ ἔοντας, ἐποίησε κακὸν ἄλλο οὐδὲν, ἀλλὰ σφεας τῆς Κισσίας χώρας κατοίκησε ἐν σταθμῷ⁴⁸ ἑωυτοῦ, τῷ

armatis, Persæ rati ingentem esse numerum, et alio milite apud Marathonæ pugnatum, alium pro muris suis opponi, circumactis extemplo navibus, Asiæm repetierunt. Fron. St. iv, 7, 43. LR.

40. Ἑρακλήτου] vi, 108, 71; und. *temneos.* LR.

41. Κυννισάργει] so called from a 'White or Swift Dog,' which appeared and stole part of a sacrifice to Hercules. It was celebrated for the Gymnasium, where the Cynics established their school. LR.

42. ὑπεραιωρηθέντες] *μετεωρισθέντες* ὑπέρ. ΓΛ.

43. ἀνακωχέυσαντες] *ἀναχωρήσαντες.* ΓΛ.

45. ἐ. καὶ τ. ἄνδρας] This number was afterwards immensely exaggerated, as in the distich, Ἑλλήνων προμαχοῦντες Ἀθηναῖοι Μαραθῶνι ἔκτειναν Μῆδων ἑννέα μυριάδας. WE. *cecidit et Hippias, tyrannus Atheniensis, auctor et concitor ejus belli, diis patriæ ullo-ribus pœnas repetentibus,* Jus. ii, 9; *nefarius Hippias, Pisistrati filius, qui in Marathoniam pugna cecidit, arma contra patriam ferens,* Cic. A. ix, 10. LR. In the following anecdote the writer appears to have forgotten that Callimachus was among the slain: Καλλιμαχος, ὁ πολέμαρχος, λέγεται

εἶλασθαι τῇ Ἀρτέμιδι τοσαύτας βοῦς δῦσαι, ὅσους ἂν φονεύη βαρβάρους ἐν Μαραθῶνι· ἐπειδὴ δὲ πολλοὶ ἐφονεύθησαν, μὴ δυνάμενος τοσαύτας βοῦς δῦσαι, ἔθυσσε χιμαῖρας, Schol. on Ar. Eq. 658; *εὐξήμενοι τῇ Ἀρτέμιδι, ὅπόσους ἂν κατακάνοιεν τῶν πολεμίων, τοσαύτας χιμαῖρας καταθύσειν τῇ θεῇ, ἐπεὶ οὐκ εἶχον ἱκανὰς εὐρεῖν, ἔδοξεν αὐτοῖς κατ' ἐνιαυτὸν πεντακοσίας δόειν καὶ ἑπὶ καὶ νῦν ἀποθόουσιν,* Xen. A. iii, 2, 7; Agath. ii, p. 46. HU.

46. ἐ. ἐ. καὶ δύο] "The small proportion of the Athenian slain perhaps appears least consistent with the other circumstances. Yet it is countenanced by authentic accounts of various battles in different ages, and particularly by those in our own history, of Crecy, Poitiers, and, above all, of Agincourt. When indeed the whole front of the soldier was covered with defensive armour, slaughter seldom could be great, but among broken troops, or in pursuit," MT, vii, 4. TX.

47. ἀνδραποδισμένους] Of 780 prisoners, 400 only reached Susa alive, including 10 women; Philost. L. of Ap. i, 24. LR.

48. σταθμῷ] At the *σταθμοὶ* were 'royal post-houses,' where the king lodged on his journeys. LR.

οὐνομά ἐστι Ἀρδέρικα⁴⁹, ἀπὸ μὲν Σούσων δέκα καὶ διηκοσίους σταδίους ἀπέχοντι. ἐνθαῦτα τοὺς Ἐρετριέας κατοίκησε βασιλεὺς Δαρεῖος· οἱ καὶ μέχρι ἐμέο εἶχον τὴν χώραν ταύτην, φυλάσσοντες τὴν ἀρχαίην γλῶσσαν. τὰ μὲν δὴ περὶ Ἐρετριέας ἔσχε οὕτω.

(120) Λακεδαιμονίων δὲ ἦκον ἐς τὰς Ἀθήνας δισχιλίοι μετὰ τὴν πανσέληνον, ἔχοντες σπουδὴν πολλὴν καταλαβεῖν⁵⁰, οὕτω ὥστε τριταῖοι ἐκ Σπάρτης ἐγένοντο ἐν τῇ Ἀττικῇ. ὕστεροι⁵¹ δὲ ἀπικόμενοι τῆς συμβολῆς, ἰμείροντο ὅμως θεήσασθαι τοὺς Μήδους· ἐλθόντες δὲ ἐς τὸν Μαραθῶνα, ἐθεήσαντο. μετὰ δὲ, αἰνέοντες Ἀθηναίους καὶ τὸ ἔργον αὐτῶν, ἀπαλλάσσοντο ὀπίσω.

(132) Μετὰ δὲ τὸ ἐν Μαραθῶνι τρώμα⁵² γεγόμενον, Μιλτιάδης, καὶ πρότερον εὐδοκιμῶν παρὰ Ἀθηναίοισι, τότε μᾶλλον αὖξεται. αἰτήσας δὲ νέας ἐξδομήκοντα καὶ στρατιὴν τε καὶ χρήματα τοὺς Ἀθηναίους, οὐ φράσας σφί, ἐπ' ἣν ἐπιστρατεύεται χώραν, ἀλλὰ φὰς 'αὐτοὺς καταπλουτιεῖν⁵³, ἣν οἱ ἔκωνται· ἐπὶ γὰρ χώραν τοιαύτην δὴ τίνα ἄξειν, ὅθεν χρυσὸν εὐπετέως ἀφθονοῦ οἴσονται' λέγων τοιαῦτα, αἶτεε τὰς νέας. Ἀθηναῖοι δὲ, τοῦτοισι ἐπαρθέντες, παρέδσαν. (133) Παραλαβὼν δὲ ὁ Μιλτιάδης τὴν στρατιὴν, ἔπλεε ἐπὶ Πάρον, πρόφασιν ἔχων, ὥς οἱ Πάριοι ὑπῆρξαν πρότεροι στρατευόμενοι τριηρεῖ ἐς Μαραθῶνα ἅμα τῷ Πέρσῃ. τοῦτο μὲν δὴ πρόσχημα⁵⁴ λόγου ἦν· ἀτὰρ τίνα καὶ ἔγκοτον εἶχε τοῖσι Παρίοις διὰ Λυσσαγόρεα τὸν Τισίω, ἔοντα γένος Πάριον, διαβαλόντα μιν πρὸς Ὑδάρνεα τὸν Πέρσῃ. ἀπικόμενος δὲ, ἐς τὴν ἔπλεε, ὁ Μιλτιάδης τῇ στρατῇ, ἐπολιόρκει Παρίους, κατειλημένους⁵⁵ ἐντὸς τείχεος· καί, ἐσπέμπων κήρυκα, αἶτεε ἑκατὸν τάλαντα, φὰς, 'ἦν μὴ οἱ δῶσι, οὐκ ἀπαναστήσῃ⁵⁶ τὴν στρατιὴν, πρὶν ἢ ἐξέλῃ σφέας.' οἱ δὲ Πάριοι, ὅκως μὲν τι δώσουσι Μιλτιάδῃ ἀργύριον, οὐδὲν⁵⁷ διενοεῦντο.⁵⁸ οἱ

49. Ἀρδέρικα] half-way between Susa and Babylon. The Eretrians were still there at the commencement of the Christian era; Philost. i, 24; 36. *LR*.

50. καταλαβεῖν] viz. τοὺς Πέρσας. *STG*.

51. ὕστεροι] τῇ ὕστεραίᾳ τῆς μάχης, *Pla. Mx.* 10. *WE*.

52. τρώμα] und. Πέρσῃσι. *SW*.

54. πρόσχημα] αἴτι μὲν νυν αἰτία π. τοῦ λόγου ἐγένετο, iv, 167. *STG*.

55. κατειλημένους] 'who had been driven together and cooped up'; ix, 31, 88; ἐπεὶ τε κατειλήθησαν ἐς τὸν Παρηγασὸν οἱ Φωκῆες, viii, 27; com-

pare 32; *WE*. ix, 70, 62; 107; *ED*. Πάρον καθεζόμενος ἐπολιόρκει πολλὴν χρόνον, τῆς θαλάττης ἐργων, Ephor. urbem operibus clausit, omnique com-
meatu privavit, Nep. i, 7. *VK*.

56. οὐκ ἀπαναστήσῃ] 'that he would not draw off.' This sense in the active is rare, but occurs, *Dion. A. R.* v, 53: s. ix, 86, 45. *BF*. literally 'to raise or make to get up from a place'; hence it may have for its subject either 'one's own forces,' as in the above instances, or 'the enemy'; i. e. 'to force them to raise the siege,' *Thu.* ii, 70; (*BF*). App. iii, 4, 1.

57. οὐδὲν] for οὐ. *MA*.

δὲ, ὅπως διαφυλάξουσιν τὴν πόλιν, τοῦτο ἐμνηχανῶντο· ἄλλα τε ἐπιφραζόμενοι, καὶ τῇ μάλιστα ἔσκε⁵⁹ ἐκάστοτε ἐπίμαχον⁶⁰ τοῦ τείχεος⁶¹, τοῦτο ἅμα νυκτὶ ἐξήρετο διπλήσιον τοῦ ἀρχαίου. (134) Ἐς μὲν δὴ τοσοῦτο τοῦ λόγου οἱ πάντες Ἕλληνες λέγουσι, τὸ ἐνθεῦτεν δὲ αὐτοὶ⁶² Πάριοι γενέσθαι ὥδε λέγουσι· 'Μιλτιάδῃ ἀπο-
'ρέοντι ἐλθεῖν ἐς λόγους αἰχμάλωτον γυναῖκα, εἴουσιν μὲν Παρίην
'γένος, οὖνομα δὲ οἱ εἶναι Τιμοῦν· εἶναι δὲ ὑποζάκορον⁶³ τῶν
'χθονίων Θεῶν.⁶⁴ ταύτην, ἐλθοῦσαν ἐς ὕψιν Μιλτιάδεω, συμβου-
'λεῦσαι οἱ, εἰ περὶ πολλοῦ ποιέεται Πάρον ἐλεῖν, τὰ ἂν αὐτῇ ὑπο-
'θῇται, ταῦτα ποιέειν. μετὰ δὲ, τὴν μὲν ὑποθέσθαι· τὸν δὲ, ἀπι-
'κόμενον ἐπὶ τὸν κολωνὸν τὸν πρὸ τῆς πόλιος ἐόντα, τὸ ἔρκος⁶⁵
'Θεσμοφόρου Δήμητρος ὑπερθορέειν, οὐ δυνάμενον τὰς θύρας ἀνοῖξαι
'ὑπερθορόντα δὲ, ἰέναι ἐπὶ τὸ μέγαρον⁶⁶, ὃ τι δὴ ποιήσοντα ἐντός,
'εἴτε κινήσοντά τι τῶν ἀκινήτων⁶⁷, εἴτε ὃ τι δὴ ποτε⁶⁸ πρήξοντα·
'πρὸς τῇσι θύρῃσι τε γενέσθαι, καὶ πρόκα⁶⁹ τε φρίκης αὐτὸν ὑπελ-
'θούσης⁷⁰, ὅπως τὴν αὐτὴν ὁδὸν ἵεσθαι· καταθρώσκοντα δὲ τὴν αἰ-
'μασίην, τὸν μηρὸν σπασθῆναι· οἱ δὲ 'αὐτὸν τὸ γόνυ προσπταῖσαι'
λέγουσι. (135) Μιλτιάδης μὲν νυν, φλαύρως ἔχων⁷¹, ἀπέπλεε ὅπως,
οὔτε χρήματα Ἀθηναίοισι ἄγων, οὔτε Πάρον προσκτησάμενος, ἀλλὰ
πολιορκήσας τε ἕξ καὶ εἴκοσι ἡμέρας, καὶ δηϊώσας τὴν νῆσον. Πά-
ριοι δὲ, πυθόμενοι, ὥς ἡ ὑποζάκορος τῶν Θεῶν Τιμῷ Μιλτιάδῃ
κατηγήσατο, βουλόμενοι μιν ἀντὶ τούτων τιμωρήσασθαι, Θεοπρόπους
πέμπουσι ἐς Δελφούς, ὥς σφεας ἡσυχίῃ τῆς πολιορκίης ἔσχε.⁷² ἔπεμ-

58. ὅπως... διενεοῦντο] δ. followed by a verb with a conjunction, instead of an infinitive mood. *MA*, 531, obs. 2. s. v, 30, 54.

59. ἔσκε] for ἦν. *MA*, 212, obs.

60. ἐπίμαχον] ᾧ φοντο μάλιστα αὐτοὺς προσκομῆν [vi, 17, 97;] τὴν μηχανήν, καὶ ἦν ἐπίμαχάτων, (und. τὸ τεῖχοςμα,) πύργον ξύλινον ἀντέστησαν, iv, 115. *VK*.

61. τοῦ τείχεος] Before these words, may be understood τι, or μέρος, *SW*, or χωρίον, as τῇ ἦν ἐπίμαχον τὸ χ. τῆς ἀκροπόλιος, i, 84. *WE*.

62. αὐτοὶ] μόνον. *LR*. *SH*, on *BO*, 177. s. vii, 49, 59.

63. ὑποζάκορον] 'a priestess,' who was probably subordinate to the νεώκορος. *LR*.

64. Θεῶν] Ceres and Proserpine. *VK*.

65. ἔρκος] περιβολον, *Pla*. *Cris*. 11;

π. Θεῶν ἱερὸν τῶν μεγάλων, *Pau*. viii, p. 664; ἐντεῦθεν ἐς τὸν i. π. τῆς δεσποίνης ἐστὶν εἰσόδος, p. 675. *VK*. The same as αἵμασίην below. *STG*. s. v, 89, 4.

66. μέγαρον] 'sanctuary;' *STG*. s. i, 34, 82.

67. τῶν ἀκινήτων] τούτων, ἃ οὐκ ὁσιόν ἐστι κινέειν. *STG*.

68. ὃ τι δὴ ποτε] ὃ τι ἂν εἴη. *MA*, 483.

71. φλαύρως ἔχων] 'being in a pitiable state;' *BF*. s. vi, 94, 92.

72. ἡσυχίῃ ἔσχε] This is one of the nouns, with which ἔχειν admits of a reciprocal construction; as ἡσυχίην ἔσχον, ii, 45; vii, 150; *HGV*, on *VG*, v, 7, 15. φάτις μὴ ἔχει is another phrase which admits of interchange of cases; vii, 3, 14; τούτους τῷ αὐτῷ φ. ἔ. viii, 94; ἵνα λόγος σε ἔχη, vii, 5;

πον δὲ ἐπειρησόμενους, 'εἰ καταχρήσονται τὴν ὑποζάκρον τῶν
'θεῶν, ὡς ἐξηγησαμένην τοῖσι ἐχθροῖσι τῆς πατρίδος ἄλωσιν, καὶ τὰ
'ἐς ἔρενα γόνον ἄρρόητα ἱρὰ ἐκφύνασαν Μιλτιάδῃ;' ἡ δὲ Πυθίη οὐκ
ἔα, φᾶσα, 'οὐ Τιμοῦν εἶναι τὴν αἰτίην τούτων' ἀλλὰ⁷³, δεῖν γὰρ
'Μιλτιάδεα τελευτᾶν μὴ εὔ, φανῆναί οἱ τῶν κακῶν κατηγεμόνα.'
Παρίοισι μὲν δὴ ταῦτα ἡ Πυθίη ἔχρησε. (136) 'Ἀθηναῖοι δὲ ἐκ
Πάρου Μιλτιάδεα ἀπονοστήσαντα ἔσχον⁷⁴ ἐν στόμασι, οἳ τε ἄλλοι,
καὶ μάλιστα Ξάνθιππος ὁ Ἀρίφρονος. δς, Θανάτου⁷⁵ ὑπαγαγὼν⁷⁶
ὑπὸ τὸν δῆμον Μιλτιάδεα, ἐδίωκε τῆς Ἀθηναίων ἀπάτης εἵνεκεν.⁷⁷
Μιλτιάδης δὲ, αὐτὸς μὲν παρεὼν, οὐκ ἀπελογέετο· ἦν γὰρ ἀδύ-
νατος⁷⁸, ὥστε σηπομένου τοῦ μηροῦ· προκειμένου δὲ αὐτοῦ ἐν
κλίνῃ, ὑπεραπολογέοντο οἱ φίλοι, τῆς μάχης τε τῆς ἐν Μαραθῶνι
γενομένης πολλὰ ἐπιμεμνημένοι, καὶ τὴν Λήμνον αἵρεσιν⁷⁹ ὡς
ἔλων Λημνόν τε, καὶ τισάμενος τοὺς Πελασγούς, παρέδωκε Ἀθη-
ναίοισι. προσγενομένου δὲ τοῦ δήμου αὐτῷ κατὰ τὴν ἀπόλυσιν τοῦ
Θανάτου, ζημιώσαντος δὲ κατὰ⁸⁰ τὴν ἀδικίην πεντήκοντα τάλαντοισι,
Μιλτιάδης μὲν μετὰ ταῦτα, σφακελίσαντός⁸¹ τε τοῦ μηροῦ καὶ
σαπέντος, τελευτᾷ· τὰ δὲ πεντήκοντα τάλαντα ἐξέτισε ὁ πάϊς⁸²
αὐτοῦ Κίμων.

26; ἐχθρὰ Φάλαριν κατέχει φ. Pin. P. i, 187; and, on the other hand, ἔχει τινα φάτιν Ἀπονσοφάνης, ix, 84; τὸ ἐμὸν ὄνομα μαψίδιον ξ. φ. Eur. Hl. 250. WE. Another instance occurs in αἰτίη ξ. τινα, v, 70; 71; and αἰτίην ξ. τις, v, 70; LAU. Corydonis habet te cura, Vir. E. vii, 40; Ausonia curam gentis habere deos, Ov. T. v, 2, 48.

73. ἀλλὰ' ἀλλ', ἡ κλίνασα δεῖς μὴ εὔ τελευτήσαι τὸν μέγαν Μιλτιάδην, αὐτὴ τοῦτο τὸ κακὸν ἐπεμψε, Liban. l. i, p. 486. WE.

75. Θανάτου] The punishment is sometimes in the genitive, yet seldom any word except θ. MA, 347, obs. 3.

76. ὑπαγαγὼν] followed by ὑπὸ occurs vi, 72; STG. 82; 104. WE.

77. ἀπάτης εἵνεκεν] The genitive of

the crime is often accompanied by some other word, on which it depends. MA, 347, obs. 1.

78. ἀδύνατος] 'a cripple'; ὁ πεπηρωμένος τὸ σῶμα, Suid. Harp. ἀδύνατος τοῖς ποσίν, Acts xiv, 8; ἀνάπηρος. SS. s. vi, 16, 90.

79. τῆς μάχης καὶ τὴν αἵρεσιν] As ἐπιμεμνημένοι governs either a genitive or accusative, Herodotus here affords an instance of anacoluthia, in his sudden transition from one construction to the other. SW.

80. κατὰ] 'according to, in proportion to.' SW. pecunia multatus est, eaque lis quinquaginta talentis aestimata est, quantus in classem sumtus factus erat, Nep. i, 7.

82. πάϊς] MA, 27. vii, 5.

EXAMINATION QUESTIONS.

BOOK VI.

1. What is the anomaly in *μεμετιμένος*?
2. Explain the metaphor in *ὑπόδημα* and *ἔρραψας*.
3. What made it the more easy to persuade the Ionians that it was the intention of Darius to remove them to a distant region?
4. What is said as to the present state of Miletus and the neighbouring island of Lade?
5. What case is required after verbs signifying 'to cease, to make to cease,' &c.?
6. What is a peculiar force of the enclitic *τις* in exhortations and commands?
7. With what pronoun is *quisque* very commonly connected in Latin? What Latin word may express the *καί*, which is sometimes redundant after a relative?
8. What is observable as to the absolute use of adjectives in *-ικός*?
9. Explain the opposition of *ἰρὰ* and *ἴδια*.
10. What is the motive of *ἐπηρεασμός*, according to Aristotle?
11. Under what circumstances is *ἐν δὲ δὴ καὶ* used? How is the preposition here put?
12. Explain the metaphor *ἐπὶ ξυροῦ ἀκμῆς*. Who first used it? What variation is made in the expression by subsequent writers?
13. What is the emphasis of *καὶ ταῦτα* in a climax? Will the Latin language admit of any thing parallel?
14. Explain the nautical terms *ἐπὶ κέρας*, *διέκπλοος*, *ἐπιβάται*, *αἰρασθαι*, and *καταδύναι*.
15. What was the complement of *ἐπιβάται* to each trireme, at different periods? How is the alteration in the number of them to be accounted for?
16. Explain the difference of *τὸ λοιπὸν* and *τῷ λοιποῦ*, of *ἐπὶ ζείνια* and *ἐπὶ ζεινία*. n. 89.

17. State what the practice was in a Greek fleet when no enemy was immediately in sight.

18. What does *ἔχομεν* denote with the aorist participle?

19. Can any instance be given in English of a pleonasm similar to that by which *μᾶλλον* is put after *κρέσσον*?

20. Does the plural *φέρετε*, or *ἄγετε*, occur the more frequently in exhortations?

21. Did the Greek ships go into action with their sails set?

22. Explain the phrases *πατρόθεν ἀναγράφεσθαι*, *κατ' ἄκρην αἰρῆειν*, and *εἰάν χαίρειν*.

23. Mention what compounds of *φεύγειν* signify 'to escape,' and whether the simple verb admits of the same sense.

24. By whom, and in honour of whom, were the Thesmophoria celebrated?

25. In what two different meanings does *ὥς εἶχε* occur? Supply the ellipsis in each.

26. How does *γανυλος* differ in sense according to its accent?

27. Do the words *Διδύμοις ἄλλοισι* agree together in vi, 19? or what is the construction by which they are in the same case?

28. How would you render 'in the light of enemies' in the phraseology of Herodotus, and in that of Livy?

29. Were Opis and Ampe different names of the same place?

30. What was the proper designation of the Samian nobles?

31. Explain the phrases *ἔχοντες* and *οὐκ ἔχοντες*: supply the ellipsis: give instances (if there are any) of *habere* bearing a like signification.

32. Why was Zancle so called? What other town received a name from the same circumstance?

33. How many different branches of Locrians were there?

34. To what degrees of comparison may *μέγα* be attached adverbially?

35. Explain the metaphors in *περιβάλλεσθαι*, and *ἐς γόνυ βάλλειν*.

36. What was called *ὁ Πόντος*, *κατ' ἐξοχήν*? Explain the meaning of the words *κατ' ἐξοχήν*. n. 86.

37. In what places were there districts bearing the name of 'the Hollows'?

38. What are the two explanations that may be given of *φιλέει προσημαίνειν*? and of *ἐν γνώμῃ γεγονώς*? n. 8.

39. Give the difference of *ἀπολαμβάνειν*, *ἐπιλαμβάνειν*, and *ὑπολαμβάνειν*. Who has imitated Herodotus in the use of these three verbs?

40. Is the phrase *γλῶσσαν μετιέναι* correct Greek, or no?

41. What humane law was in force among the Persians relative to capital punishment?

42. Give instances of the gratitude of Darius to foreigners, and of his clemency.

43. Can you show that εὔ may be connected either with *περιστειλαντας* or with *θάψαι* in vi, 30?

44. What is *σαγήνη*? What English word is derived from it?

45. Of what pastime does Minucius Felix give an entertaining description?

46. When a word, which expresses the accompaniment of an action, has *αὐτὸς* with it, what is observable with respect to the construction?

47. What expressions are opposed to *ἐπ' ἀπιστερά*? and what expression is synonymous with it?

48. How would you express in Greek 'on the right as you enter'?

49. Give the etymology of Selybria, Proconnesus, and Cardia.

50. What important mistake is made by the Scholiast on Aristides, in relating the elevation of Miltiades to the rank of tyrant?

51. What do the English mean when they speak of 'the Peninsula'? What did the Romans understand by the same word?

52. In missions to consult oracles, what persons were generally employed? and what was the name, which denoted 'a person sent to consult an oracle'?

53. By what criterion did the Athenians estimate the nobility of a family?

54. What difference is to be noticed, generally, in the adverbial use of comparative, and of superlative, adjectives?

55. Give the several phrases which are synonymous with *Ὀλύμπια νικᾶν*; and supply the ellipses.

56. Why did Pisistratus patronize the expedition of Miltiades to the Thracian Chersonese?

57. Explain *ἀποτειχίζειν*.

58. Give the synonymes of *δηλέεσθαι*.

59. Mention instances of the defence of countries, from invaders, by the construction of walls.

60. What definition does Pollux give of *αἰχὴν*? By whom is *cervix* used in the same sense?

61. How can you show that the sacrifices offered to heroes differed from those offered to gods? Where was Brasidas honoured as if he had been the founder of the city?

62. What races are meant by ἀγών ιππικός?
63. Is a similar catastrophe to that which befell Stesagoras, recorded of any Roman?
64. What is θερμός synonymous with, and what is it opposed to?
65. Mention what was customary among the ancients on the loss of a near relation, and what was customary on occasions of particular good or ill fortune.
66. Was Thucydides in any way connected with the family of Miltiades?
67. Is the penult of all proper names in -πύλη and -φύλη the same in quantity?
68. Is any thing remarkable in the form τέσσερσι?
69. Is κατατιθέναι χάριν used in prose and in verse indifferently?
70. Is there no inconsistency in saying παραπλέων τὴν Ἀσίην, ἀπίκητο ἐς τὴν Ἰωνίην?
71. What motive could Mardonius have had for deposing the Ionian tyrants?
72. Is it probable that Darius had any reasons, which he did not choose to avow, for undertaking the invasion of Greece?
73. What is πέρην originally? and ἐθελοντήν?
74. What is the modern name of Mount Athos? and why?
75. Express τὰ Θηρία, and θάλασσα Θηριώδης, in the words of Horace.
76. How is the change of Φρύγες into Βρίγες to be accounted for?
77. What do the nouns θάνατος, δουλοσύνη, &c. sometimes resemble in construction?
78. Upon what principle does Matthiæ account for the expression, ἐκ τῶν ἐκ Σκαπτῆς Ὑλης μετάλλων?
79. On what occasions do Greek writers make use of the word δασμός and its compounds?
80. Explain the difference between νῆες and πλοῖα; between μάχαιρα and ξίφος; between the use of παραθήκη and that of παρακατάθηκη.
81. How are we to know when a Greek appellative is to be considered as a proper name?
82. What expressions may be given as synonymous with ἐξ ἐπιστολῆς?
83. What compound verbs does Herodotus use, which are similar to καταχαλκοῦν in their formation?
84. Give instances of a play upon names from the Greek tragedians, and from Latin writers.
85. What particulars are mentioned of the γυμνοπαῖδαι? and

of the *Θεωρία*? How often was the latter festival kept? Was any other feast celebrated at similar intervals? n. 7.

86. How was it customary for persons to conceal their grief?

87. To what in Latin does the future participle in Greek often correspond? What particle is frequently inserted before this participle?

88. What compound verb is generally used to signify 'to deposit'? Does Herodotus use this verb?

89. Who were the Helots? Is *εἰλωτέων* or *εἰλώτων* more correct? and why?

90. Give the modern name of Sunium, and its etymology.

91. By what means were ambassadors distinguished, according as they were employed in a religious, or in a civil, mission?

92. Explain the difference between *πενταδράχμους*, and *πέντε δραχμῶν*, *νέας εἰκοσι ἀποδόσθαι*; between *ἄγειν* and *φέρειν*; between *ὀρμίζειν* and *ὀρμίζεσθαι*.

93. Why was Ceres called *Θεσμοφόρος*?

94. What is *ἐπισπαστήρ*? Give a synonyme for it.

95. Of what did the pentathlon consist? What were the original exercises? What addition to them was afterwards made?

96. What was the early, and what the later, signification of *φλαῦρος*? What distinction may we generally observe between *φλαῦρος* and *φαῦλος*? n. 71.

97. What construction does *ἰθὺ* admit of?

98. Why is it very probable that Thucydides refers to the same earthquake at Delos as Herodotus does?

99. What mineral production was found at Carystus? and why was the mineral so called?

100. In what manner is removal from one place to another frequently expressed?

101. Give instances in Latin of plural neuter adjectives being put in apposition to proper names, both in the singular, and in the plural.

102. What is the regular signification of *ἦκειν*?

103. Upon what principle is it, that sometimes the name of the town stands first, and at other times the name of the country?

104. Why are verbs of 'accusing,' &c. followed by the name of the crime in the genitive?

105. How is the apparition of Pan to Phidippides to be accounted for?

106. What particulars are mentioned relative to the temple of Pan?

107. Describe the torch-race.

108. What is the signification of certain adjectives in -αῖος? Are they properly numerals?

109. At what time only used the Lacedæmonians to march on an expedition? Why so? What was the object of such a regulation?

110. Give instances of litotes formed by the combination of οὐ with other words? What is the force of οὐ in such expressions?

111. Who were 'the twelve Deities'?

112. When ολίγοι precedes an infinitive, what is the enallage? and what is the ellipsis?

113. Who was the polemarch? What was his office? Why had he a vote as well as the generals? What was his post in action?

114. Who was the *eponymus*? and why so called?

115. Mention the number of the Athenian generals, and their mode of acting.

116. To what borough did Harmodius and Aristogiton belong?

117. Why does φύλοπις signify battle? What observation is made on the custom from which this use of the word originated?

118. What other eminent Athenian generals, besides Miltiades, were engaged at Marathon? and where were they posted? Who remained on the field after the action to guard the prisoners and the booty?

119. Explain the meaning of subject, and predicate. How are they to be distinguished in Greek?

120. Was it the ancient custom to advance at a rapid pace against the enemy's line, or otherwise? Did Cæsar and Pompey agree as to their practice in this respect?

121. Is it at all probable that Miltiades anticipated the rout of the Athenian centre?

122. Why is the adjective sometimes followed by the substantive in the genitive, instead of agreeing with it?

123. When was the battle of Marathon fought?

124. What absurd story is told relative to the death of Callimachus?

125. How does Justin exaggerate the exploit of Cynægirus? Who was he?

126. Give the etymology and signification of ἀφλαστον. Describe the manner in which vessels were usually moored to the shore; and the mode in which ἐξανακρούεσθαι may be interpreted, with reference to the nature of the coast in the vicinity of Marathon.

127. How is the ellipsis to be supplied in ὡς ποδῶν εἶχον?
128. Why was the Cynosarges so called? and for what was it celebrated?
129. What particulars are remarkable with respect to the numbers of the slain at Marathon?
130. State the number of Eretrian captives, and how many of them reached Persia.
131. What is probably the difference between ὑποζάκορος and νεώκορος?
132. Give an instance in which ἔχειν admits of a reciprocal construction, taking the same noun either as a nominative before it, or as an accusative after it.
133. When the punishment is expressed in the genitive, what is the noun used?
134. How is the conjunction of τῆς μάχης and τὴν αἵρεσιν to be accounted for?
135. How much was Miltiades fined? Why was that sum fixed upon?

END OF THE FIRST VOLUME.

